

## 1. FOREWORD TO “AHAR ANE POSHAN”<sup>1</sup>

When Dr. Kumarappa has given such an excellent introduction, what more is there for me to say? But Shri Jhaverbhai’s<sup>2</sup> love would not leave me alone. For his sake I have gone through the pamphlet from beginning to end. I was not inclined to argue over technical details. Dr. Sushila was with me. I made her read out to me the entire thing. She made a few suggestions which occurred to her. Jhaverbhai made the necessary improvements. This means that this pamphlet bears the stamp of Dr. Sushila and Dr. Manu Trivedi<sup>3</sup>. I liked the pamphlet. Its language is simple and lucid. I hope that this pamphlet will be read by thousands.

M. K. GANDHI

SEVAGRAM,  
March 4, 1945

From a photostat of the Hindi: G.N. 1358. Also Pyarelal Papers. Courtesy: Pyarelal

## 2. NOTE TO GOPE GURBUXANI<sup>4</sup>

March 4, 1945

Conscience has to be awakened. There are rules and observances for the purpose. Not everyone can be said to have his conscience awakened.

From a photostat: G.N. 1320

<sup>1</sup> “Diet and Nutrition”. This was, however, not used in the book. Another foreword which Gandhiji wrote in Gujarati was published instead; *vide* “Foreword to *Ahar Ane Poshan*”, 7-3-1945.

<sup>2</sup> Jhaverbhai Patel. He was in charge of the oil-presses in Maganwadi.

<sup>3</sup> Manshankar

<sup>4</sup> The addressee who was staying at the Sevagram Ashram had asked: “Truth is God, but what is Truth? Is it a thing which appeals to our conscience?”

### 3. LETTER TO MUNNALAL G. SHAH

*March 4, 1945*

CHI. MU.,

See my revised [statement] and then speak to me.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5838. Courtesy: Munnalal G. Shah

### 4. LETTER TO GOPALASWAMI AYYANGAR

SEVAGRAM,

*March 5, 1945*

DEAR FRIEND,

I was delighted to hear from you. I entirely agree with you regarding the States. As to foreign rule, I could not open the subject with Q.A. Jinnah. He has excluded the States from his calculation. You have not expected me to give any thought to the rest of your scheme. For my opinion is that when the whole of foreign rule goes from the whole of India, then only we shall be free to think with a true sense of responsibility.

*Yours sincerely,*

M. K. GANDHI

SJT. GOPALASWAMI AYYANGAR

WINDSOR PLACE

NEW DELHI

From a copy : Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

## 5. NOTE TO GOPE GURBUXANI<sup>1</sup>

March 5, 1945

Why is it easier to go down or slip down than to rise up step by step? By subduing the flesh, i.e., the beast.

From a photostat: G.N. 1321

## 6. LETTER TO AMRITLAL V. THAKKAR

SEVAGRAM,

March 5, 1945

Herewith the statement on Orissa. Whatever changes it was possible to make have been made. Ramabehn intends to take the responsibility. We have therefore to place it before the committee. Chi. Mridula most probably knows about it. The medical part of it will have to be shown to the doctors.

BAPU

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

## 7. LETTER TO DINSHAW K. MEHTA

SEVAGRAM,

March 5, 1945

CHI. DINSHAW,

I have your letter. You did well in writing to Kaleswara. My visit to Bangalore is not going to come about. And if it does, it will be for those people to decide where I put up. But you simply reply to them: "His going there unlikely."<sup>2</sup>

It seems I have forgotten to write about, the teacher-student relationship. I am not worthy to be anyone's teacher. But if you consider yourself my student and conduct yourself accordingly, how can I stop you from doing so?

<sup>1</sup> The addressee had asked: "Why is it easier to pick up vice than virtue? How should one rise from the grossness to which the flesh is prone?"

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

You should certainly not feel disappointed if your expectations are not fulfilled. You have had glorious success. And where I am, there cannot be disappointment. Let us see what happens in April.

*Blessings from*  
BAPU

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

### 8. LETTER TO GULBEHN D. MEHTA

SEVAGRAM,  
*March 5, 1945*

CHI. GULBEHN,

I was happy to have your letter. Had Sushila not seen Dinshaw, I would not have known about his distress. In fact there was no cause at all for him to be distressed. Nothing had been lost. Now you have to give him courage. How can you afford to lose heart?

You will bring Ardeshar with you in April. Won't you? One may say he is now fairly grown up. It is beginning to be quite hot during the day here.

*Blessings from*  
BAPU

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

### 9. LETTER TO JHAVERBHAI PATEL

SEVAGRAM,  
*March 5, 1945*

CHI. JHAVERBHAI,

On the reverse is the Foreword.<sup>1</sup> I wrote it yesterday. I remember having written something like it before. Are you sure it is not in your note book?

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 1368. Also Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Vide "Foreword to *Ahar Ane Poshan*", 4-3-1945.

## 10. LETTER TO MANZAR ALI SOKHTA

SEVAGRAM,  
March 5, 1945

BHAI MANZAR ALI<sup>1</sup>,

I have gone through the whole thing. Here the question is one of principle. I am sure that an intellectual can do better than an artisan. If he does not, then he cannot become an administrator. The entire history of England bears testimony to this. But I will not interfere. If your experience tells you to do otherwise, do so. The Trust is all right.

*Blessings from*  
BAPU

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

## 11. NOTE TO GOPE GURBUXANI

March 5, 1945

*Brahmacharya* plays an important role in subduing the brute within us. This is my definition: *Brahmacharya* is that path by which we realize the Brahman. This path lies in completely controlling the five sense organs, the five moter organs and the eleventh, the mind. I have deliberately replied in Hindustani.<sup>2</sup>

From the Hindi original: G.N. 1322

<sup>1</sup> A Congress Worker of U. P.

<sup>2</sup> The addressee had asked: "What part does *brahmacharya* play in the subjugation of the flesh and what is your definition of the word *brahmacharya* for married people?"

## 12. INTERVIEW TO ORIENT PRESS

March 5, 1945<sup>1</sup>

When asked by the representative of the Orient Press on what he had to say about the recent warning given to local Congress workers by the District Magistrate, Nagpur,<sup>2</sup> Gandhiji said:

Congressmen who have associated for the fulfilment of our constructive programme need not be agitated over what local governments say or do. Whether their policy is merely local or represents the Centre, they should learn to shed fear.

The District Magistrate's strictures if they are properly reported are undoubtedly revealing. They need not alarm us.

In reply to another question as to how without any political action and only by social and economic improvement the country could reach its destined goal as revealed by him in his statement published on 20th February,<sup>3</sup> Gandhiji replied:

I must refer you to my statement and you may ask yourself whether, if the programme is universally responded to, it will not lead to swaraj. Indeed the Muslim League and even the Government should join in its prosecution if they are honest about independence.

When asked what he thought about anti-Indian propaganda carried on in America by Britishers Gandhiji replied:

Anti-Indian British propaganda should not matter if we are truthful.

*The Hitavada*, 6-3-1945

<sup>1</sup> *The Hindu*, 6-3-1945, however, reports this under the date March 4, 1945.

<sup>2</sup> The Additional District Magistrate, Nagpur, had told Congressmen that activities banned in the name of the Congress could not be carried on in the name of any camouflaged Congress organization. He had mentioned such organizations as the Nagpur Provincial Congress Representative Committees, the Political Prisoners' Aid Committee and Congress Ward Committees and warned that action could be taken against them under the Restrictions and Detention Ordinance.

<sup>3</sup> *Vide* "Statement to the Press", 17-2-1945.

### 13. A LETTER

*March 6, 1945*

My guidance is of no use for you. I do not know your staying capacity or your father's. Hence you should act as you think proper. You know my general advice as I see from your letter.

M. K. GANDHI

From a copy: C.W. 10520. Courtesy: Government of Assam

### 14. LETTER TO ADRIENNE

SEVAGRAM,  
*March 6, 1945*

DEAR ADRIENNE,

Your sweet note. You will be doing well if you will never swerve from the truth you have found with sufficient labour.

Love.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 15. LETTER TO CHIMANLAL N. SHAH

SEVAGRAM,  
*March 6, 1945*

CHI. CHIMANLAL,

What do you mean when you say, "Leave aside the question of sleeping together"? I do not know how to solve your difficulty. Why don't you explain it to me more clearly? There is no need now for Balvant Sinha to go to Nathji<sup>1</sup>. But if there is, let him go with such other persons as you choose to send. Come over at 3.30

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10618

<sup>1</sup> Kedarnath Kulkarni

## 16. LETTER TO MUNNALAL G. SHAH

March 6, 1945

CHI. MU.,

Why need you feel embarrassed? This problem cannot be solved in that way. Ask me any question you wish without the slightest hesitation. My statement has undergone some revision and may undergo more. I don't wish to exclude anybody. I have mentioned four. Perhaps they will say, "We were not objects of your experiment; we slept with you as with a mother." I would not contradict them. It is enough here to mention that such a thing has happened. I don't consider Abha, Kanchan and Vina as part of the experiment. If we distinguish between sleeping together and the experiment, the difference between the two in my view is a big one. Abha slept with me for hardly three nights. Kanchan slept one night only. Vina's sleeping with me might be called an accident. All that can be said is that she slept close to me. If Abha had continued, her case would have been and altogether different one. Kanchan's case was rather tragic. I didn't understand her at all. What Abha or Kanchan told me was this; that she had no intention whatever of observing *brahmacharya*, but wished to enjoy the pleasure of sex. She, therefore, stayed only reluctantly and undressed only for fear of hurting me. If I remember rightly, she was not with me even for an hour. I then stopped both the women sleeping with me, for I realized that Kanu and you were upset. I myself advised them that they should tell you both and also Bhansali. You will thus see that these three names cannot be included in the experiment. Lilavati, Amtussalaam, Rajkumari and Prabhavati are not here. I have deliberately included Pra. in the experiment. Maybe I should not. She often used to sleep with me to keep me warm even before I was conscious that I was making an experiment. I used to draw her to me when she lay on the floor, shivering, for my sake. This is an old, old story. I think I have now told you everything. If you have any more questions, you may ask me. Kanchan's labouring under a misunderstanding pained me, but I was helpless.

I formed no judgment regarding Sushila and you. I did not get sufficient material, for doing that either. If she herself wishes and you too wish it, I would spare some time and hear you both. I will examine witnesses and try to weigh the evidence. But let me repeat that if you

two feel as brother and sister to each other, you should not ask even your father to examine you and pronounce judgment. But do as you wish.

I understand about a separate kitchen. I shall try. Will the purchase of provisions for the hospital and the Ashram kitchens be under one account or two? I see that a catering service can be run only if it is managed by a third party. I think this is enough for today. About the third party and going to villages, etc., later on. I have not revised this. If you feel that anything needs correction, ask me.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5841. Courtesy: Munnalal G. Shah

### 17. LETTER TO SHRIMAN NARAYAN

SEVAGRAM,

*March 6, 1945*

CHI. SHRIMAN NARAYAN,

I have made a few changes.<sup>1</sup> There is no need to explain them. I have deleted clause eleven. If it is necessary to have it, we shall give it elsewhere. Remember we have decided that we shall strive to become one nation but the movement for swaraj cannot remain in abeyance till we have succeeded in that. The question of language should be removed from that area. It is true that greater unity will be achieved if the two forms are combined.

*Blessings from*

BAPU

SHRIMAN NARAYAN

MAHILA ASHRAM

WARDHA

[From Hindi]

*Panchaven Putrako Bapuke Ashirvad, p. 304*

<sup>1</sup> In the scheme for propagation of Hindustani which the addressee had submitted to Gandhiji

## 18. NOTE TO KRISHNACHANDRA

March 6, 1945

You have raised a pertinent question. I am dealing with it patiently. Asha Devi, Aryanayakum, etc., are looking after this. All the papers are with them.

Blessings from

BAPU

From a photostat of the Hindi: G.N. 4496

## 19. NOTE TO MUNNALAL G. SHAH<sup>1</sup>

March 6, 1945

This discussion is somewhat out of place because at present nothing is happening. For this too friends are responsible. I have gone as far as I could to satisfy them. It will not be proper for me to do anything until I have satisfied my co-workers. I am as much against compromise as I am for it. For this very reason my elder brother remained my enemy for 13 years. He asked my forgiveness five or six months before his death. My caste also became my enemy in the same manner. Now it does not show any feeling of animosity. But quite a few sanatanists are still opposed to me. On this account I let myself be deprived of lakhs of rupees. I used to be a friend of the Empire. Today I have become its enemy. What more need I say? I showed the door to a wife like Ba. Thus, I am what I am. There is therefore no point in talking about the welfare of society. What else may I give up? I cannot give up thinking. As far as possible I have postponed the practice of sleeping together. But it cannot be given up altogether. You can say that ever since I went to England I have been pursuing the idea of *brahmacharya*. It has not harmed anyone. It is true of course that I should do what others too can be permitted to do. If I can restrain myself and sleep beside a woman, others can also do so on the same condition. They can fulfil that condition if they so wish.

The same applies to non-violence. If I completely give up sleeping together, my *brahmacharya* will be put to shame. It is not that I would do anything for the mere pleasure of it. I have not done it

<sup>1</sup> Gandhiji wrote this for the addressee when the latter met him at 3.30 p. m.

for years, and I shall not do it now. It is true that people may indulge in licentiousness by imitating me. Who can stop it? Is there any place where *asatyagraha*<sup>1</sup> has never been practised in the name of satyagraha? In any case, the thing has been postponed because it calls for consideration. But since there is need for a halt let it be so. You can ask any questions. I suggest that you should not ask questions individually. You may all discuss it among yourselves and then ask questions. Let it be understood that right now everything is postponed. Manu has been left alone by the others. Hence there is scope for a mature deliberation. I claim that whatever I have done I have done in the name of God. I go to bed reciting His name. I have got up with His name on my lips. So it is in my dreams, whether alone or with some woman. What God will make me do in days to come He alone knows.

Such restrictions should not be imposed on me. Kishorelalbhai's business should be left to him. Do not drag him into this matter. My advice is that everybody should join hands and stand by him. There is no need to plead his case before me. I am glad that I have answered your question but I am not in a position to listen.

I have said that right now everything stands postponed, leaving aside Manu. But Kishorelal is not satisfied with this. It is your duty to understand him. He is right when he says: "I was not consulted at first. Now I shall not create any confusion." In the present situation whoever has any doubt in his mind should follow him. I would in any case do that. I would not create difficulties for him. You should consider his delicate health when you bother him. If you do this you will be serving him, no doubt, but you will also be serving me. My love for him is certainly no less than my love for my brother. What more can I do?

From a copy of the Hindi: C.W. 5891. Courtesy: Munnalal G. Shah

## 20. FOREWORD TO "GANDHIJI'S CORRESPONDENCE WITH THE GOVERNMENT"

I have read the introduction as also the originals. The introduction may be good enough for the hasty reader, but the publication is not designed for the hasty reader. It is designed for the

<sup>1</sup> Opposite of satyagraha.

serious worker who can affect the politics of his country and even the world affairs. To such my advice is that he must read the originals. The introduction may be used as such and as an aid to memory. I want the readers I have in view to take me at my word. I have written as I felt at the moment as a seeker of long standing of Truth and Non-violence. I have written without reservation and without embellishment.

After my accidentally premature discharge from detention<sup>1</sup> and convalescence I studied from reliable witnesses the happenings of the two years after the incarceration of principal Congressmen and myself. I have heard nothing to modify the opinion expressed in my writings under review.

I know first hand what has happened, since my discharge, in the various spheres of life. And I have found bitter confirmation of what I have said in the following pages. Indeed, the whole of India is a vast prison. The Viceroy is the irresponsible superintendent of the prison with numerous jailers and warders under him. The four hundred millions of India are not the only prisoners. There are others similarly situated in the other parts of the earth under other superintendents.

A jailer is as much a prisoner as his prisoner. There is no doubt a difference. From my point of view he is worse. If there is a Day of Judgment, i.e., if there is a Judge whom we do not see but who nevertheless is much more truly than we exist for a brief moment, the judgment will go hard against the Jailer and in favour of the prisoners.

India is the only place on earth which knowingly has chosen Truth and Non-violence as the only means for her deliverance. But deliverance to be obtained through these means must be deliverance for the whole world including the jailers otherwise described by me as tyrants and imperialists. I need not mention Fascists or Nazis or Japanese. They seem to be as good as gone.

The war will end this year or the next. It will bring victory to the Allies. The pity of it is that it will be only so-called if it is attained with India and the like lying prostrate at the feet of the Allies. That victory will be assuredly a prelude to a deadlier war, if anything could be more deadly.

I know that I do not need to plead for non-violent India. If India has the coin with Truth on one face and Non-violence on the

<sup>1</sup> On May 6, 1944

other, the coin has its own inestimable value which will speak for itself. Truth and Non-violence must express humility at every step. They do not disdain real aid from any quarter, much less from those in whose name and for whom exploitation is practised. If the British and the Allies aid, so much the better. Deliverance will then come sooner. If they do not, deliverance is still certain. Only the agony of the victim will be greater, the time longer. But what are agony and time if they are spent in favour of liberty, especially when it is to be brought about through Truth and Non-violence!

M. K. GANDHI

SEVAGRAM, March 7, 1945

*Gandhiji's Correspondence with the Government, 1942-44*, pp. xiii-xiv

## 21. FOREWORD TO "AHAR ANE POSHAN"

Bhai Jhaverbhai has ever been undertaking new studies and adding to his store of useful knowledge. He easily finds use for this increased knowledge in disseminating it. He thinks in his own language or the national language, so that his ideas are understood by thousands with the utmost ease. If he carries on in this manner, the knowledge he has gained will soon become common possession.

Bhai Jhaverbhai has written a beautiful essay and given information about food, etc., in simple language. I hope that the knowledge will be widely used and the suggestions made in the essay implemented. The author's aim is to impart knowledge so that it will be put to use and not merely add to learning.

M. K. GANDHI

March 7, 1945

From a photostat of the Gujarati: G.N. 1359

## 22. LETTER TO MUNNALAL G. SHAH

*March 7, 1945*

CHI. MU.,

If you read my previous letters carefully, you will see that I have answered all your questions. If there is anything remaining, wait and watch. What I mean to say is that anybody who wishes to leave is free to do so. Let nobody think that it is his duty to stay on. Nobody

should remain, out of false regard for me or by suppressing his feelings. I will have a talk with Sushilabehn and find out. I should like you to present your case and then I shall ask Sushila to answer. If you wish, I will follow the opposite procedure. I may then call any witness I consider necessary. I am thinking about a separate kitchen. If I can I will arrange that.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5843. Courtesy: Munnalal G. Shah

### 23. LETTER TO MAGANLAL P. MEHTA

*March 7, 1945*

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

Jekibehn<sup>2</sup> says that the sisters must get a share of their mother's jewellery.<sup>3</sup> Personally I should like that. I had a letter from Mayashankar. I should like you to meet him and satisfy him. He has served your father very faithfully. There is no news about Ratilal<sup>4</sup>. We may get some news if we announce a reward. Most probably I shall go to Bombay at the beginning of April.

*Blessings from*

BAPU

[PS.]

I have just heard that Ratilal is in Ahmedabad, safe and sound.

SHRI MAGANLAL PRANJIVANDAS

BARRISTOR

ANDHERI, BOMBAY

From a photostat of the Gujarati: C.W. 1032. Courtesy: Manjula M. Mehta

<sup>1</sup> Dr. Pranjivan J. Mehta's son

<sup>2</sup> Jayakunwar M. Doctor, addressee's sister

<sup>3</sup> *Vide* the following item.

<sup>4</sup> Addressee's brother, *vide* also the following item.

## 24. LETTER TO JAYAKUNWAR M. DOCTOR

SEVAGRAM,  
March 7, 1945

CHI. JEKI,

I have your letter. Where should I look for Ratubhai? Sometimes we have found him after six months. We can get a photograph of him published in the newspapers and offer a reward. However, I do not feel like doing that. What can we do if he has left? It will certainly be good if he is found.

I am making inquiries about the jewellery, I had forgotten about it. I am all right. I just heard that Ratilal has safely arrived in Ahmedabad.

*Blessings from*  
BAPU

JEKIBEHN  
35 JUHU LANE  
ANDHERI

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

## 25. LETTER TO PURUSHOTTAMDAS THAKURDAS

SEVAGRAM,  
March 7, 1945

BHAI PARSHOTTAMDAS,

Just now I heard that you have fallen ill again. How is that?

*Yours,*  
M. K. GANDHI

SHRI PARSHOTTAMDAS  
NAVSARI CHAMBERS  
BOMBAY

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

## 26. LETTER TO GOSIBEHN CAPTAIN

SEVAGRAM,  
March 7, 1945

DEAR SISTER<sup>1</sup>

Khurshedbehn is there. She has got disgusted with my contacts with women. And I hear so is N. behn. Is not the same true of you other two ? If so, why not discuss the whole thing with me ? There is quite a storm here. I am contemplating a statement. I do not know whether it will see the light of day.

Do write me fearlessly. I have no repentance of what I have done. Hope you are well.

Love.

BAPU

GOSIBEHN CAPTAIN  
ANDHERI

From a copy : Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

## 27. LETTER TO LILAVATI ASAR

SEVAGRAM, "VIA" WARDHA,  
March 7, 1945

CHI. LILI,

I have your letter. I learnt about the sad fate of the letter. So long as the kitchen is in your charge, what can be wanting ? You should definitely pass the very first examination. Little Baba must have recovered. How can you be spared from nursing him ? I intend reaching there in the beginning of April. Stay with me when I am here.

*Blessings from*  
BAPU

SHRI LILAVATIBEHN UDESHI  
G. S. MEDICAL COLLEGE  
LADIES STUDENTS' HOSTEL  
BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

<sup>1</sup> This is in Gujarati.

## 28. LETTER TO AMRIT KAUR<sup>1</sup>

*March 7, 1945*

Blessings from Bapu. Pyarelal will be seeing you now. I hope it has not snowed further.

From the Hindi original: C.W. 4205. Courtesy: Amrit Kaur. Also G.N. 7841

## 29. LETTER TO SHIV SHARMA

SEVAGRAM,  
*March 7, 1945*

CHI. SHIV SHARMA,

The news of your ill-health makes me unhappy. Under such circumstances I will not give you the trouble of coming here. I hope Ramsarandasji is well. You on your part must become perfectly healthy. Hari-ichchha is in mid-sea. She is a girl to be pitied. She does not want to go anywhere to have her rib taken out.

*Blessings from*  
BAPU

PANDIT SHIV SHARMA  
CURZON ROAD  
NEW DELHI

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

## 30. NOTE TO KRISHNACHANDRA

*March 7, 1945*

In my view you should continue to take garlic in spite of the unpleasant odour. Throughout the world its benefits have been recognized. Try to avoid being involved in an argument.

From a photostat of the Hindi: G.N. 4497

<sup>1</sup> This is written as a postscript to Sushila Nayyar's letter to the addressee.

### 31. LETTER TO KRISHNACHANDRA

March 7, 1945

CHI. KRISHNACHANDRA,

There is no discourtesy in your question. Your question shows how imperfect a medium language is.

If I stop sleeping together for all time it will mean that I have been mistaken. Otherwise why should I stop it? There is a limit to abstaining from it for the sake of friends. Sleeping together came with my taking up of *brahmacharya* or even before that. Can you understand it now?

The dangers you have pointed out are certainly there. But for that reason, a good act should not be avoided. Only we should be vigilant.

The experiment is not meant to be imitated. But if I can become a perfect *brahmachari* thereby, would I not be able to contribute more to the welfare of the world? Even if there is a single person who can train himself that way, he should do it. I was not out for an experiment, but when the situation presented itself before me I did what I felt was necessary.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4498

### 32. NOTE TO GOPE GURBUXANI

March 7, 1945

Ordinarily we can distinguish between good and evil, but on occasion we cannot. If we always seek God's help it becomes a habit to know the distinction. Remember that God is within us. Let us keep Him awake.

Why have you both signed in English? Let Hindi-knowing persons sign in Urdu and Urdu-knowing persons in Hindi. I hope I have not left out any question.<sup>1</sup>

BAPU

From a photostat of the Hindi: G.N. 1323

<sup>1</sup> The addressee had asked: "How can man find divine guidance to distinguish between good and evil?"

### 33. NOTE TO STUDENTS<sup>1</sup>

*[After March 8, 1945]<sup>2</sup>*

BROTHERS,

I am shocked by your writing to me in English. Why do you not write in Hindustani? I have clearly expressed my opinion. Everyone must decide whether or not to act according to it. I suggest you form your own opinion.

From a copy of the Hindi : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

### 34. LETTER TO JAYAKUNWAR M. DOCTOR

SEVAGRAM,  
*March 8, 1945*

CHI. JEKI,

I have written to him about the jewellery.<sup>3</sup> Try to find out why he gave up his job. It will not take him long to find another. He is clever.

*Blessings from*  
BAPU

JEKIBEHN

35 JUHU LANE

ANDHERI

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

<sup>1</sup> Of Lucknow University

<sup>2</sup> The letter to which this is an answer is dated March 8.

<sup>3</sup> *Vide* "Letter to Maganlal P. Mehta", 7-3-1945.

### 35. LETTER TO CHAKRAYYA

SEVAGRAM,  
March 8, 1945

CHI. CHAKRAYYA,

It is good you wrote. I shall write to Sharma on hearing from you. But it is your duty first to have a full talk with him yourself. If he does not come, write to him and then write to me also. In the meantime do not spend anything on your house. Spend the very minimum on the arrangements. Meet the Harijans also.

*Blessings from*  
BAPU

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

### 36. LETTER TO KRISHNACHANDRA

March 8, 1945

CHI. KRISHNACHANDRA,

Do not give up the quern. You can give up talking. Keep your body and mind engaged in good deeds so that you can observe *brahmacharya* in the Ashram. Do not indulge in idle talk with any man or woman and do not touch anyone without reason. Consider every woman as your mother or sister.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4499

### 37. LETTER TO RAMDAS GULATI

SEVAGRAM,  
March 8, 1945

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

I feel that it is useless for you to run away from there and come here. And if the climate there also suits you, you should suppress the desire to come here.

I will certainly accept machines which can be operated by hand and can be made here. For example I accept the Singer sewing-machine even though it is of foreign make. This much I shall say: in all the Kisan Charkhas so far made there is very little of iron. They make do with a string instead of a spring and Nandlalji has invented a technique of doubling. Both the things you must see and introduce them there. Krishnachandra should send its description and the diagram.

It is good that Viyogiji is giving a lecture.

*Blessings from*  
BAPU

RAMDAS GULATI  
HARIJAN ASHRAM  
DELHI

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

### 38. NOTE TO GOPE GURBUXANI

March 8, 1945

Forgetting East and West we should consider everything on its own merits.<sup>2</sup>

From a copy of the Hindi: G.N. 1324

<sup>1</sup> The addressee, an engineer, had given up Government service in 1934 and joined Gandhiji's Ashram, devoting himself to the study of weaving.

<sup>2</sup> The addressee had asked: "What should be our attitude towards Western civilization?"

### 39. A NOTE

[After *March 8, 1945*]<sup>1</sup>

Write to Bapa whatever seems right to you and send a copy to Purushottam. Chhaganlal too should be appointed on the Committee. It should have on it only persons who work. No one should be there for show. If everyone refuses then Chhaganlal alone should carry on the work. But everyone will not say no. It is enough if all do not refuse. But some are going to refuse, are they? For example Parikshitalal.

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

### 40. LETTER TO T. B. SAPRU

SEVAGRAM,  
*March 9, 1945*

DEAR DR. SAPRU,

P<sup>2</sup> is in Simla today, probably with Rajkumari. This letter of greetings will be presented to you by Shri Narahari Parikh, one of the oldest Ashramites.<sup>3</sup> You may trust him with any message you like. I hope you are keeping fit.

Please do not forget your promise about Hindustani, though you said you could not become a member.

*Yours sincerely,*

M. K. GANDHI

Gandhi-Sapru Papers. Courtesy: National Library, Calcutta. Also G.N. 7569

<sup>1</sup> This seems to be a draft reply to Purushottam Gandhi's letter of March 8, 1945, regarding the Committee of the Kathiawar Harijan Sevak Sangh.

<sup>2</sup> Pyarelal

<sup>3</sup> The addressee was to pass through Wardha on March 9, 1945, on his way to Madras from Delhi.

*41. LETTER TO V. VENKATSUBBAIAH*

SEVAGRAM,  
*March 9, 1945*

DEAR FRIEND,

I have your estimate. Now let me have your qualifications in detail and references. Is Rs. 60 per month meant for you? Is it to be devoted merely to women and children?

*Yours sincerely,*  
M. K. GANDHI

VENKATASUBBAIYA, M.L.A.  
ASHRAM  
NELLORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*42. LETTER TO SUMITRA GANDHI*

*March 9, 1945*

CHI SUMI,

Here are a couple of lines for your perseverance. It is good you passed. If the bangles fit and you want to wear them you may do so. Don't leave anything from fear of me. Sacrifice without renunciation cannot endure. You should only give up things for which you no longer feel attachment.

*Blessings from*  
BAPU

CHI. SUMITRA GANDHI  
C/O HEAD MISTRESS  
BIRLA HIGH SCHOOL  
PILANI, RAJPUTANA

From the Gujarati original: Sumitra Gandhi Papers. Courtesy: Nehru Memorial Museum and Library

### 43. LETTER TO MUNNALAL G. SHAH

*Match 9, 1945*

CHI. MUNNALAL,

You seem to have written the above in haste. Try and see if you can steady your mind. Read *The Hound of Heaven*<sup>1</sup>, think over it and understand its meaning. You will not be happy anywhere if you turn your back upon the “Hound”<sup>2</sup>.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5845. Courtesy: Munnalal G. Shah

### 44. LETTER TO MUNNALAL G. SHAH

*March 9, 1945*

I suggest only this in this connection.<sup>3</sup> In the interest of work you may relieve anybody and accept whoever may be available as substitute. I am asking them to change the arrangement regarding milk.<sup>4</sup> Please do not lose patience if I proceed slowly.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8462. Also C.W. 5572. Courtesy: Munnalal G. Shah

<sup>1</sup> By Francis Thompson (1859-1907), English poet and critic

<sup>2</sup> Gandhiji uses the English word.

<sup>3</sup> Ramachandra Rao had discontinued shredding the vegetables and Prabhakar Parekh and Sushila Nayyar had offered themselves for the work.

<sup>4</sup> This used to take up so many utensils that the addressee could hardly find any for cooking.

#### 45. LETTER TO JANAKDHARI PRASAD

*March 9, 1945*

BHAI JANAKDHARI BABU,

I read your letter to Pyarelal. He has gone to Simla. My health is all right. You can ask me whatever you want to. I will answer as best I can. I trust you are in good health.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 57

#### 46. NOTE TO KRISHNACHANDRA

*March 9, 1945*

If you have the slightest doubt you should consult an authority and when in doubt abstain.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4500

#### 47. NOTE TO GOPE GURBUXANI

*March 9, 1945*

God is not a person. He is the Law and also the Law-giver. Hence He is not like a human being. It means that man would reap as he sows. God neither does anything nor prompts one to do anything.<sup>1</sup>

From a photostat of the Hindi: G.N. 1325

<sup>1</sup> The addressee had asked: "Why should there be so much evil and unhappiness in the world in spite of God?"

## 48. INTERVIEW TO ANDHRA DEPUTATION<sup>1</sup>

SEVAGRAM,  
March 9, 1945<sup>2</sup>

(1) Q. At present there are only provincial Congress organizations functioning. Is it not essential to have an all-India Congress organization to enunciate a common policy and common programme?

A. A common all-India Congress organization is an impossibility while the President and other members of the Working Committee are in detention.

(2) Q. What is the definition of a *kisan*? We hope that you agree that we can have an independent Andhra Provincial Kisan Congress as a part of and under the discipline of the Andhra Province Congress Assembly [*sic*]?

A. For me a *kisan* is one who actually works on land belonging to himself or another. In every case, I have pointed the way of relief. You should read what I have written.<sup>3</sup> Local difficulties should be solved locally. For the right answer, accurate knowledge of local conditions is necessary. I lack this. Hence my answer may even mislead. All organizations may be independent and yet a part of the Congress and subject to its discipline.

(3) Q. We think it is better to have for the Kisan Congress also a tricoloured national flag without any additional class emblem.

A. I had full discussion with Prof. Ranga.<sup>4</sup> I agree generally about the points you have raised.

(4) Q. There are many *kisans* in villages who have helped in war efforts under the official influence. They are not entitled to be members of the Congress organizations at present. But they are, all the same, sympathizers of the National Congress. Shall we bring them into Kisan Congress? Both classes of members can have equal voice in the matter of redress against the landlords and the Government. But the first class of members only should decide all questions of a political nature.

A. Those who are real sympathizers will remain so even if for

<sup>1</sup> The deputation consisted of Congress workers from Andhra, including Chandramouli, Kaleshwar Rao, Prof. Ranga and others.

<sup>2</sup> Prow *The Bombay Chronicle*, 10-3-1945

<sup>3</sup> Vide "Hints for Constructive Workers", 22-10-1944.

<sup>4</sup> Vide "Interview to N. G. Ranga", 29-10-1944 and "Interview to N. G. Ranga", 28-11-1944.

technical reasons today they may not join you. By all means take them if you so wish.

The Deputation asked Gandhiji whether Congress could see local officials in grave and emergent cases of food and other economic difficulties of people for immediate redress and Gandhiji replied that it was not an absolute evil to see officials but there should be no seeing to flatter or please them.

Asked as to whether Congress bodies could apply to officials for permission to hold public meetings, processions or training camps, in any district where prohibitory order by the District Magistrate is in force, Gandhiji replied that no such permission should be applied for.

Winding up the discussion, Mahatmaji said that generally while he made himself available to all friends, they should try to act on their own even though they may make mistakes.

*The Hitavada*, 13/14-3-1945

#### 49. LETTER TO V. A. SUNDARAM

*March 10, 1945*

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

Your letter from the train. My blessings to Pushpa<sup>2</sup> and others.  
May they fructify your dream.

Love.

BAPU

From a photostat: G.N. 3184

#### 50. LETTER TO RATHINDRANATH TAGORE

*March 10, 1945*

MY DEAR RATHI,

I was glad to have your letter and learn that you were putting up a home for destitute women.

Love.

*Yours,*  
M. K. GANDHI

From C.W. 10521. Courtesy: Vishvabharati, Santiniketan

<sup>1</sup> This is in Tamil script.

<sup>2</sup> Addressee's daughter

## 51. LETTER TO C. RAJAGOPALACHARI

March 10, 1945

MY DEAR C. R.,

Your sweet p. c. Short of denying myself I am doing all I can to prevent disruption. Even though it may take place, I feel that the end will be well.

Love.

BAPU

SHRI C. R.

CARE "HINDUSTAN TIMES" BLDGS.

NEW DELHI

From a photostat: G.N. 2103

## 52. LETTER TO APAJI AMIN

March 10, 1945

BHAI APAJI AMIN,

I have the postcard bearing your signature. I wish you success. I knew Bhai Karunashanker well. He was a gem of Gujarat. His services were matchless.

*Blessings from*

M. K. GANDHI

[From Gujarati]

*Vipravar Karunashankerne Shradhanjali*

## 53. LETTER TO ANNAPURNA C. MEHTA

SEVAGRAM,

March 10, 1945

CHI. ANNAPURNA,

I read your statement from beginning to end. I liked it. Learn from somebody how instruction can be given through craft. You have many persons to guide you and, therefore, you are bound to progress. Real guidance however has to come from within you. I approve of your having admitted only the local girls, and only a few of them. You two teachers are enough. The key to success lies in you

two also becoming learners like the girls. If you do so, the girls will never lose interest and the work will steadily progress. You will progress in your own work also. It will be good if you can bring about some improvement in the food. One hardly sees anything besides *rotli* and *dal*. It is a difficult task. Do you grow any vegetables there? You have learnt carding, I am sure.

*Blessings from*

BAPU

From a photostat of the Gujarati: S.N. 9421

#### 54. LETTER TO AMRITLAL V. THAKKAR

SEVAGRAM,

*March 10, 1945*

BAPA,

I have your note. You should get the eye operated upon. Gurupadam will do it skilfully. Get well and come. Leave behind whatever suggestions you want to make. Write to me if you wish to. We will do whatever we can in your absence.

BAPU

THAKKAR BAPA

SCINDHIA HOUSE

BOMBAY

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

#### 55. LETTER TO RUPAVANTI

SEVAGRAM,

*March 10, 1945*

CHI. RUPAVANTI,

Why should you grieve over the death of your husband? Why should you cry? If you do so, the departed soul will be unhappy. Your duty is to imbibe your husband's virtues and do as much good work as you can, as he did, so that he lives on in you.

*Blessings from*

BAPU

C/O JAYANT MULJI CHAVDA

MUTHEGANJ

ALLAHABAD, U. P.

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

56. *LETTER TO B. G. KHER*

*March 10, 1945*

BHAI BALASAHEB,

I can understand your difficulty.<sup>1</sup> You have done right in writing to Narandas. Let me see what he decides now.

*Blessings from*

BAPU

BALASAHEB

JEHANGIR WADIA BUILDING

51 MAHATMA GANDHI ROAD

FORT, BOMBAY

From a photostat of the Hindi: G.N. 2775

57. *LETTER TO BABA MOGHE*

*March 10, 1945*

I thought that the question related to the inmates of the Ashram and hence it would be better to restrict the answer to them. If however other people too follow it in action I see no [harm] in it.<sup>2</sup>

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 5849

<sup>1</sup> *Vide* "Letter to B. G. Kher", 3-3-1945.

<sup>2</sup> *Vide* "A Note", 24-2-1945.

58. *LETTER TO CHIMANDAS ISARDAS*

SEVAGRAM,  
*March 10, 1945*

BHAI CHIMANDAS,

I hope you will be able to read this. What is there to write in English? I heard about Jairamdas. God will guard him. Hope your mother is well.

*Blessings from*  
BAPU

DR. CHIMANDAS ISARDAS  
10 AMIL COLONY  
HYDERABAD—SIND

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

59. *LETTER TO P. C. GHOSH*

SEVAGRAM,  
*March 10, 1945*

CHI. PROFULLA,

I have your beautiful letter. If you can conveniently reach Bombay on April 2, then do come. It is Amtul Salaam's duty to leave in good shape what she has begun. Retain her. Relieve her only when you can.

*Blessings from*  
BAPU

DR. P. C. GHOSH  
14/18 GARIAHUT ROAD  
CALCUTTA

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

*60. LETTER TO BALKRISHNA SHARMA*

SEVAGRAM,  
*March 10, 1945*

BHAI BALKRISHNA,

I have your wire. Today I have received your letter too. It is good that you have been released. Kumari Sarala always has my blessings for her health. There is no reason why she should not recover after sufficient rest and proper diet.

*Blessings from*  
BAPU

PANDIT BALKRISHNA  
"PRATAP"  
CAWNPORE, U. P.

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

*61. LETTER TO SHANTABAI KALE*

SEVAGRAM,  
*March 10, 1945*

CHI. SHANTABEHN,

The letter is all right. Forward it and send me a copy so that I can take necessary action.

*Blessings from*  
BAPU

SHANTABAI KALE  
WARDHA

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

## 62. LETTER TO SUBRAMANIAM

SEVAGRAM,  
*March 10, 1945*

CHI. SUBRAMANIAM,

I have your letter. All noble endeavours have my blessings. May your camp be a success.

*Blessings from*  
BAPU

SUBRAMANIAM  
GANDHI ASHRAM  
ANJEUR, ANDHRA

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

## 63. TELEGRAM TO RAMESHWARI NEHRU

[On or after *March 10, 1945*]<sup>1</sup>

RAMESHWARI NEHRU  
FAIRFIELDS  
QUEENS ROAD  
LAHORE

YOU HAVE LOST GREAT MAN AS FATHER NO  
CAUSE GRIEF. HE WROTE DR. MAHMUD LONG LETTER  
THREE DAYS BEFORE DEATH.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

## 64. STATEMENT TO THE PRESS

SEVAGRAM,  
*March 11, 1945*

A conference of Congress workers, limited in number and by special invitation, was recently banned in Akola by the District Magistrate. The order is reported to say that “discussion will take

<sup>1</sup> Raja Narendranath, addressee’s father, died on March 10.

place among other subjects on the work and programme of the Congress, particularly in villages”. Considering the influence of the invitees, he was of the opinion that this conference would “hamper the successful prosecution of the war”. It passes comprehension how a conference, where only discussion could take place, can hamper the prosecution of the war or how the constructive programme, no matter how influentially worked, can hamper the prosecution of the war. Does the Magistrate say one thing and mean something else when he says that a successful working of the constructive programme can and will make the present war with the Japanese impossible? This may need proof, but no proof is needed to show that the constructive work cannot and is not designed to hamper in any way whatsoever the prosecution of the war. What it can do is to bring work and bread to villagers in their own homes, besides making illiterates literate and happy. Or does Government, if the order is prompted by them, want to prevent influential Congressmen from serving the people in any way whatsoever? If so, why have they released Congressmen at all? Anyway Congressmen whose only calling is service of the people will serve mutely and without caring for the consequences that may befall them by reason of their service. That is the true meaning of do or die.

*The Hindu*, 13-3-1945

### 65. LETTER TO KANAM GANDHI

*March 11, 1945*

CHI. KANAM,

Why should you fall ill? Do you observe rules of health? You want to learn much and rise very high. You will not do anything if you start falling ill from now. “First happiness is keeping the health of the person.” We get the full meaning if we interpret “the person” to cover the physical, mental and intellectual. Now I receive Sumi’s letters regularly. Sita is flying.

*Blessings from*

BAPU

CHI. KANAM GANDHI

C/O RAMDAS GANDHI

KHALASI LINE

NAGPUR, C. P.

From the Gujarati original: Kanam Gandhi Papers. Courtesy: Nehru Memorial Museum and Library

66. NOTE TO KRISHNACHANDRA

March 11, 1945

1. Of course one has to pray in solitude. It is rather disturbing that you find more interest in it.

2. What I mean is that I have done it naturally. Almost all of them would strip reluctantly. I have written—haven't I?— that they did so at my prompting. If I wish to be a *brahmuchari* under all circumstances and want the women also to be such this is the one way. Now leave this matter alone and watch what happens.

BAPU

From a photostat of the Hindi: G.N. 4501

67. LETTER TO DR. RAMBHAU BHOGE

SEVAGRAM,

March 11, 1945

CHI. RAMBHAU,

Your application is all right. Send it. Secure bail. I met your wife once. I will do what I can if she comes again. She continues to be unwell.

*Blessings from*

BAPU

DR. RAMBHAU BHOGE

C/O JAILOR

JALAGAON, G. I. P.

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

## 68. NOTE TO GOPE GURBUXANI

March 11, 1945

Whatever elevates everybody in society is social service. Its nature varies according to place, time and circumstances. I have shown how it can be done in India.<sup>1</sup>

BAPU

From the Hindi original: G.N. 1326

## 69. LETTER TO MUNNALAL G. SHAH

[On or after March 11, 1945]<sup>2</sup>

CHI. MUNNALAL,

I am a little tired now of talking about myself. I have said much, I shall say more. But not in this manner. I do not wish to publicize Kanchan's name. Even you do not have the right to do so. You are not Kanchan's owner, as she is not yours. But after all these years I have not been able to make you understand this. I read your letter regarding Sushilabehn. If you say that both of you lost patience and swerved from the path, then that should be enough. You need no one else's opinion. I therefore advise you to forget the incident. If Sushila should say that she had not swerved, I should have to hear her but it would serve no useful purpose. If, nevertheless, you insist on an impartial judgment, I am ready to hand over all the papers to Narahari. Let him go through them and give his verdict.

Is not your advice to me futile? In practice there is nothing now. As for the thought, how can I change it so long as I feel that it is pure?

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5847. Courtesy: Munnalal G. Shah

<sup>1</sup> The addressee had asked: "What is social service and how should it be pursued?"

<sup>2</sup> This is written on the back of the addressee's letter dated March 11, 1945.

## 70. LETTER TO DURGABAI

SEVAGRAM,  
March 12, 1945

DEAR SISTER<sup>1</sup>,

Prof. R. Rao says he is not to produce a detailed plan. It has to be produced by the Committee. Unless I have it, nothing can be placed before the Board. Please therefore make haste.

*Yours,*  
M. K. GANDHI

G. DURGABAI  
ANDHRA P. COMMITTEE  
89 VEERBHAVAN  
MYLAPORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

## 71. LETTER TO CHHAGANLAL JOSHI

SEVAGRAM,  
March 12, 1945

CHI. CHHANGANLAL,

If you can keep Purushottam, please do keep him. He has written a letter to Bapa. See it. I understand about his complaint against you. What can be done? It is for you to impress people by your work. Engaging yourself in all the activities will no doubt impress but will not the work suffer? Isn't that my lot? How have I managed so far? I am a thinker as much as I am a doer and can derive a kind of satisfaction by expressing original views. Many others are not able to do that. I shall be in Bombay in April. It will be good if Rama<sup>2</sup> meets me there then.

*Blessings from*  
BAPU

CHHAGANLAL JOSHI  
HARIJAN SEVA SANGH  
RAJKOT

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

<sup>1</sup> Durgabai Deshmukh

<sup>2</sup> Addressee's wife

## 72. LETTER TO MUNNALAL G. SHAH

March 12, 1945

CHI. MUNNALAL,

I can find the time, but it seems pointless. Since you want it I give my decision. Both of you are hasty. Both of you first say whatever occurs to you and think afterwards. If Sushila had not intervened that evening, the outcome would have been quite different. But she is unable to restrain herself. Moreover, she believes she cannot hurt you since you are more than a brother to her. There is nothing more left for me to say. What has happened has happened. Sushila could not have removed Chand to quarters reserved for other people, and she assumed that since she had come with a suggestion about the sick, you would readily offer your room. The thing is we ought to have special facilities for the sick, which we have not provided. It will be enough if we take a lesson for the future from this incident. Say to yourself again and again: "Think before you speak." As far as possible one must cultivate silence. And even if we have to work very hard for it, we must have a separate room for the sick. Like a fire bucket, it must not be put to any other use. Sushila's statement is attached, as also yours. I have not shown her this letter, nor your statement.

BAPU

From a photostat of the Gujarati: C.W. 5849. Courtesy: Munnalal G. Shah

## 73. LETTER TO MUNNALAL G. SHAH

March 12, 1945

CHI. MUNNALAL,

We have had enough of this. You may not do anything for; Sushila but you should do everything for the hospital. If we have one, we must put up with a good many things. Shushila cannot see any other point of view, but ignore that. You should endure. what you can easily endure and leave what you cannot. It is a condition for a peaceful life. *Gita* which at one place says "what then will restraint avail"<sup>1</sup> teaches restraint elsewhere.<sup>2</sup> If you understand this, your path will be easy.

BAPU

From a photostat of the Gujarati: C.W. 5851. Courtesy: Munnalal G. Shah

<sup>1</sup> III. 33

<sup>2</sup> II. 61, 68

## 74. LETTER TO MRIDULA SARABHAI

*March 12, 1945*

CHI. MRIDU,

You are perfectly entitled to come to me and understand my action. You need not come immediately. Come whenever you can and take my time. It is true that I am fed up. It is not any more necessary that things should be explained to the public at large in the way it can understand. But I am not applying this to you. Yashodhara is very sensible. She could have asked me. But it is amazing how hesitant women are. I shall not issue my statement right now. I have a telegram from Mathuradas. I made my decision only on that basis. Now I have your letter. So the matter is ended. The sin or merit of the postponement will be divided between you two. If it is merit, would I also not have my share ? From my point of view, I have done nothing wrong. When I came to know, I shall proclaim it from the house-tops. Do not be upset. I am what I have always been.

*Blessings from*

BAPU

From the Gujarati original : C. W. 11236. Courtesy : Sarabhai Foundation

## 75. NOTE TO KRISHNACHANDRA

*March 12, 1945*

If we adopt a pure-minded attitude towards the experiment we shall remain calm and the mind will not become restive. The result will be good and there will be no involuntary emissions. But if there is curiosity it will give rise to desire and there will be involuntary emissions. That is why I have said that curiosity should now stop.

BAPU

From a photostat of the Hindi: G.N. 4502

76. LETTER TO MAURICE FRYDMAN

SEVAGRAM,  
March 13, 1945

DEAR BHARATANAND,

I won't be happy until you are out of the wood.  
Love.

BAPU

78 NAPEAN SEA ROAD  
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

77. LETTER TO AMTUSSALAAM AND  
KANCHAN M. SHAH

March 13, 1945

CHI. AMTUL SALAAM AND CHI. KANCHAN,

I quite followed your letter. P. Babu again writes to say that you should be allowed to stay on for six months and then he will send you back. Isfahani<sup>1</sup> writes nothing at all. You have done all you could. Kanchan is just as you have described her. She does everything that she can possibly do. It will be a great thing if her health improves. You should both keep on writing. Let Kanchan not be in a hurry to come here.

*Blessings from*  
BAPU

SMT. AMTUL SALAAM BIBI  
KASTURBA SEVA MANDIR  
BORKAMATA  
BENGAL

From a photostat of the Hindi: G.N. 492

<sup>1</sup> An office-bearer of the Calcutta Muslim League

78. LETTER TO KEDARNATH CHATTERJEE

SEVAGRAM,  
March 13, 1945

BHAI KEDARBABU,

Will you on my behalf place flowers on Deenabandhu's tomb on April 5?<sup>1</sup> Benarsidas has reminded me. Please tell him that I have acted on his suggestion.

*Yours,*  
M. K. GANDHI

KEDARNATH CHATTERJEE  
"VISHAL BHARAT"  
CALCUTTA

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

79. LETTER TO SARASWATI GANDHI

WARDHA, SEVAGRAM,  
March 13, 1945

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

My blessings are always with you. You are certain to pass. All children are unruly. Shanti<sup>3</sup> is no exception. However much you grow, unless you stop losing your temper you will remain crazy.

To both of you, oh no, to all the three of you,

*Blessings from*  
BAPU

SMT. SARASWATI GANDHI  
C/O KANTILAL GANDHI  
GANDHI SEVA SANGH  
MYSORE

From a photostat of the Hindi: G.N. 6183

<sup>1</sup> C. F. Andrews died on this date in 1940

<sup>2</sup> Wife of Kantilal Gandhi, Gandhiji's grandson

<sup>3</sup> Addressee's son

80. NOTE TO KRISHNACHANDRA

March 13, 1945

Children should sleep longer.

If you are not going to do as I wrote to you, you should forget it.

*Blessings from*

BAPU

From a photostat of the Hindi : G.N. 4480

81. LETTER TO UTTAMCHAND GANGARAM

SEVAGRAM,

March 14, 1945

DEAR UTTAMCHAND,

There has been some delay in sending you a reply. Please excuse the delay. I hope you can understand the enclosed<sup>1</sup>. There is no loss of capital as you suggest and no loss of interest. We are getting more than the original amount. Nevertheless the writer admits his mistake in neither referring to you nor to me. Knowing you as well as I do, I would have sought your permission. But the manager who is an old trained man used his discretion when there was no loss and much bother was saved. The money is being well used. But I shall carry out your wish, if you still so desire. Only realize how difficult it is to deal with promissory notes.

Hope you are keeping well.

*Yours sincerely,*

M. K. GANDHI

UTTAMCHAND GANGARAM

BOMBAY BAKERY

HYDERABAD—KARACHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> This is not available.

## 82. LETTER TO ATULCHANDRA M. GHOSH

SEVAGRAM,  
March 14, 1945

DEAR ATUL BABU,

The questions you have asked should be answered by the people on the spot, regard being had to their will and capacity for suffering<sup>1</sup>. At this distance, I can say I cannot submit to any of the prohibitions, lathi or no lathi. These prohibitions are meaningless except as trials of strength. We may not stop the flag nor the purely constructive programme. But do, not as I advise or say, but as you and people really feel.

Love

BAPU

ATULCHANDRA M. GHOSH

DULMI

PURULIA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

## 83. LETTER TO ALLADI K. KRISHNASWAMY IYER

SEVAGRAM,  
March 14, 1945

DEAR SIR ALLADI,

I thank you for the pains you have taken.<sup>2</sup> May God cure you quickly and spare you for many years to come. Yes, Vaidyanath Iyer has a heart of gold. He is a rare servant of the people.

*Yours sincerely,*

M. K. GANDHI

SIR ALLADI KRISHNASWAMY IYER

ADVOCATE

MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> In spite of the restrictions against the hoisting of the national flag in public places in Bihar, the addressee had decided to hoist it on April 6 at Kanapasu—a constructive work centre—and had sought Gandhiji's advice about it.

<sup>2</sup> *Vide* "Letter to Alladi K. Krishnaswamy Iyer", 2-3-1945.

## 84. LETTER TO GULZARILAL NANDA

SEVAGRAM,  
March 14, 1945

CHI. GULZARILAL,

I came to know only today that you had a home. I had always thought you were a homeless person. Well.

I think the reply you have given is all right. I have read everything about the new organization. The proper reply to the objection is that it is not a new institution. Now that it has the required number of members, efforts are going on to keep it functioning as far as possible. The institution has come into being to give advice and maintain uniformity in all the activities, so it does not require any sanction. Those who will listen to its advice will benefit and those who will not will lose. The institution is not going to prevent the activities of anyone. Moreover, most of its members are Congressmen. It functions and will continue to function in order to render help to the Congress.

I hope you are well.

*Blessings from*  
BAPU

GULZARILAL NANDA  
LABOUR OFFICE  
LAL DARWAZA  
AHMEDABAD

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

85. LETTER TO DR. B. B. YODH

SEVAGRAM,  
March 14, 1945

BHAI YODH,

What you wrote about Sir Purushottam made me happy. I am sure under your treatment he will be fully restored.

*Blessings from*  
BAPU

DR. YODH  
RAVAL BUILDING  
WELLINGTON ROAD  
BOMBAY

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

86. NOTE TO KRISHNACHANDRA

March 14, 1945

Three pounds will be digested in a whole day.<sup>1</sup>

No home work should be given as far as possible. They may read what pleases them or may not read at all. They may be asked how they spend their time. They should be advised in this regard.

Asha Devi said you were taking interest in the children. In that case it is worth considering whether you should stay on with them and have your food with them or they should be put up with you.

*Blessings from*  
BAPU

[PS.]

Did I not write about the 14th?

From a photostat of the Hindi: G.N. 4481

<sup>1</sup> This is in Gujarati.

## 87. LETTER TO JAINARAYAN VYAS

SEVAGRAM,  
March 14, 1945

BHAI JAINARAYAN VYAS,

If you must see me then let me know the date before you come. Make it before the 23rd. Do not call the conference.

*Blessings from*  
BAPU

JAINARAYAN VYAS  
ALL-INDIA STATES PEOPLES' CONFERENCE  
Jodhpur

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

## 88. LETTER TO RISHABHDAS RANKA

SEVAGRAM,  
March 14, 1945

CHI. RISHABHDAS,

I thought that I had conveyed to Madalasa my suggestion regarding the name. I must have been mistaken. Let the name be Rohitashva<sup>1</sup>. It will be a great thing if he has the qualities associated with the name. I got your letter of the 3rd today.

*Blessings from*  
BAPU

RISHABHDAS  
BAJAJWADI, WARDHA

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

<sup>1</sup> Rohitashva was the son of king Harishchandra of mythology who underwent great sufferings in upholding truth.

89. LETTER TO J. R. D. TATA

SEVAGRAM,  
March 15, 1945

DEAR JEHANGIRJI,

I have just heard from Bapa that you are recouping your health in Ooty. I should like a line to know how you are. Of course I shall not expect you at the Trustees' meeting in Bombay if you are at all unwell. I write this purposely in English as you might not have all your staff there.

Love.

*Yours,*  
M. K. GANDHI

SHRI J. R. D. TATA  
OOTY, SOUTH INDIA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

90. LETTER TO M. S. KELKAR

SEVAGRAM,  
March 15, 1945

DEAR DR. ICE<sup>1</sup>,

Your usual budget of complaints.

You are a rolling-stone ever since I have known you. That I like you notwithstanding is a different thing altogether. Your milk-and-distilled-water treatment I have tried how long? But I was not cured. You have been to Aundh and you had all the facilities. You could not stick there. What will you do now by coming here? You say your treatment is expensive. How can you serve villages? I have asthma cases, others, and I have a consumptive. If you still want to try your hand come and see. It is very hot here just now. I am likely to be away in April. If you would stay here in heat and try, come and stayas soon as you like. There is a fair quantity of milk here. I shall pay you 3rd class fare on your coming here. No return fare if you feel

<sup>1</sup> Gandhiji had given this name to the addressee on account of his enthusiasm for ice treatment.

disappointed. You might, if you prove your worth, get one or two cottages for your hospital work. But you have to carve your way for all this, i. e., prove your worth to the people round you.

I shall inquire about your manuscript.

Love.

BAPU

DR. M. S. KELKAR  
C/O R. J. PATKAR  
15 MANORAMAGANJ  
INDORE  
C.P.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 91. LETTER TO JAYA

SEVAGRAM,  
*March 15, 1945*

CHI. JAYA,

I have your letter. If we remember God, we have to forget good and bad, happiness and unhappiness. And all of us have to take that road sooner or later. According to an expression in English that is the path trodden by the majority. Life is only a short spell of moonlight. In the end all is dust.

*Blessings from*  
BAPU

From a microfilm of the Gujarati: M.M.U./XXIII

### 92. LETTER TO LILAVATI ASAR

*March 15, 1945*

CHI. LILI,

I have already written one letter to you. The fruits of patience are sweet. I have already taken the step that you expected. Sweet are the fruits of patience. For the present those that are here will stay on. Why should you worry about me? There is

### 93. LETTER TO MUNNALAL G. SHAH

*March 15, 1945*

CHI. MUNNALAL,

You must not have Kanchan living separately. If it is necessary, you two may certainly have a separate establishment. Do what will make both of you happy.

It would be good if you could treat Shantabehn as a member of the Ashram and look after her. But I would not wish to foist her on you against your wish.

About the work, if you can arrange things as you want them, do so.<sup>1</sup> I am myself not persuaded, but if you feel confident you may go ahead. Don't you wish to have a separate kitchen for the hospital?

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5854. Courtesy: Munnalal G. Shah

### 94. LETTER TO CHAKRAYYA

SEVAGRAM,

*March 15, 1945*

CHI. CHAKRAYYA,

I understood your letter. The misunderstanding was on your part. It is good that it has been cleared up. There is no need for any other atonement.

*Blessings from*

BAPU

CHAKRAYYA

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

<sup>1</sup> The addressee had suggested entrusting kitchen work to hired staff.

## 95. LETTER TO TARACHAND

SEVAGRAM,  
March 15, 1945

BHAI TARACHANDJI,

I may write in Hindustani, may I not? What I say is clear. If all the leaders are agreeable, I will not insist on a plebiscite. They include independent Muslims, Sikhs and others. Everything can be done if all of them will be happy.

If there is a trace of suspicion, it is better to give a reasonable interpretation<sup>1</sup>.

*Yours,*  
M. K. GANDHI

DR. TARACHAND  
C/O SHRI RAJENDRANARAYAN  
CHANDNI CHOWK  
DELHI

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

## 96. LETTER TO G. D. BIRLA

March 15, 1945

CHI. GHANSHYAMDAS,

I heard from Bapa today that you had fever. Your fever worries me. Why should you get fever? If you need Rameshwardas there, keep him. Even so, I will stay only at the Birla House. I will leave here on the 30th<sup>2</sup>. The programme after the meeting is indefinite. If you cannot come because of weakness I shall manage.

*Blessings from*  
BAPU

SETH GHANSHYAMDAS BIRLA  
BIRLA HOUSE  
ALBUQUERQUE ROAD  
NEW DELHI

From the Hindi original: C.W. 8066. Courtesy: G. D. Birla

<sup>1</sup> These two words are in English.

<sup>2</sup> For Bombay, to attend the Kasturba National Memorial Trust meeting

97. LETTER TO C. RAJAGOPALACHARI

March 15, 1945

MY DEAR C. R.,

I have just learnt that G<sup>1</sup>. is unwell. I have written to him. This is just to tell you that all is well. Mridula and Bapa came here. More probably from them or later. Love to you all. Hope L.<sup>2</sup> is well.

BAPU

From a photostat: G.N. 2104

98. LETTER TO ALUBEHN MISTRI

SEVAGRAM,  
March 16, 1945

DEAR SISTER,

You are taking good care of Bhai Dinshaw. God certainly gives him the help he needs. If there is any such provision in the Kasturba Memorial Fund, he will certainly get it.

*Blessings from*

BAPU

ALUBEHN MISTRI  
JAL CHAMBERS  
OPPOSITE RAILWAY HOSPITAL  
CHURNEY ROAD JUNCTION  
BOMBAY

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

<sup>1</sup> G. D. Birla; *vide* the preceding item.

<sup>2</sup> Lakshmi Gandhi

99. LETTER TO ANAND T. HINGORANI

March 16, 1945

CHI. ANAND,

Beware of the boy who is with you. Get some translations done so long as you do not receive something from Bhai Jivanji.

How are you?

*Blessings from*

BAPU

SHRI ANAND HINGORANI

UPPER SIND COLONY

KARACHI, SIND

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

100. LETTER TO M. S. ANEY

SEVAGRAM,

March 16, 1945

BAPUJI ANEY,

You send me a nice Sanskrit *shloka* for the New Year and the greetings in English. . . If you wanted to send them in English, then why not in Hindustani or in Sanskrit also? A Hindustani translation of the *shloka* was necessary. I hope you are well.

*Greetings for the New Year from*

BAPU

BAPUJI ANEY

COLOMBO, CEYLON

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

*101. LETTER TO BRIJKRISHNA CHANDIWALA*

*March 16, 1945*

CHI. BRAJKISAN,

Do not worry about me. Do not believe the newspapers. I have your letter. You must completely recover. Khurshedbehn is with her sisters. My blessings to all the brothers.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 2491

*102. LETTER TO KRISHNACHANDRA*

*March 16, 1945*

CHI. KRISHNACHANDRA,

You must either take full responsibility for the children or leave this work. Leaving it now would not be proper. Do as you think best after consulting Asha Devi.

There are two causes for involuntary emissions: over-eating or eating wrong kinds of things and impure thoughts. Sometimes the two causes may combine. It was no doubt negligence. That you did not know of it till the morning, what does it show? Are you reciting Ramanama?

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4482

*103. LETTER TO CHAUNDE MAHARAJ*

SEVAGRAM,  
*March 16, 1945*

CHAUNDE MAHARAJ,

I have your letter. I do advise you. What is the point then in including me in the Mandal? Take work from me. Keep my name out.

*Yours,*  
M. K. GANDHI

CHAUNDE BUA  
C/O GOVARDHAN SANSTHA  
SADASHIV PETH  
POONA

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

*104. LETTER TO KRISHNA IYER*

SEVAGRAM,  
*March 16, 1945*

CHI. KRISHNA,

Complete your studies. Even after that if you want to come, write to me. How can you be tired of studies? You can do a great deal of my constructive work while studying.

*Blessings from*  
BAPU

KRISHNA IYER  
HANSRAJ MAHILA MAHAVIDYALAYA  
LAHORE

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

*105. LETTER TO P. C. GHOSH*

SEVAGRAM,  
*March 16, 1945*

CHI. PROFULLA,

Dr. Mitra's scheme is not for the villages. Probably he does not even know the villages. This shows that merely being clever is no use to us. I will reach Bombay on the 31st. It will be good if you come there. It has become very hot here now.

*Blessings from*  
BAPU

P. C. GHOSH  
1418 GARIAHUT ROAD  
CALCUTTA

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

*106. LETTER TO V. G. SAHASRABUDDHE*

SEVAGRAM,  
*March 16, 1945*

BHAI SAHASRABUDDHE,

Bring the girl before the 24th What will Balasaheb be able to do? Explain to me when you Come. Remember my time is 3 o'clock.

*Blessings from*  
BAPU

V. G. SAHASRABUDDHE  
MAHAL, NAGPUR

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

### *107. LETTER TO VIYOGI HARI*

SEVAGRAM,  
*March 16, 1945*

BHAI VIYOGI HARI,

I have here with me a married Punjabi woman. She will stay in Delhi so long as it is cool there. She is a teacher. In Delhi, too, I want you to put her up in a girls' hostel or with you. She is not to be paid anything, though of course she will have to be fed. If she can go to any place, please write to me or send me a wire. Her name is Vimalabehn Gurbuxani.

*Blessings from*  
BAPU

VIYOGI HARI

HARIJAN CHHATRALAYA

DELHI

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

### *108. NOTE TO GOPE GURBUXANI*

*March 16, 1945*

Fate is the fruition of karma. Fate may be good or it may be bad. Human effort consists in overcoming adverse fate or reducing its impact. There is a continuous struggle between fate and human effort. Who can say which of the two really wins? Let us therefore continue effort and leave the result to God.<sup>1</sup>

BAPU

From a photostat of the Hindi: G.N. 1327

<sup>1</sup> The addressee had asked: "What is fate and how is it related to human effort?"

*109. LETTER TO SUPERINTENDENT, BHAGALPUR JAIL*

SEVAGRAM,  
*March 17, 1945*

THE SUPERINTENDENT  
BHAGALPUR JAIL  
BHAGALPUR

DEAR SIR,

Here is a cutting from the *Aj* of 14th instant. It contains disquieting news about Shrimati Prabhavati Devi, your prisoner. I shall thank you to tell me what truth there is in the news.

*Yours truly,*  
M. K. GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*110. LETTER TO GOPINATH BARDOLOI<sup>1</sup>*

SEVAGRAM,  
*March 17, 1945*

MY DEAR BARDOLOI,

Why have you sent a friend all the way from Assam when you have my advice in your pocket ? I repeat—do what you think is best cost what it may. Kill the corruption. Adopt that alternative which is best under the circumstances. Keep all clean men and parties together. I know that difficulties will be many but to cut our way through them makes us.

*Yours,*  
BAPU

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

<sup>1</sup> A summary of this letter appears in Vol. LXXIX, p. 289.

### 111. LETTER TO DR. GOPICHAND BHARGAVA

SEVAGRAM,  
March 17, 1945

BHAI GOPICHAND,

I have gone through all your articles. They are good. I do not propose to make any changes in them. Do you intend to get them published? If you do, then go through them carefully. Will it be in the three Punjab scripts and not in Hindustani?

I hope you are well.

*Blessings from*  
BAPU

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

### 112. LETTER TO BALVANT SINHA

March 17, 1945

CHI. BALVANT SINHA,

Knowing you as I do I can say from your remarks that at least for some time you must leave Sevagram. Write a sweet letter to Totaramji. I see no need of your going there. The same goes for Surendraji. But you may go to your own village. Or, to Mirabehn or perhaps to Manzar Ali. In any of these three places you will do at least something. Yes, Bengal is a vast field for your *goseva* work. But now that is out.

Now about Sevagram. It is my belief that Sevagram will never break up. It may undergo transformation, as was the case with Sabarmati. As long as I am alive and active, there will not be much change at Sevagram. I do not wish to make any. If I survive, a new order will come in course of time. Those who are attached to Sevagram will not give it up for good either now or after I am gone. Who can say that after I am dead even Vinoba may not possibly make the place his own? If he survives me, his loyalty and his non-violence will not permit him to leave Sevagram.

I am sure that even though all the organizations are independent, they are unknowingly dependent on Sevagram. This is just as well.

When you become meek like a she-goat, you will again come to like Sevagram as you did in the beginning. What does it matter if today the cow has been taken away from you? At least you have not been taken away from the cow? What does it matter if today you and Munnalal do not feel one as before?

I am not saying all this in order to make you change your mind. My advice to you stays. Go where I have suggested. After that you may come here when you feel the urge.

What more can I say?

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 1955

### *113. LETTER TO KRISHNACHANDRA*

*March 17, 1945*

CHI. KRISHNACHANDRA,

You are not going to be cured of involuntary emissions by being upset about them. Find out the cause and remove it and keep yourself fully engaged in your work.

Do what pleases Asha Devi. That alone will please me. It would not be proper to give up the work of Nayee Talim having once taken it up. Still, it is for you to consider.

What will apply in the Vend is the *Gita* maxim “What then will restraint avail?”

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4483

114. NOTE TO GOPE GURBUXANI

March 17, 1945

Asceticism in the English sense is not needed at the present time. But there is all the need for renunciation. Read the *Ishavasya*<sup>1</sup> and reflect on it. Realize the inner meaning of renunciation. It has been explained in the *Gita*.<sup>2</sup>

Blessings from

BAPU

From a photostat of the Hindi: G.N. 1328

115. LETTER TO T. B. SAPRU

SEVAGRAM,

March 18, 1945

DEAR DR. SAPRU,

I have heard about your proposed recommendations<sup>3</sup>. I do hope the report will not be weak in any place. *Verb. sap.*

Yours,

M. K. GANDHI

Gandhi-Sapru Papers. Courtesy: National Library, Calcutta. Also G.N. 7568

<sup>1</sup> The reference is to verse I of this Upanishad.

<sup>2</sup> The addressee had asked; "How far are asceticism and renunciation beneficial in life?"

<sup>3</sup> The Sapru Committee's proposals about the future constitution of India were made public on April 7, 1945. The proposals envisaged, *inter alia*, parity between Hindus and Muslims in the constitution-making body, the central legislature and the executive, rejected the demand for Pakistan and the right of any province to secede and the transfer of paramountcy to the Indian Union, with a minister in charge of functions in relation to Indian States.

*116. LETTER TO ANNIE MASCARENE*

SEVAGRAM,  
*March 18, 1945*

DEAR MASCARENE,

I remember you showed me Sir M. Ismail's<sup>1</sup> letter in which he asserted that you had never spoken ill of anyone behind his back.

As to the 2nd question I can give no opinion. I do not profess to understand Travancore politics. You should do what you think is best.

*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

*117. LETTER TO FRANY TALYARKHAN*

SEVAGRAM,  
*March 18, 1945*

DEAR SISTER,

I got your yearly bulletin. I hope you do not expect me to read it. I just turned the pages for a few minutes.

*Blessings from*  
BAPU

FRANY TALYARKHAN  
SHAHARUKH SABAWALA  
SIR P. M. ROAD  
BOMBAY

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

<sup>1</sup> Sir Mirza Ismail, Dewan of Mysore

118. LETTER TO K. M. MUNSHI

SEVAGRAM,  
March 18, 1945

BHAI MUNSHI,

I read the whole of your book<sup>1</sup> on the deadlock<sup>2</sup> too. I liked it. My basic opposition remains. But you have given the reader quite a lot of material to think about.

I hope Sarala<sup>3</sup> and her daughter are well.

*Blessings from*

BAPU

From Gujarati: C.W. 7686. Courtesy: K. M. Munshi

119. LETTER TO RAMDAS GANDHI

SEVAGRAM,  
March 18, 1945

CHI. RAMDAS,

You form opinions on incomplete information and feel unhappy. This has been your old habit. You must get rid of it. What wrong notions you have formed on the basis of Su[shila]behn's letter ! I am not a person to waste myself physically and mentally. I do my work and am happy. I put my idea of education into practice in my own case. My fast—it could not really be called a fast because I took fruit juice—was purely physical. I did not find it unbearable. I did not agree to take glucose and so had the feeling of fasting. But that was only for a short time, as later on I had to take glucose. I can tell you more but this should suffice. Bear in mind that I take all possible care of myself. I hope Kanam is well. He wrote to me that he would be coming to Bombay but would be able to do so only after his examinations. I do not know whether I shall be there then. We shall see. I hope Ushi has recovered.

*Blessings from*

BAPU

RAMDAS GANDHI  
KHALASI LINES  
NAGPUR

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

<sup>1</sup> *The Indian Deadlock*

<sup>2</sup> Gandhiji has used the English word

<sup>3</sup> Addressee's daughter

## 120. LETTER TO KRISHNACHANDRA

March 18, 1945

CHI. KRISHNACHANDRA,

Has it not been proved that in your case proximity to me does not help in observing *brahmacharya*? Otherwise, after so many years, your *brahmacharya* should have been perfect. It is necessary for the sake of *brahmacharya* that one should engage oneself in ennobling work. Nayee Talim is one such work and when children are there what more can you ask? If you stay with the children instead of being here, you will not lose contact with me and you will be kept away from idle talk.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4484

## 121. LETTER TO KRISHNACHANDRA

SEVAGRAM,

March 18, 1945

CHI. KRISHNACHANDRA,

Your long letter betrays your state of mind. Is it not right that I should write to you taking what you say to be the complete truth? The others who are here do not feel very intensely about *brahmacharya*. *You* do and so I write about it. But in the end you must do as you feel. If you do something I say without your heart being in it, you may take it that it will be futile. It will be no good at all if you mechanically do what I say. What you have written is of course true. What does it matter? I do consult people after all. What is the harm even if the boys leave? There is a lot of work to do. After all our principle is just this: whoever is available is fit to be taught and fit also to teach. You must not become disheartened.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4486

122. LETTER TO G. D. BIRLA

March 18, 1945

CHI. GHANSHYAMDAS,

I received your telegram just now at 6 o'clock. I do not like it. Go to Mussoorie if you have to. Stay on there for a while. Give up the idea of going to Bombay. Rameshwardas too may stay there. I shall manage.

*Blessings from*

BAPU

From the Hindi original: C.W. 8068. Courtesy: G. D. Birla

123. LETTER TO GANESH SHASTRI JOSHI

SEVAGRAM,

March 18, 1945

BHAI GANESH SHASTRI JOSHI,

Sushilabehn showed me your letter. She is doing as much as she can. The course is not easy. The votaries of Ayurved have to cut a path for themselves. They will need courage, a spirit of sacrifice and knowledge. I have not come across a single vaidya who would sacrifice everything for this work. I am not worried that there are too many doctors on the committees. When the need arises we can have vaidyas on every committee. I shall never let a good suggestion pass. But what am I to do if I do not come across any. Do as much as you can. Give as much as you can.

I am happy that you are teaching Rambhau.

*Blessings from*

BAPU

GANESH SHASTRI JOSHI

28 SHUKRAVAR [PETH]

BEHIND TULSI BAGH, POONA

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

## 124. LETTER TO SHRIPAD JOSHI

SEVAGRAM,  
March 18, 1945

CHI. SHRIPAD,

I think my reply is contained in my articles. But forget it. "Those" refers to the private householders.<sup>1</sup> The Government' has made good the loss caused to it a hundred times over. We can make good our loss in one way only: by winning swaraj.

In my speech of the 7th<sup>2</sup> I had indicated what was to be done after my arrest. There was of course the fourteen-point programme. Success or failure is in the hands of God. It is my belief that if everybody had followed that programme we should have won freedom by now. I have written enough about the parliamentary programme.

You can show my letters to any of your friends. I am not writing for' the Press. There is nothing secret in my letters but it is not every reader who can understand them.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 5615

## 125. TELEGRAM TO SHYAMLAL

POONA,  
March 19, 1945

SHRI SHYAMLAL  
BAJAJWADI  
WARDHA

IT APPEARS I NEED NOT MOVE BEFORE FIRST APRIL.  
THEREFORE IT SEEMS MEETING AS ORIGINALLY FIXED  
POSSIBLE BUT I STILL THINK INADVISABLE. BUT YOU  
CAN RECONSIDER IF YOU WISH.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Vide "Letter to Shripad Joshi", 1-3-1945.

<sup>2</sup> i. e., August 7, 1942.

126. LETTER TO AMRIT KAUR

SEVAGRAM,  
March 19, 1945

CHI. AMRIT,

I am so glad Pyarelal was with you for two days. As soon as I get your manuscript<sup>1</sup> I shall look through it and advise.

If Shummy and Maude have to go to Bombay you have to swallow your pride (which would be false) and go to Bombay even under conditions. But you must feel the call from within, not from me.

You must feel happy and at peace under all circumstances. That is the meaning of the *shlokas* we sing daily.

Love.

BAPU

From the original: C.W. 4151. Courtesy: Amrit Kaur. Also G.N. 7786

127. LETTER TO MAUDE

SEVAGRAM,  
March 19, 1945

MY DEAR MAUDE,

Of course I have had all about your operation and your bravery. Purposely I refrained from writing to you. I now learn that you will appreciate a line from me. Well, all I have heard fills me with admiration for you and joy that you have come out of the ordeal so splendidly. Let us hope you will have no more to go through.

Love.

BAPU

SMT. MAUDE

C/O RAJKUMARI AMRIT KAUR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Of the addressee's booklet *To Women*

*128. LETTER TO SHUMSHERE SINGH*

SEVAGRAM,  
*March 19, 1945*

MY DEAR SHUMMY,

So you have passed through the fire in a threefold manner. You can surely shout “God is great and merciful.” Have you not had this double demonstration?

Love.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*129. LETTER TO DR. SUBODH MITRA*

SEVAGRAM,  
*March 19, 1945*

DEAR DR. MITRA,

I must confess your scheme staggered me. It is after the Chowringhee style, not the village style. You have to study your villages anew.<sup>1</sup>

*Yours,*

BAPU

DR. SUBODH MITRA  
3 CHOWRINGHEE TERRACE  
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* also “Letter to P. C. Ghosh”, 16-3-1945.

*130. LETTER TO GOSIBEHN CAPTAIN*

SEVAGRAM,  
*March 19, 1945*

DEAR SISTER<sup>1</sup>,

Your dear letter. I must try to give you an hour when you are here. I used the word with due cause. But I had a repudiation from both quarters. It gladdened me.

Love.  
BAPU

GOSIBEHN CAPTAIN  
ANDHERI

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

*131. LETTER TO SHARDA G. CHOKHAWALA*

*March 19, 1945*

CHI. BABUDI,

I was glad to learn that Anand was well again. Be careful and the cough also will disappear. Sushila and Pyarelal will of course be with me. But if you also come, you will no doubt serve in some way. I hope to reach Bombay on the 31st.

*Blessings from*  
BAPU

From the Gujarati original: C.W. 10054. Courtesy: Sharda G. Chokhawala

<sup>1</sup> This is in Gujarati.

*132. LETTER TO DR. JIVRAJ MEHTA*

SEVAGRAM,  
*March 19, 1945*

BHAI JIVRAJ,

As is your custom, you have given me a perfect reply and have satisfied Chi. Indu too. Listen to Hansabehn<sup>1</sup>. Do not take upon yourself any extra work and render greater service to the country.

*Blessings from*  
BAPU

DR. JIVRAJ MEHTA  
22 CURZON ROAD  
NEW DELHI

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

*133. LETTER TO MRIDULA SARABHAI*

SEVAGRAM,  
*March 19, 1945*

CHI. MRIDU,

I have your letter. It is good that you met Mathuradas. I have gone through the speech for the Association. It is good. If all the three think it proper, you too may write. I have done what I had to do. Look after your health. There is a letter from Mummy also. I do not write to her separately.

*Blessings from*  
BAPU

MRIDULA SARABHAI  
KASHMIR HOUSE  
94 NAPEAN SEA ROAD  
BOMBAY

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

<sup>1</sup> Addressee's wife

### 134. LETTER TO NARAHARI D. PARIKH

SEVAGRAM,  
March 19, 1945

CHI. NARAHARI,

This is only for you. If you can explain to me, Jajuji will be saved much trouble. If you cannot, then read this out to him. What I have marked with a Cross cannot be the responsibility of the Charkha Sangh. The Sangh may have to contribute to what is intended for women. If it is exclusively for village women then the Kasturba Fund should bear the burden. Whose sanction does Lakshmi Babu want? Any responsibility which falls on the Charkha Sangh can be borne by it only when it conforms to the new course I have suggested. There are other problems no doubt, but I will not raise them just now. The work is a little complicated but we should not use force.

May be Lakshmi Babu intends to place the whole thing before the general body which has been formed!

*Blessings from*  
BAPU

NARAHARI PARIKH  
SEVAGRAM ASHRAM

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

### 135. LETTER TO SHANTILAL

SEVAGRAM,  
March 19, 1945

CHI. SHANTILAL,

I was happy to have your letter. I hope to reach Bombay on the 31st. To begin with I shall be at the Birla House. Probably I shall not be able to keep you with me all the twenty-four hours, but certainly you will be with me most of the time. I will try to read your new writing, so please bring it. Is it *vitara* or *veetara*?

*Blessings from*  
BAPU

SHANTILAL  
ANAVIL ASHRAM  
SURAT

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

*136. NOTE TO KAZI NIZAMUDDIN AHMED*

[After *March 19, 1945*]<sup>1</sup>

Write a postcard as follows:<sup>2</sup>

Why should you write to me in English ? The jaggery was received after I had left Sevagram. Why has Sultana<sup>3</sup> not written to me so far ? I hope she is in good health. Write to her that she should write to me regularly. She may write at Sevagram.

From a copy of the Hindi: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

*137. TELEGRAM TO M. S. KELKAR*

SEVAGRAM,  
*March 20, 1945*

DR. KELKAR  
CARE PATAKAR  
15 MANORAMAGANJ  
INDORE

COME QUICK SEVAGRAM.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> This was in reply to the addressee's letter dated March 19, 1945.

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

<sup>3</sup> Addressee's grand-daughter

138. TELEGRAM TO G. D. BIRLA

WARDHAGANJ,  
March 20, 1945

GHANSHYAMDASJI  
BIRLA HOUSE  
NEW DELHI

REPORT INCOMPLETE<sup>1</sup>. UNCLEAR IF YOU TAKE MILK.  
STATE VEGETABLES. ANY CASE ADVISE HALF OUNCE  
BUTTER DIRECT FROM MILK WITH TOAST AND SALAD  
WELL CHEWED. DRINK HOT WATER HONEY SODA.  
PRACTISE REGULATED DEEP BREATHING ON EMPTY  
STOMACH. REPORT. LOVE.

BAPU

From C.W. 7870. Courtesy: G.D. Birla

139. LETTER TO URMILADEVI

SEVAGRAM,  
March 20, 1945

MY DEAR URMILA<sup>2</sup>,

I hope you got my wire in Reply [to] your first letter. Now I have your second letter. I have seen Dr. Mitra's scheme. I have written to him and also Profulla about it.<sup>3</sup> Dr. Mitra has to revise his scheme in terms of the villages whom he must see in their dangers [*sic*] before he can write anything useful.

As for yourself, you need not worry. The first thing is for you to be fit for nursing. Will you ever be? Mere wish is of little use. When

<sup>1</sup> The addressee had wired: "Fever left but cough still persisting. Am taking toast, vegetable and milk no butter. Would you suggest any change in diet?"

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

<sup>3</sup> *Vide* "Letter to P. C. Ghosh", 16-3-1945 and "Letter to Dr. Subodh Mitra", 19-3-1945.

the wish is backed by fitness, you will be wanted by all.

Hope all is well there.

Love.

BAPU

URMILADEVI  
2/1B HINDUSTAN PARK  
P. O. R. B. AVENUE  
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*140. LETTER TO MUNNALAL G. SHAH*

*March 20, 1945*

CHI. MUNNALAL,

I have read all that you have written. Give up the notion that I have no trust in you. That you are unmethodical is shown by your writing and your behaviour. What can you do about it? First the realization, then the endeavour, then the time. That is the order.

I do wish that there should be a separate kitchen. I am considering what to do now. I will write nothing now about Sushila. There was no question of my selecting anybody for my office. I employ in it only those whom I cannot fix up anywhere else. Others who joined did so by accident. If I had to start a new office altogether, I should know very well how to do it. You do not know with what type of persons I have run an office in the most difficult circumstances. But can I not run the Ashram also in that manner? Why did I not appoint Vinoba to run the office? You should be able to draw the appropriate conclusions from this. If when I have some free time you ask me for work, I will tell you. Do you really feel like doing some work in the office?

Personally I should like to return from Bombay in about four days' time. But I shall be in the doctors' hands. Maybe I shall have to go to Panchgani if they insist. I don't know. We shall see what happens.

I do not say, or wish, that you should go to Kanchan. But if she or you feel such a desire, I would encourage you. If you tell me your

reasons for not going, or write them down, I might consider. I have to be away for two months. In that time there is a chance that the kitchenarrangements may improve. I am not satisfied with this letter. The circumstances themselves are unsatisfactory. Whom can we blame for that?

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5857. Courtesy: Munnalal G. Shah

### *141. LETTER TO AMTUSSALAAM*

*March 20, 1945*

DEAR DAUGHTER,

I have your letter. What a narrow escape you have had!<sup>1</sup> I hope Lavanyalata is doing well. Kanchan's postcard to Munnalal came today. I see from it that she is very ill. Why? I am asking Munnalal to go there. Let us see what happens. I am all right. I am working regularly. I shall have to go to Bombay towards the end of this month. I am not writing separately to Kanchan.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 493

### *142. LETTER TO BALVANT SINHA*

*March 20, 1945*

CHI. BALVANT SINHA,

There is no need to think about your state of mind. It seems to me that you should go to your village. Go to Mirabehn and also to Dharmadev Shastri. Staying away at this time can only do you good. No doubt the Ashram remains full because of me, but it has proved its independent existence during my absence, be it here, at Sabarmati, at Kochrab or at Phoenix. The *Autobiography* gives the story up to Sabarmati. It is astonishing. Ask somebody or ask me. It is good to learn veterinary science. There is no hurry.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 1956

<sup>1</sup> Lavanyalata and the addressee had met with an accident while travelling by a cycle rickshaw.

### 143. LETTER TO G. D. BIRLA

SEVAGRAM,  
March 20, 1945

CHI. GHANSHYAMDAS,

I have sent you an express telegram<sup>1</sup>, a copy of which is enclosed. What are you taking, how much and when? What leafy vegetables are you taking, and are you taking them raw or boiled? You do not throw away the water, do you? Will not *khakhara*<sup>2</sup> be better than toast? Does the Hour include the bran? If you are taking milk, how much? Whatever happens you must take half an ounce of butter well spread over the toast or *khakhara*, together with the salad. If you have indigestion, reduce other things, but continue the butter. Deep breathing is essential. Close one nostril and breathe deeply through the other. You can gradually increase it to half an hour. Utter Ramanama with every breath you take. When doing breathing exercises, you should have fresh air on all sides. It would be better to do it in the open. You should do it every morning without fail and afterwards at least four times after the food has been digested. Breathe in and breathe out. This exercise should be taken slowly. Do your bowels move properly? Are you able to sleep? If you do all this carefully you will soon get rid of the cough.

*Blessings from*  
BAPU

From the Hindi original: C.W. 8067. Courtesy: G. D. Birla

### 144. LETTER TO SATYAVATI

SEVAGRAM,  
March 20, 1945

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

I do have news of you. Pyarelal also gave me some. It is good that you are in Harijan Nivas. You must get well. Chand is somewhat agitated. She has received so much from you. Must she not now serve

<sup>1</sup> *Vide* "Telegram to G. D. Birla", 20-3-1945.

<sup>2</sup> Thin, crisp chapatis

<sup>3</sup> Granddaughter of Swami Shraddhanand

you? The thought is noble. If you need Chand's services, I will send her immediately. She is learning to nurse the sick here. But nursing you will be the proper training. However, if you do not need Chand's services, then I do not see any point in sending her merely so that you can look at each other. Let me know your mind.

Khurshedbehn left a few days ago. She is in Poona with Nargisbehn.

The heat has started here. I do not therefore have the courage to send for you.

*Blessings from*

BAPU

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

### *145. LETTER TO SHRIKRISHNADAS JAJU*

*March 20, 1945*

BHAI JAJUJI,

Those who spin should wear khadi and those who wear khadi should spin. Spinning means picking the cotton bolls from the field, separating the seeds with a rolling-pin, ginning the cotton, making the slivers, spinning the yarn of the required count and doubling it.<sup>1</sup>

It was good as it was. But since I was asked I have put down my ideas. Have a look at it and then I will write down whatever you want me to.

BAPU

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

<sup>1</sup> This was a draft for the message to the Charkha Sangh; *vide* "A Message", 28-3-1945.

*146. LETTER TO VIYOGI HARI*

SEVAGRAM,  
March 20, 1945

BHAI VIYOGI HARI,

Again the same thing has happened. Although I sent you a telegram, Vimaladevi will not be going to Delhi now.<sup>1</sup> She will instead go to Simla with her husband. So forget about her now.

*Blessings from*  
BAPU

HARIJAN ASHRAM  
DELHI

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

*147. NOTE TO GOPE GURBUXANI<sup>2</sup>*

March 20, 1945

Read my article on the subject.<sup>3</sup>

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 1329

*148. INTERVIEW TO "THE BOMBAY CHRONICLE"*

SEVAGRAM,  
March 20, 1945

[Q.] Mr. Amery<sup>4</sup> told Karaka, *Bombay Chronicle*'s war correspondent, in the course of an interview, that you could give a lead. He stated that you had spoken for the Congress party before. In the context the suggestion seems to be that you candeaal

<sup>1</sup> *Vide* "Letter to Viyogi Hari", 16-3-1945.

<sup>2</sup> The addressee had asked: "Why is the cow worshipped in the Hindu religion and not in other religions?"

<sup>3</sup> *Vide* "Hinduism", 6-10-1921, and Appendix "Cow-Protection True and False", 20-9-1928

<sup>4</sup> L. S. Amery, Secretary of State for India, had given an interview to D. F. Karaka on March 16, 1945.

through Congress members in the legislatures. What are your views on these suggestions? In view of the statement made by Mr. Amery that “the Government Of India would no doubt need also to be satisfied that nothing would be done to impede or injure war efforts by direct opposition or by attempts to dislocate the economic situation”, will you be pleased to make things absolutely clear on the point?

[A.]<sup>1</sup> Wish is often father to the thought. I see nothing new in Mr. Amery’s statement to Shri Karaka. All talk of resolution of the present deadlock is useless so long as the members of the Working Committee and other Congressmen are under detention. Obstruction of war effort is a mere bogey. But if it means that there will be fierce criticism of the bungling and corruption that has gone on in the name of war effort it is true—not that there is no criticism now. When the principal Congressmen are free there will be real national war effort if they are allowed to have an effective say.

*The Bombay Chronicle, 21-3-1945*

#### 149. ANSWERS TO QUESTIONS<sup>2</sup>

SEVAGRAM,

[On or before *March 21, 1945*]<sup>3</sup>

QUESTION: What is soul force? How is it related to satyagraha?

ANSWER: Soul force is nothing but a manifestation of His power or strength. Satyagraha cannot be practised nor is it possible without it (soul force). Hence satyagraha is directly connected with soul force.

Q. What is the value or worth of independence?

A. The direct or straight road to independence is non-violence. We can or shall be immortal or live in death by dying non-violently (or by sacrificing ourselves for a noble cause) but not by killing others (or by perpetrating violence).

*The Hitavada, 28-3-1945*

<sup>1</sup> Gandhiji gave this in writing.

<sup>2</sup> The questions were asked by Gope Gurbuxani on different dates. The Hindi originals are not available.

<sup>3</sup> The report appeared under the date-line “Sevagram, March 21, 1945”.

## 150. FOREWORD TO “PRACTICE AND PRECEPTS OF JESUS”

Hating carefully gone through these chapters, I can recommend their careful<sup>1</sup> perusal to every believer in God be he a Christian or a follower of any other religion.

The booklet presents Professor J. C. Kumarappa’s views on Christian teaching in a nutshell. It is a revolutionary view of Jesus as a man of God. It is none the less revealing and interesting. The interpretation of the Lord’s prayer is novel and refreshing as are many other interpretations.

If all believe as Prof. Kumarappa does there will be no religious feuds and rivalries between sects and sects and different religions. Anyway, this reading of the Bible must bring solace to the Christians of India. If they will read the Bible as Prof. K. does, they need not be ashamed<sup>2</sup> of their forefathers or their ancient faith. What is bad and superstitious in the old they are able to throw off by means of the liberal teaching presented in the following pages but it helps one to see that there is much of the old which is imperishable and worthy of being treasured.

Indeed, Prof. K. has a message beyond the confines of India. He speaks with confidence born of a living faith in the belief that the West, though nominally Christian, has not known the true Jesus of the Gospels.

As I was going through these pages, I was reminded of the late Advocate F. A. Laughton of Durban. I was then no student of Roman Or Dutch Law nor of the case law of the four States of South Africa. In difficulty, therefore, I used to go to Mr. Laughton for help. But, after I had done with my work, he would proudly bring forth from his drawer a green cover book with his father’s annotations from the Bible. It was Edwin Arnold’s *Song Celestial*, and had Mr. Laughton’s father’s parallel passages from the Bible showing that there was much in common between the New Testament and the *Gita*. I was then a novice trying to find out Truth in all its aspects without then knowing that I was so doing. Prof. Kumarappa’s interpretation with copious quotations from the Bible reminded me of what I used to believe even

<sup>1</sup> This word is omitted in the printed source.

<sup>2</sup> The printed source has “apologetic”.

as early as 1894-95. I can therefore speak from experience of the truth of the interpretation of the Gospels given in the following pages by Prof. Kumarappa.

M. K. GANDHI

SEVAGRAM, March 21, 1945

From a photostat: G.N. 10173. Also *Practice and Precepts of Jesus*

*151. LETTER TO J. C. KUMARAPPA*

SEVAGRAM,  
*March 21, 1945*

MY DEAR KU.,

See if this is what you want.<sup>1</sup> If not tell me what you do want. Hope you are flourishing.

Love.

BAPU

*Later*

Come tomorrow night after 8 p. m. or tomorrow morning at 7 a.m.

From a photostat: G.N. 10172

*152. LETTER TO M. S. KELKAR*

SEVAGRAM,  
*March 21, 1945*

MY DEAR ICE,

Your letter. Never mind Aundh. I have wired you<sup>2</sup> to come at once as I am in Bombay in April. I hope to present you with some patients. Give me satisfaction, the rest will follow as day follows night.

*Yours,*

BAPU

DR. M. S. KELKAR

R. J. PATKAR

MANORAMAGANJ

INDORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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

<sup>2</sup> *Vide* "Telegram to M. S. Kelkar", 20-3-1945.

*153. LETTER TO P. W. SEBASTIAN*

SEVAGRAM,  
*March 21, 1945*

DEAR SEBASTIAN,

Sorry for the death of your wife. But there should be no grief. You, I and all of us have to go where she has gone.

*Yours sincerely,*  
M. K. GANDHI

P. W. SEBASTIAN  
PARIS HALL  
TRICHUR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*154. LETTER TO AMRIT KAUR*

SEVAGRAM,  
*March 21, 1945*

CHI. AMRIT,

I have gone through your booklet<sup>1</sup>. It is good so far as it goes. Do you see that you have begun with your own experiences? You could not do otherwise. The central disease of India is its deep poverty and deeper ignorance. You have dealt with both but as items. But I do not ask you to rewrite anything. If you touch up anything, you may do so. If not, as it is good enough reading.

Love.

BAPU

From the original: C.W. 4152. Courtesy: Amrit Kaur. Also G.N. 7787

<sup>1</sup> *To Women; vide "Letter to Amrit Kaur", 19-3-1945.*

## 155. LETTER TO MUNNALAL G. SHAH

March 21, 1945

CHI. MUNNALAL,

You should never conclude from anything that I write that I must have examined every aspect. That is for you readers to do. I would of course relieve you and put up with whatever hardship follows. But the truth is that you ought not to abandon the work you have taken up. Man may not abandon his duty any more than the ant can abandon the pot of jaggery. We, however, look upon duty not as a pot of jaggery but as a burden. Otherwise how dare A. S. so much as suggest that you should leave? But that is what happened. I like what you say. By all means cling to the kitchen and make it a model one. It will bring you all the joy and you will get training along with the others. The gods will shower flowers and it may be I shall be there to watch. Make it an ideal kitchen. Run it with the help of servants, so called, but let them feel that they are not servants but masters or trustees. What more could you desire?

You now know my ideas fully. Forget Kanchan if possible. Write to her plainly that you are to get tempered here and she there. After both of you have become tempered, you will meet again. If you can do this, you will have brought down many fruits with one stone. The saying is about killing many birds with one stone. That is a wrong one, ours is the right one.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5859. Courtesy: Munnalal G. Shah

## 156. LETTER TO KRISHNACHANDRA

March 21, 1945

CHI. KRISHNACHANDRA,

Why should you have even a piece of wood under the head? Sleep in *shavasana*<sup>1</sup>, as I do. If you must have something, have a stone or a brick.

<sup>1</sup> A corpse-like posture for relaxation of the body

Do not give up carding and spinning. This one thing has become part of our life. Devote one hour regularly to this. You will acquire speed.

Why should you feel disappointed if you have to give up Nayee Talim? But some work has to be taken up.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4487

*157. LETTER TO KHURSHED NAOROJI*

SEVAGRAM,  
*March 22, 1945*

VAHALAN BEHN,

I have your letter per friend. I answered all your previous letters. I do hope you had my replies. I can assure you that not a moment is wasted and taken away from the constructive programme. I am dealing with the post as it is brought to me without leaving any arrear.

Love to you all.

BAPU

SMT. KHURSHEDBEHN NAOROJI  
DUNLAVIN LODGE  
POONA 5

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*158. LETTER TO BISWANATH DAS*

SEVAGRAM,  
*March 22, 1945*

DEAR BISWANATH DAS,

Let the young man you mention write after the hot season, i. e., after June. I am likely to be away about 10th April. Hope you are well.

Love.

BAPU

BISWANATH DAS  
BELLAGAM, P. O. PULSORA  
DIST. GANJAM, ORISSA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*159. LETTER TO J. R. BHALA*

SEVAGRAM,  
*March 22, 1945*

BHAI BHALA,

I read carefully your letter to Pyarelal and your article. I hope to reach Bombay on the 31st. Make an appointment and meet me there. I will make further inquiries so that I can guide your Association.

M. K. GANDHI

BHAI J. R. BHALA  
OVERSEAS STUDENTS' ASSOCIATION  
9 FORJETT HILL, BOMBAY 26

From a photostat of the Gujarati: G.N. 2335

*160. LETTER TO M. A. JINNAH*

SEVAGRAM,  
*March 22, 1945*

BHAI JINNAH,

Having read that you are ill, I am writing this. I trust the illness is a minor one and that you have recovered *by* now.

*Yours,*

M. K. GANDHI

Q. A. JINNAH SAHEB  
PRESIDENT, MUSLIM LEAGUE  
NEW DELHI

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

*161. LETTER TO SITA GANDHI*

SEVAGRAM,  
*March 22, 1945*

CHI. SITA,

I am very happy to have your letter. May you go on making progress. Manilal and Sushila will come when God wills. You should not worry. Look after your health and engross yourself in work. Sumi writes to me every week. I will send you—all of you—her next letter.

*Blessings from*  
BAPU

SITA GANDHI  
AKOLA

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

*162. LETTER TO KULWANT SINGH*

SEVAGRAM,  
*March 22, 1945*

SARDARJI,

Why should you write to me in English? The simple answer to the question you have put to me is that those who are in the Congress remain in it as its servants. I am not even a member of it. However I am its servant.

*Yours,*  
M. K. GANDHI

SARDAR KULWANT SINGH  
P. O. MOGHAPURA  
LAHORE

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

*163. LETTER TO KRISHNACHANDRA*

*March 22, 1945*

CHI, KRISHNACHANDRA,

There is a Sanskrit party and a translation party. Both equally command my allegiance.<sup>1</sup> Because we are social animals we ought to find joy in collective recitation. Ultimately an individual should choose whichever way helps him to rise higher.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4488

*164. LETTER TO VINAYAK D. SAVARKAR*

SEVAGRAM,

*March 22, 1945*

BHAI SAVARKAR,

I write this after reading the news of the death of your brother. I had done a little bit for his release and ever since I had been taking an interest in him. Where is the need to condole with you? We are ourselves in the jaws of death. I hope his family are all right.

*Yours,*  
M. K. GANDHI

VIR SAVARKAR

RATNAGIRI

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

<sup>1</sup> The reference is to the recitation of Ashram prayers.

*165. NOTE TO BALVANT SINHA*

*March 22, 1945*

Ba's interpretation of the Ahalya<sup>1</sup> episode is correct. But it is one of many. There can be as many interpretations as there are devotees and their attitudes.

BAPU

[From Hindi]

*Bapuki Chhayamen*, p. 366

*166. LETTER TO HAFIZ ZAFFAR HUSSAIN*

SEVAGRAM,

*March 22, 1945*

BHAI SAHEB,

I have your letter. Have patience. Remain quiet. You will see that the Gongres will not abandon freedom-loving Muslims.

*Yours,*

M. K. GANDHI

MAULVI HAFIZ ZAFFAR HUSSAIN

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

*167. A LETTER*

SEVAGRAM,

*March 22, 1945*

BROTHERS,

I am surprised to see your letter in English. Why don't you write in Hindustani? I have already expressed my opinion. Whether to follow it or not is for each person to decide. I advise you to come to your own decision.

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

<sup>1</sup> Wife of Gautama in the *Ramayana*. She had been turned into stone for adulterous conduct and then regained her human state when Rama touched the stone with his feet.

168. LETTER TO K. S. GOPALASWAMY<sup>1</sup>

[Before March 23, 1945]<sup>2</sup>

Gandhiji, in his reply, has asked the handloom weavers of Tamil Nad to follow the instructions, issued by him to the handloom weavers and suggested that the weavers' families should begin spinning also and adopt a process of doubling so that handloom weavers may not be idle.

*The Hindu*, 25-3-1945

169. LETTER TO GOPINATH BARDOLOI<sup>3</sup>

[Before March 23, 1945]<sup>4</sup>

Do what is best, cost what it may. Kill corruption. Adopt that alternative which is best under the circumstances. I know difficulties will be many but we have to cut our way through.

*The Hitavada*, 24-3-1945

170. LETTER TO P. B. CHANDWANI

SEVAGRAM,  
March 23, 1945

MY DEAR CHANDWANI,

You can come when you like. But these are very hot months and I may be away. Come during the monsoons, or even in November. Of course work can be done in towns. But not out of K. B.<sup>5</sup> funds. You want right teachers, but we must discuss when we meet.

Love.

BAPU

P. B. CHANDWANI

OLD SUKKUR

SIND

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The addressee, General Secretary of the Tamil Nad Handloom Weavers' Association, Karur, had sought Gandhiji's help in improving the condition of the handloom weavers who were undergoing hardships because of the scarcity of yarn.

<sup>2</sup> The report which carries the item bears the date, March 23, 1945.

<sup>3</sup> The addressee had sought Gandhiji's advice on the constitutional position.

<sup>4</sup> The report which carries the item is date-lined: "Shillong, March 23, 1945".

<sup>5</sup> Kasturba Gandhi Memorial Fund

### 171. NOTE TO KRISHNACHANDRA

*March 23, 1945*

The cotton seeds are not separated properly. The method is wrong and slow. The hand should barely touch them. The seeds must separate with one stroke. The hands must move very fast.

From a photostat of the Gujarati: G.N. 4489

### 172. LETTER TO ANAND T. HINGORANI

*March 23, 1945*

CHI. ANAND,

I have your letter. How is the boy sent from here? Does he work? How is it about your food? How do you feel? How are Father and Mother? I am all right. How is Bharat?

*Blessings from*  
BAPU

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

### 173. LETTER TO KRISHNACHANDRA

*March 23, 1945*

CHI. KRISHNACHANDRA,

I said what I recollected. Is it not true that at first you had wanted to be a teacher and desired a salary? It was even suggested once that you should be taken in the Wardha school. If this impression of mine is wrong I shall not repeat what I said. But I am certain that you have slowly been progressing. It is beside the point that you had not wanted the money for yourself. Have not these seven years been another journey for you?

It is all right about Naye Talim. I am not going to let you off.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4490

## 174. LETTER TO MANAHAR

SEVAGRAM,  
March 23, 1945

BHAI MANAHAR<sup>1</sup>,

I discovered only today that the money for Shastriji's<sup>2</sup> maintenance was being sent from here. The expenditure in my opinion is too high. All expenditure should be channelled through you. I find even rent included in the expenses. The amount of Rs. 100 was sent to cover four months but almost the whole amount was spent in three months. I am also enclosing Shastriji's letter. Tell me after looking into everything how much should be paid. I do not have any private money of my own. Whatever I have is from donations. Surely I cannot make donations out of donations. I can spend money only for the purpose for which the donations are meant. The money paid to your account depends on donations. Please let me know how much I should give for Shastriji. Whatever is done should be through you. Consider Shastriji to be your patient. He can see this letter.

*Blessings from*  
BAPU

[PS.]

I am not talking about the past. I say that there should be some restriction now. Shastriji is ill. He cannot even think properly. Whatever has to be done must be done either by you or by me. I can do nothing from here and so it becomes your duty. You must tell me how much should be sent to you. Shastriji has to be placed under your control.

From a copy of the Hindi: C.W. 5894. Courtesy: Munnalal G. Shah

<sup>1</sup> Of Dattapur Lepers House

<sup>2</sup> Parachure Shastri

*175. LETTER TO RAMKRISHNA BAJAJ*

SEVAGRAM,  
*March 23, 1945*

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

Occasionally I read the letters you write to your mother. I keep getting news of your progress. It pleases me. Today I realized that I too could write to you. So I am writing. I learn from your letter that you have asked for underwear. I suggest you give up the use of underwear. We do not require it in our climate. But of course if you have got used to it and cannot do without it you may continue with it. You do see that it is our duty to minimize our expenses voluntarily and raise our life to the utmost. Develop yourself in every way.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 3065

*176. LETTER TO VENKATESH BHATT*

*March 23, 1945*

BHAI VENKATESH BHATT,

Why do you write letters in English? Write in Hindustani or in your mother tongue. Damodar is brave. Money should not be collected by undertaking fasts. Money can be collected through work and service. A fast can often take the form of coercion.

*Yours,*  
M. K. GANDHI

From a photostat of the Hindi: G.N. 3628

<sup>1</sup> Son of Jamnalal Bajaj

*177. NOTE TO GOPE GURBUXANI*

*March 23, 1945*

Fighting for peace is a contradiction in terms. How can there be peace for those who fight? There certainly is conflict between peace and restlessness. But this is welcome to the lover of peace for he finds his peace in restlessness.<sup>1</sup>

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 1330

*178. NOTE TO GOPE GURBUXANI*

*March 23, 1945*

One meaning of education is knowledge of the Self and it is perfect in itself. But today it is wrongly interpreted. Hence I would say it is the all-round development of man and a true teacher is one who helps in such development<sup>2</sup>.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 1331

*179. TELEGRAM TO HANUMANT RAI*

SEVAGRAM,

*March 24, 1945*

HANUMANT RAI

1267 CHAITPURI

DELHI

GIVEN NO PERMISSION ANYONE UNNECESSARY COME.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The addressee had asked: "Why is man fighting for peace and how can lasting peace be established?"

<sup>2</sup> The addressee had asked: "What is the aim of education and who can be described as a teacher?"

*180. LETTER TO ARUNA ASAF ALI*

SEVAGRAM,  
*March 24, 1945*

MY DEAR DAUGHTER,

You cannot hurt me without hurting yourself. I laugh and invite you to share my laughter. "O ye of little faith!" You lose patience quickly because you misread me. Have I not said 1945 is not 1942. Yet I have not changed because you find that I am not covering myself with woollen shawls or even at all.<sup>1</sup>

Wait, watch and pray.

Love.

BAPU

From the original: Aruna Asaf Ali Papers. Courtesy: Nehru Memorial Museum and Library

*181. LETTER TO KHURSHED NAOROJI*

SEVAGRAM,  
*March 24, 1945*

VAHALAN BEHN,

I am so glad you are going for a change to Panchgani. Work there but don't descend till you are really well. I treasure your caution to think of nothing but the constructive programme. You have also done well to tell me that I must meet the co-ordinating committee.

BAPU

SMT. KHURSHEDBEHN

DUNLAVIN LODGE

POONA 5

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> In her letter of March 23, the addressee had expressed her grief at what she considered the changed attitude of Gandhiji towards the British.

*182. LETTER TO Y. VENKATASUBBAIAH*

SEVAGRAM,  
*March 24, 1945*

DEAR FRIEND,

Your letter. I must see the naturopath face to face before I move.

*Yours sincerely,*  
M. K. GANDHI

V. VENKATASUBBAIAH  
KASTURIDEVI NAGAR  
NELLORE  
S. INDIA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*183. LETTER TO SHARDA G. CHOKHAWALA*

SEVAGRAM,  
*March 24, 1945*

CHI. BABUDI,

With children fever comes and goes. After Anand recovers come and stay with me. Do not get nervous.

*Blessings from*  
BAPU

From the Gujarati original: C.W. 10055. Courtesy: Sharda G. Chokhawala

*184. LETTER TO KRISHNACHANDRA*

*March 24, 1945*

CHI. KRISHNACHANDRA,

You should not have lost the four-anna coin like that. About the Talimi Sangh I am sure I am right but I shall not force you.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4504

## 185. NOTE TO GOPE GURBUXANI

March 24, 1945

Personality, i.e., the quality of being oneself, can be good or bad. If it is in conformity with the Self it is good and if it disregards the Self it is bad. It becomes good and develops by meditating on the Self and understanding its attributes.<sup>1</sup>

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 1334

## 186. SPEECH AT A. I. S. A. MEETING-<sup>2</sup>

SEVAGRAM,

March 24, 1945

I regret I shall not be able to be present throughout the entire proceedings. The reason is that I wish to live for 125 years, so that I can serve the country longer. I was not joking when I said so at the August meeting of A. I. C. C., for a satyagrahi never utters a word that he does not mean. I earnestly endeavour to fulfil this wish of mine and to this end I try to conserve as much of my energy as I can.

Whether I succeed in my desire to live to 125 years will not depend on doctors or medical science, though in my own way I have used the aid of both a good deal. It will depend on my ability fully to translate into practice the principles of truth and ahimsa. My experience of ahimsa has taught me that even in the work of service the pace should not be too fast. I confess that in this I have been only partially successful. I cannot regulate my pace sufficiently. Old, settled habits are not overcome all at once. I know undue haste is bad; it impedes work instead of facilitating it.

I have been asked whether it is desirable to mix politics and constructive work. At present some people are doing constructive work in order to strengthen the Congress organization. This mixing of

<sup>1</sup> The addressee had asked: "What is meant by personality and how can we build it up?"

<sup>2</sup> The meeting, attended by the Trustees, Provincial Secretaries and workers of A. I. S. A., was held in the Khadi Vidyalaya Hall.

politics and constructive work helps neither. I entirely concur with the view that for full justice to be done to constructive work it must stand on its own feet and should not be tied to political work. I fear this advice of mine will not have any effect. But as the author of the *Mahabharata* says, 'You must continue to proclaim the truth irrespective of whether anybody listens to you or not.' This comforts me.

Since I first presented through the Congress the constructive programme to the country in 1920, my faith in its efficacy has become stronger. In the light of experience and knowledge gained, its scope has been enlarged. It is my claim, and I have proclaimed it from the house-tops, that my 15-point programme is comprehensive and if it is pursued throughout the country we shall gain swaraj without any other programme.

Mahatma Gandhi referred to the formation of the Congress Ministry in the North-West Frontier Province and the reported efforts of Mr. Bhulabhai Desai to end the political deadlock and said:<sup>1</sup>

I prefer to keep silent on these points for the present. The Parliamentary programme may result in political swaraj; but non-violent swaraj is possible only by fully implementing the constructive programme.

If only the constructive programme was worked in the right spirit, there was no need either to incur the wrath of the ruling race or even to enter the Legislatures. But Gandhiji urged that even if parliamentary work was permitted, the special importance of the constructive programme would always remain and through it alone the freedom of the country could be achieved.

It may be asked whether the people will take up the constructive programme and pursue it in the way I want it pursued. My answer is that whether they do so or not does not take away from the merit of the remedy I advocate which is both good and practicable.

In this connection I have been asked whether, since carrying on of the movement against untouchability and organizing of peasants and workers in the name of the Congress provides a chance to Ambedkar and others to raise opposition and thus impede anti-untouchability work, it would not be better if these programmes were pursued independently of the Congress.

It is my view that if the followers of Ambedkar oppose us we

<sup>1</sup> This and the two following paragraphs are from *The Hindu*.

should not let ourselves be provoked or give up our work because of it. We should reach their hearts and understand their feelings. If we had gone through the experiences that the Harijans have gone through, there is no telling how embittered we might not have become and how little our ahimsa would have endured. Therefore on such occasions we should look inward and if there is the slightest vestige of untouchability left we should purge ourselves of it. It is my firm belief that if Hinduism is to survive, untouchability must go. If untouchability lives, Hinduism is bound to perish and will deserve to perish. The tragedy is that those who should have especially devoted themselves to the work of reform did not put their hearts into the thing and only played with it. What wonder that Harijan brethren feel suspicious, and show opposition and bitterness?

The removal of untouchability root and branch thus becomes a religious duty for me and for other Hindus like me. If we want to achieve swaraj through non-violence then untouchability will have to be eradicated. We cannot attain swaraj without that. Not all Congressmen share this view of mine. The Congress is a democratic organization and it can have in it people representing many points of view. No one has the right to thrust his own view on others and expect them to work in pursuance of those views. It will be right if those who consider eradication of untouchability a religious duty give themselves up exclusively to this work with single-minded devotion. At the same time it will also be right if those who consider anti-untouchability work as a part of the political programme of the Congress pursue it as such.

Religious duty is a very subtle and complicated thing. It is not a commodity that can be bought and sold. Perpetual inner searching is needed in order to discover it. In essence it is the same for all times and all places but its form and its translation into practice changes from individual to individual and from time to time. If we can but grasp this secret of the many-sidedness of truth we shall be able to see any differences between principles and practice in their proper perspective. I therefore welcome both those who work for the eradication of untouchability independently and those who do so in pursuance of the Congress programme.<sup>1</sup>

The same argument, he said, applied to the question whether Congressmen

<sup>1</sup> The following paragraph is from *The Hindu*.

could organize the kisans and workers. Congressmen could not do it and yet remain Congressmen. He said he had already informed Mr. N. G. Ranga that it would lead to conflict if there was a separate organization for peasants and workers and consequent weakening of both the organizations.

He himself had ceased to be a four-anna member of the Congress and yet he claimed that he was rendering more service to the Congress by remaining outside. Everyone could do like him but no one had the right to lay down the rule for others or expect them to fall into line with himself. To find fault with those whose angle of approach to constructive work was different would be like cutting the very tree on which they were sitting.<sup>1</sup>

Gandhiji concluded the first set of questions by repeating what he had often said before that he was there merely to advise. No one was bound to accept his advice unless it appealed to his head and heart.

The other question asked is whether the funds of the Charkha Sangh can be used for giving training to khadi workers in other branches of constructive work, such as agriculture, animal husbandry and Nayee Talim, in order to equip them for all-round village service. My answer is no. Funds collected for one institution cannot be spent on another. According to the constitution of the Charkha Sangh its funds cannot be used for any purpose other than khadi. Therefore expenditure on training in agriculture and animal husbandry should be borne by the institution concerned. Otherwise it will lead to confusion. If money belonging to one institution has to be advanced as loan to another institution, it should be done on proper security and on a reasonable rate of interest. The job of a trustee is difficult and delicate. I have been a trustee of various institutions for over fifty years and every institution under me has flourished. The secret of my success is not my Mahatmaship but my business sense and the meticulous care I show in maintaining accounts. The success or otherwise of a public institution ought not to depend on the brilliance of an individual or individuals but on the purity of its management and the soundness of its business policy. If you cultivate these money will come to you of itself.

A friend has suggested that khadi work instead of being carried on through the various branches of the Charkha Sangh should, within a specified time, be entrusted to workers engaged in all-round village work who understand the scheme. I agree with the suggestion, but I am not in favour of laying down a time-limit for winding up all khadi production activity. I am however very keen that all the khadi

<sup>1</sup> This and the following paragraph are from *The Bombay Chronicle*.

consumed in the villages should be produced in the villages by the villagers themselves. That will eliminate all incidental and overhead charges and put khadi beyond commercial competition. This is the work which can very effectively be done through Nayee Talim. Nayee Talim is all-embracing in its scope. That means it has to be like a magnet that attracts all, young and old.

So long as it does not develop this power it will be a body without soul.

If the Charkha Sangh is to free itself of the burden it carries, workers of the type needed will have to be produced. These are lacking at present. I therefore want that none of you should leave Sevagram till you have understood the principles of Nayee Talim.

I am as impatient as any of you to reach our goal but I realize that the task is an uphill one. India has been enslaved for so long—its slavery dates since even before British rule—that all initiative and originality in us has been killed and we are paralyzed with despair. Constructive work cannot make headway without a resuscitation of these lost qualities in us, and the attainment of independence through truth and non-violence must remain an empty dream unless constructive work can be carried through to success. Freedom is bound to come. It is coming. But mere political freedom will not satisfy me. It will certainly not satisfy the world which expects much greater things from India. Independence of my conception means nothing less than the realization of the “Kingdom of God within you and on this earth”.<sup>1</sup> I would rather work for and die in the pursuit of this dream though it may never be realized. That means infinite patience and perseverance. If India is satisfied with the mere attainment of political independence and there is nothing better for me to do, you will find me retiring to the Himalayas leaving those who wish to listen to me to seek me out there.

Gandhiji then offered to answer the remaining questions the next day<sup>2</sup> and before winding up his talk for the day he said that they need not be disheartened at the present state of the country. He was happy that with infinite patience they had achieved something in spite of their slavery and other obstacles, and he was really proud of the achievement.

[From Hindi]

*Charkha Sanghka Navasankaran*, pp. 104-9; *The Bombay Chronicle*, 8-9-1945, and *The Hindu*, 27-3-1945

<sup>1</sup> *The Hindu* here has: “I want real freedom, *Ramarajya*, for India in every respect and that can be obtained only through the constructive programme.”

<sup>2</sup> *Vide* “Speech at A. I. S. A. Meeting-II”, 25-3-1945.

## 187. MESSAGE ON DEATH OF HERMANN KALLENBACH<sup>1</sup>

SEVAGRAM,  
March 25, 1945

South Africa has lost a most generous-minded citizen and the Indians of that subcontinent a very warm friend.

In Hermann Kallenbach's death I have lost a very dear and near friend. He used to say to me often that when I was deserted by the whole world, I would find him to be a true friend going with me, if need be, to the ends of the earth in search of Truth. He used to spend at one time £75 per month on his person alone. But he so revolutionized his life that his monthly personal expenses amounted to under £8. This lasted while we lived together in a cottage seven miles from Johannesburg. When I left South Africa, he reverted in large part to his original life though mostly eschewing the things of life he had deliberately left.

He came in close touch with the late patriot Mr. G. K. Gokhale, who held him in high esteem. It may be noted that together with Henry Polak, Mr. H. Kallenbach was arrested for marching with me from Natal to Transvaal<sup>2</sup>.

*The Hindu, 27-3-1945*

## 188. LETTER TO MIRABEHN

March 25, 1945

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

Better a p. c. than no letter. I am glad you are making progress in the face of difficulties. Am glad too that P. came and kindled hopes in you of taking Godward path. Hope for my coming to you in October. Of course the allowance per month is meant. Nothing certain about my movement except that I go to Bombay on 31st instant. Am keeping well in spite of the heat which has begun in right earnest.

Love.

*Blessings from*  
BAPU<sup>4</sup>

From the original: C.W. 6504. Courtesy: Mirabehn. Also G.N. 9899

<sup>1</sup> Hermann Kallenbach died in Johannesburg on March 25, 1945.

<sup>2</sup> On November 10, 1913.

<sup>3</sup> The superscription is in Hindi.

<sup>4</sup> The subscription is in Hindi.

189. LETTER TO UTTAMCHAND GANGARAM

SEVAGRAM,  
March 25, 1945

MY DEAR UTTAMCHAND,

Your letter. Many thanks for not insisting on re-conversion. The capital will be left untouched. Do please supplement the interest from time to time. The interest will not be allowed to fall below 3& p. c. If it does, you shall be consulted. Unless things go topsyturvy, it shall not go below 3\_%.<sup>1</sup>

I do hope you will keep better. Have you consulted any naturopath? If Mahadev were alive and you had sent him money, he would have instructed me and done according to my wish. I shall see if anybody can make anything of the puzzle.

*Yours,*  
M. K. GANDHI

UTTAMCHAND GANGARAM  
BOMBAY BAKERY  
HYDERABAD, SIND

From a copy: Pyarelal Papers. Courtesy: Pyarelal

190. LETTER TO KRISHNACHANDRA

March 25, 1945

CHI. KRISHNACHANDRA,

Why the despair? If you cannot find work here where there is so much work, where else will you find it? One may not succeed in finding a needle in a haystack, but does one have to search for the hay? There is work right before your eyes. It is another matter that you should ignore it.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4505

<sup>1</sup> *Vide* also "Letter to Uttamchand Gangaram", 14-3-1945.

## 191. SPEECH AT A. I. S. A. MEETING—II

SEVAGRAM,  
March 25, 1945

Jajuji says that the quantity of yarn tendered in partial payment for khadi should be increased from two pice to 2\_ as., or a hank of yarn per rupee. This is too mild. I would go further. Some days back Bombay had become the Manchester of khadi. Khadi was brought from far and wide and sold there. The credit for this went to the salesmanship of Shri Vithaldas Jerajani. It was thanks to his efforts that first swadeshi goods and then khadi entered Bombay. But now I see that that was not the light way. Khadi, in the first place, should be consumed where it is produced. If in a particular place khadi in excess of the requirement is produced the surplus should be sent to the nearest place where it is needed. The district should be the limit or at most the province. Indeed I would not go even as far as the province. A district is a large enough area for this sort of transaction. The aim of course is that the khadi produced in a village should be sold in that village. But out of the seven lakh villages in India how many are there which can make this claim about themselves? In the villages where khadi is produced the spinners and weavers, for all the efforts of the Charkha Sangh, use very little of the khadi they produce. This is against the ideal of khadi. The condition of two pice per rupee to be tendered in yarn for the purchase of khadi does not apply to villagers. They must sell khadi only in exchange of yarn. Do you fear that if you enforce the yarn condition the sale of khadi in cities will suffer? If you do not get rid of this fear you will kill khadi.<sup>1</sup>

The rule of giving half an anna worth of yarn for one rupee of khadi purchased is generally meant for big cities and I would desire that all should spin and produce their khadi. Khadi is the emblem of truth and non-violence. Such exchange of yarn may result in reducing the number of khadi wearers but we should carry on our work in that direction and ultimately we shall succeed.

Khadi has won a place of honour in society. The rich feel proud of buying khadi produced by the poor. But this is not enough. If you limit the role of khadi to providing bread to the poor, it cannot be an

<sup>1</sup> The following paragraph is from *The Hitavada*, 27-3-1945.

instrument for securing swaraj through non-violence. I do not want this. Even if I were the only one left to buy khadi on condition of yarn being tendered I should not worry. You have accepted khadi as the symbol of non-violence. You have also accepted it as the means for securing swaraj. If it is the will of God that khadi should die I would rather it died a natural death than that your timidity and lack of faith should be the cause of its demise. Those who for some reason cannot themselves spin can get their wives, mothers, sisters or servants to spin. Failing that they may get yarn from their neighbours but not on payment.<sup>1</sup>

Next he produced some figures<sup>2</sup> which Shri Aryanayakum and Smt. Asha Devi had given him. He considered those figures to be most revealing. They were proof positive of how quickly khadi could be introduced in the villages through Nayee Talim. Cloth produced by the children during the period of their training would be sufficient to cloth the entire village and it would be the cheapest cloth possible.

We should increase our love for khadi and serve the villages. You should make all your dependents khadi wearers.

I have compared khadi to the sun and the other industries to the planets in the solar system. Agriculture is a planet in this solar system but it cannot be the sun, for agriculture is not free. Those who till the land do not own it. The Government controls it through petty officials. The people have lost self-confidence. Harmful customs have led to fragmentation of land. If I am alive fifty years hence and if by that time people have gained control of the land I shall reconsider its place in my solar system. I can say that agriculture by itself cannot develop the intellect as much as khadi and other village industries can. As the late Madhusudan once said, constant company of bullocks turns men into bullocks.

The gist of what I have told you during the past two days is that if you have faith in my ideal you should put your whole effort behind it. The Shastras proclaim that Truth ever triumphs. This is a universally valid principle. If sometimes in life it is seen to fail the reason is not that the principle is at fault. It shows the imperfection of the man who is applying the principle. Once you have understood the principle you will have developed that detachment and that freedom

<sup>1</sup> The two paragraphs that follow are from *The Bombay Chronicle* and *The Hitavada*

<sup>2</sup> Of yarn produced by students during the first five years of their training at the basic school at Sevagram

from fear which is as important for the realization of an ideal as is faith in that ideal.

[From Hindi]

*Charkha Sanghka Navasansakaran*, pp. 109-12; *The Bombay Chronicle*, 8-9-1945, and *The Hitavada*, 27-3-1945

## 192. ANSWERS TO QUESTIONS<sup>1</sup>

March 25, 1945

Q. 1. Some members of the Charkha Sangh took a leading part in sabotage activities. . . .The Government became suspicious and took repressive measures against such organizations. In such a situation, is it not a mistake to put the entire blame on the Government?

A. Just because some worker went astray, it was wrong to punish the Charkha Sangh. I blame the Government entirely for its high-handedness.

Q. 2. Some Congressmen whose faith in non-violence was not very strong ... are full of ideas regarding sabotage. . . . How can these people be weaned away from these ideas?

A. Those who have lost faith in non-violence will recover it through the work of the people who have retained their faith. They will never recover it through reprimands. They are following their own convictions. Let us be perfect as they are imperfect. Darkness is dispelled by the rising of the sun.

Q. 3. These days the committees for constructive work appointed by the Congress are full of people with the ideas mentioned in question No. 2. There are some devoted people too. Do you believe that the constructive work can make progress with the help of such committees?

A. The constructive work will proceed if the people having faith can give expression to their faith not through words but through deeds.

Q. 4. Under such circumstances, would it not be better that the people having faith in non-violence should carry on their work independently of others?

A. The answer is contained in the previous answers and also in my speech.<sup>2</sup>

<sup>1</sup> The questions were from Pundalik Katagde.

<sup>2</sup> *Vide* "Speech at A. I. S. A. Meeting-I", 24-3-1945.

Q. 5. Those who have no faith in non-violence and, for that reason, are not able to contribute to the programme based on non-violence are in a very uncomfortable position in the constructive work committees. This has a demoralizing effect on them. In such a situation would it not be proper to let their efforts find scope in Parliamentary activities?

A. Do we restrict anyone from going into the Parliament? It is enough that we do not go ourselves.

Q. 6. Will there not be greater scope for basic education, stopping corruption, improving the food situation, removing the difficulties of the villagers and so on, if the Congress assumes power?

A. It may or may not happen. It will depend on what type of people come forward and on the state of public opinion.

Q. 7.... Can I give my opinion in favour of bringing electricity to the villages, particularly in Hudli? . . .

A. I am strongly opposed to it.

My answers are not meant for publication. You can show them to friends.

BAPU

[PS.]

I have not revised this. Correct the slips yourself or get them corrected.

From a photostat of the Hindi: G.N. 5227

### *193. TELEGRAM TO HANNAH LAZAR*

*March 26, 1945*

HANNAH<sup>1</sup>

CARE MANILAL

PHOENIX (DURBAN, SOUTH AFRICA)

NO SORROW OVER UNCLE'S DEATH HE DID HIS  
DUTY. CONTINUE HIS SERVICE. SYMPATHY WITH ALL. LOVE.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Hermann Kallenbach's niece

*194. LETTER TO GOSIBEHN CAPTAIN*

SEVAGRAM,  
*March 26, 1945*

DEAR SISTER,<sup>1</sup>

I was glad you stayed away for Manekji's sake. I do hope he will pull through his illness and be up and doing. You need not worry about coming to me in Bombay if you cannot. Just write and I shall attend. I had not fainted. I was simply starved for the moment. Love to you both.

BAPU

GOSIBEHN CAPTAIN  
122 MARZBAN BAD  
ANDHERI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*195. LETTER TO BHUPENDRA NARAYAN SENGUPTA*

*March 26, 1945*

MY DEAR BHUPEN,

I shall be presently off to Bombay. By all means come and pass a few days with me on my return to Sevagram.

*Yours,*  
BAPU

SHRI BHUPENDRA NARAYAN SEN  
99/2, BALLYGUNJ PLACE  
P. O. BALLYGUNJ  
CALCUTTA

From a photostat: G.N. 10067

<sup>1</sup> This is in Gujarati.

196. LETTER TO N. R. JOSHI

SEVAGRAM,  
March 26, 1945

MY DEAR JOSHI,

Have I not helped ? I have the thing still in mind. I may fail to do more. If I do, it won't be for want of effort. Please give my love to them.

Yours,  
BAPU

SHRI N. R. JOSHI  
ALLAHABAD AGRI. INSTITUTE  
ALLAHABD

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

197. LETTER TO MUNNALAL G. SHAH

[March 26, 1945]<sup>1</sup>

CHI. MUNNALAL,

Here is for your guidance. There must be rules, and they must be obeyed. Manage somehow during these five days. Then after my return we shall see. I am in favour of two kitchens. If I were in your place, I would attend to everything you mention and do it well. I have done that. But that does not mean that, your doing what I would have done will necessarily bear fruit. There is no such rule. You may act as you like, but on one condition, namely, that you must be absolutely sure that you are following truth and ahimsa. If the persons you have named do not observe the rules, you should talk to them one by one and find out why. If a person admits the fact, you may make an exception in his favour, and if you find that the exceptions are so many that they defeat the rule you should revise the rule. I understand from what you write that the exceptions do defeat the rule. This is indeed a hotel. But it is more than that. A hotel is a place where

<sup>1</sup> The addressee's letter, to which this is a reply, was delivered to Gandhiji at 5.15 a. m. on March 25, and this letter was acknowledged at 6.15 a. m. on March 26.

people pay for boarding and lodging. They order and get whatever they want, and feel no embarrassment. It should be so here also. Here, too, we must have some rules, as every hotel has. For instance, we would serve no non-vegetarian food or cater to people's taste in regard to spices. Let Shakaribehn start a separate kitchen. Anybody else who wishes may also do that. Meet every permanent resident and know from him or her their wishes, then frame rules and get them passed in the presence of all and see that everyone observes the rule which he himself has accepted. I knew about Kamle today by chance. He is suffering from dysentery. I have asked him today to go immediately. He should have gone earlier. It was only from your note that I came to know that Gurbuxani and Vimalabehn have made separate arrangements for their meals. You ought to have complete information as to which persons do that and why. Instead, you permit anarchy to reign. Is it right? I think I have given all the guidance you need.

Now think over Sushilabehn's advice. A plate, a cup for water, two bowls and one spoon. The plate, the cup and the bowls should be nickel-plated. About the spoon I am not convinced. Two bowls may be all right, though I am not sure. Serving ghee with the vegetable will not do. Perhaps it will not do even to put it on the chapatis. If the vegetable is served in a bowl, ghee may be added to it. But I have seen only one bowl in many places.

I am giving no ruling in this matter. Personally, I would provide only one bowl. But I give no ruling.

You had told me that you would take out from your notebook and give me the portions regarding myself. Do that before my departure.

The decision to talk to every permanent resident in private, to frame rules and discuss them in the presence of all is for immediate implementation. About the separate kitchen it should be postponed till my return. Show me the rules. Those who wish to have separate arrangements from today may be permitted to have them.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5861. Courtesy: Munnalal G. Shah

## 198. LETTER TO MUNNALAL G. SHAH

March 26, 1945

CHI. MUNNALAL,

It would be better if the thing was done before I left for Bombay.<sup>1</sup> But do not sacrifice your sleep for that.

I was glad that the problem about Sushilabehn had been solved. My success holds no lesson for anybody, but it may give one hope. There may be many reasons for my success. According to me, the chief reason is my ahimsa. From your point of view it is true that your training has not fitted you for managing a kitchen. When you learn non-attachment you will not say that. We are fit enough for any duty that comes to us unsought. The secret is that we do not run after any task; the task comes to us unsought. If you look upon a servant as your own brother or sister, you will never fail. Yesterday the kedgerree was not well cooked. Manu refused to eat it and so I examined it with my fingers. Finding that it was insufficiently cooked I made her a sign that she need not eat it. If I had insisted, she would have consumed it and suffered from stomachache in consequence. If everybody had eaten it that would have been no evidence that it was well cooked.

I explained to Kalukhan himself about Magandeeep. I understand about Aundh. I think nothing remains now.

Blessings from  
BAPU

[PS.]

Instead of engraving people's names on the utensils, they should be numbered. This is the practice in jails, as also in institutions. Instead of purchasing additional utensils, find some way out. In the last resort, we can always have [leaf cups]<sup>2</sup>. If you can have inexpensive earthen ones you may have them. Everybody may make for himself spoons of wood. We can teach them. It is quite easy to learn. Think what the poor would do and find some way. Discuss the matter with the permanent residents. Mohan Singh will probably suggest something. Moreover, now I shall be leaving, so you will have no difficulty during that time. Think over the matter before I return. You can certainly make wooden ones. We used to do that in S. A. The wood and the knife were supplied by the jail authorities.

BAPU

From a photostat of the Gujarati: C.W. 5863. Courtesy: Munnalal G. Shah

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

<sup>2</sup> The source is not clear here.

*199. LETTER TO KANCHAN M. SHAH*

SEVAGRAM,  
*March 26, 1945*

CHI. KANCHAN,

I do not like it at all that you have fallen ill. But I am glad that you have been showing courage. Keep on writing to me. Recover fully and do as much service as you can. It is quite warm here. At present meetings are going on. I am all right. I shall be leaving for Bombay on the 30th.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 8267. Also C.W. 7186. Courtesy: Munnalal G. Shah

*200. LETTER TO AMTUSSALAAM*

SEVAGRAM,  
*March 26, 1945*

CHI. AMTUSSALAAM,

I have regularly written to you and also to Kanchan. What can I do if you do not get the letters? It is a pity your health has deteriorated so much. You have got to get well somehow. And both of you should stay there till you get leave. Keep writing to me. Lavanyachanda is brave. I hope she has recovered.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 494

*201. LETTER TO KANTILAL AND SARASWATI GANDHI*

*March 26, 1945*

CHI. SURU AND KANTI,

I have letters from both of you. It is good that Harilal has arrived there. You have to serve him in any case. Whatever he may be

he is your father. It will be good if he recovers. [Suru,] you will pass the examination.

*Blessings from*  
BAPU

[PS.]

Kanti can stay in the Ashram, [if not] with friends. I cannot say what will happen if I go somewhere.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 6184. Also C.W. 3458. Courtesy: Kantilal Gandhi

## 202. LETTER TO KRISHNACHANDRA

*March 26, 1945*

CHI. KRISHNACHANDRA,

Disappointment cannot come anywhere near a worshipper of non-violence. Your indecision comes from your fear of committing mistakes. We must quickly take decisions even if they should turn out to be mistaken. Mistakes can be rectified.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4506

## 203. LETTER TO TEJWANTI

SEVAGRAM,  
*March 26, 1945*

CHI. TEJWANTI,

Read the two letters sent herewith. Sohanlalji is here. You get a scholarship there. There are so many women with you. It is therefore your duty to stay there and give satisfaction to your seniors. At this time it is very hot here and it will continue so for at least two months. If you do good work there, I shall have you here later on. I have to go to Bombay now. I do not even know how long I shall be there. I

would advise you to work with full devotion. Also learn to read and write well.

*Blessings from*  
BAPU

TEJWANTIBEHN  
A. I. S. A. BRANCH  
ADAMPUR  
PUNJAB

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

### *204. NOTE TO GOPE GURBUXANI*

*March 26, 1945*

Prayer is a cry of the heart. It can be fruitful if it comes from within. But those who pray for an object do not know the meaning of prayer at all.<sup>1</sup>

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 1332

### *205. LETTER TO NARGISBEHN CAPTAIN*

SEVAGRAM,  
*March 27, 1945*

DEAR SISTER,<sup>2</sup>

Your letter. Whether I go to Panchgani or not will be decided in Bombay. I hope all of you are doing well.

Love to you all.

BAPU

NARGISBEHN  
DANLAVIN LODGE  
POONA 6

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The addressee had asked: "What is prayer and how can it be made fruitful?"

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

## 206. LETTER TO UTTAMCHAND GANGARAM

SEVAGRAM,  
March 27, 1945

MY DEAR UTTAMCHAND,

Here is the answer to your puzzle.<sup>1</sup> It is from one who is familiar with a billiards table.

*Yours,*  
M. K. GANDHI

SHRI UTTAMCHAND GANGARAM  
HYDERABAD

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

## 207. LETTER TO MUNNALAL G. SHAH

March 27, 1945

CHI. MUNNALAL,

One must try to get rid of whatever bad habit one recognizes in oneself. Your pen runs independently of you. Discipline it and then let it climb a hill.

I can only indicate the ideal. It is for you to reach it or not. How can I say that you can do so much and no more? I shall try to adjust myself to you as much as I can. Perhaps there is no spare pair of sandals. You will get the loin-cloth. It cannot be called a *lungi*. A *lungi* cannot be tucked up from behind. Bhansali and Balkrishna wear *lungis*. Give up hope of sandals. I have no spare pair at all.

About the books, after my return. Use the ones which are lying with me. Make notes from them and give me a copy. Wooden sandals are inexpensive and easy to make. You may use leather or webbing or cloth for the strips. You should train people one by one to join in the prayers. If they are not prepared to give that much time, only those who can sing in tune may join. The truth is that even after so many years people have developed no deep interest in the prayers. The attendance at morning prayers is practically nil. But don't exert yourself about this just now. If nobody joins the [*Gita*] recitation,

<sup>1</sup> Vide "Letter to Uttamchand Gangaram", 25-3-1945.

drop it. It will be enough if you keep up the other items of the programme. Since you do not know the beauty of joint recitation, you have not been able to describe it. Everybody gets breathing time and yet they all seem to be singing in unison. I am saying this from experience. Don't write to other institutions now to make any inquiry. Will there be a shortage of rooms after I leave? I will see about Hari-ichchha. It is easy to turn steam into water. We should learn to do that. Take Mohan Singh's help.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5866. Courtesy: Munnalal G. Shah

### 208. LETTER TO SITA GANDHI

*March 27, 1945*

CHI. SITA,

Only this much for today. Why are you afraid of dreams? You must not cry. We get dreams owing to indigestion. Sometimes dreams are due to our impatience. Many a time we worry unconsciously and then we get dreams. In such cases we should keep repeating Ramanama. Remember that it is an unfailing remedy.

Teach me how to row.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 4947

### 209. LETTER TO AMRIT KAUR<sup>1</sup>

SEVAGRAM,

*March 27, 1945*

Too much greed is the root of sin. Keep this in mind and then expect me always to write something. True friendship or true love demands nothing and expects nothing. See the Bible which also has similar statements.<sup>2</sup>

Love.<sup>3</sup>

BAPU<sup>4</sup>

From the Hindi original: C.W. 4204. Courtesy: Amrit Kaur. Also G.N. 7840

<sup>1</sup> This is written as a postscript to Sushila Gandhi's letter to the addressee.

<sup>2</sup> Presumably the allusion is to *I Corinthians*, XIII.

<sup>3</sup> These are in English.

<sup>4</sup> *ibid*

## 210. LETTER TO E. W. ARYANAYAKUM

SEVAGRAM,  
March 27, 1945

CHI. ARYANAYAKUM,

This letter is for both of you. Dev's studies will be completed in April. He asks me, since I shall be away then, what he is to do. If you let me have your opinion, I can give him definite advice.

When is the meeting of the representatives of all the institutions? There is going to be one I suppose.

I see from today's telegram that if you do not go to Bombay the quorum will not be complete. Even so if you have work here, I shall not insist that you should leave it and go.

*Blessings from*  
BAPU

TALIMI SANGH  
SEVAGRAM

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

## 211. LETTER TO GOPE GURBUXANI

March 27, 1945

CHI. GURBUXANI,

Enclosed is the letter to Amrit Kaur. Why do you need a certificate? For a follower of truth, truth is certificate enough. Asking for certificates is a very bad habit. I showed interest in it for some time; but it is 55 years since I gave it up. Do not take any from me or from anyone else. Do not [ask for favours]<sup>1</sup> but strive hard on the strength of your truth and non-violence. Keep writing to me. Write in Hindustani. If Vimala can write, both of you should write.

You will know the rest from my letter to Rajkumari.

*Blessings from*  
BAPU

From Hindi: C.W. 10579

<sup>1</sup> This is illegible in the source.

## 212. LETTER TO AMRIT KAUR

SEVAGRAM,  
March 27, 1945

CHI. AMRIT,

This letter will be given to you by Dr. Gurbuxani and his wife Vimalabehn. Both are educated. Both come from affluent families. They have given up Government service and also luxurious living in order to be with me. The wife cannot stand this heat. Perhaps she is pregnant too. They have lived in Simla. They are coming to Simla. Put them on to some public work if you can. They will have to be given some salary. Be frank if they cannot be useful. There is no question of favour in service. Here they had started with the cleaning of latrines.

*Blessings from*

BAPU

From the Hindi original: C.W. 4272. Courtesy: Amrit Kaur. Also G.N. 7904

## 213. LETTER TO PRABHAKAR PAREKH

March 27, 1945

CHI. PRABHAKAR,

The mind must be concentrated during these two minutes and in the second half of the prayer. This does not mean that we cannot concentrate on some spiritual thing. That is bound to happen.

What is the meaning of concentrating on Ramanama or Aum? Yes, let us not deceive the mind with regard to spiritual things. That is why I asked why you had not familiarized yourself with the *Gita*. About the hospital, some other time.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 9021. Also C.W. 9145. Courtesy: Prabhakar Parekh

## 214. NOTE TO GOPE GURBUXANI

March 27, 1945

He can serve by writing a true and original history of the people. If there is progress he will describe the progress; if he finds there is decline he will record that decline.<sup>1</sup>

Blessings from  
BAPU

From a photostat of the Hindi: G.N. 1333

## 215. DRAFT CABLE TO JALBHOY RUSTOMJEE

WARDHAGANJ,  
[On or after March 27, 1945]<sup>2</sup>

JALBHOY RUSTOMJEE  
74 VICTORIA STREET  
DURBAN

BLESSINGS    NAVJOT.

BAPU

From the original: Pyarelal Papers. Courtesy: Pyarelal

## 216. A MESSAGE

SEVAGRAM,  
March 28, 1945

Spin. Spin with full understanding. Let those who spin wear khadi. Let those who wear khadi compulsorily spin. Full understanding means the realization that spinning symbolizes non-violence. Reflect on it. It will become apparent.

Spinning means picking the cotton, ginning, carding, preparing

<sup>1</sup> The addressee had asked: "How can a historian best serve the country and how can he write a progressive history of India?"

<sup>2</sup> This was in reply to the addressee's cable dated 27-3-1945, seeking Gandhiji's blessings on his brother's daughter's *navjot* ceremony.

slivers, producing yarn of the desired count and doubling and twisting and winding.<sup>1</sup>

M. K. GANDHI

From a facsimile of the Hindi: *Charkha Sanghka Navasanskarana*, p. iii. Also C.W. 9897. Courtesy: Munnalal G. Shah

*217. TELEGRAM TO VIYOGI HARI*

SEVAGRAM,  
*March 28, 1945*

VIYOGIJI

HARIJAN NIVAS

KINGSWAY

DELHI

WIRE      SATYAVATI'S<sup>2</sup>      HEALTH.      DOES      SHE      REQUIRE  
CHANDRANI'S      SERVICES?

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*218. LETTER TO SHAMDAS P. GIDWANI*

SEVAGRAM,  
*March 28, 1945*

DEAR SHAMDAS,

I have your wire and two letters. I cannot interfere. Congressmen must decide for themselves.

*Yours sincerely,*

M. K. GANDHI

SHAMDAS P. GIDWANI

NEW TOWN, KARACHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> For the draft, *vide* "Letter to Shrikrishnadas Jaju", 20-3-1945.

<sup>2</sup> Wife of Brajkrishna Chandiwala

219. LETTER TO THE METROPOLITAN OF CALCUTTA

SEVAGRAM,  
March 28, 1945

DEAR FRIEND,

Sudhir has given me your sweet note. I agree with you when you say that insistence should be not on rights but on duties and that we should love our neighbour as ourselves. With love,

*Yours,*  
M. K. GANDHI

METROPOLITAN  
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

220. LETTER TO D. L. BANNERJI

SEVAGRAM,  
March 28, 1945

DEAR PROFESSOR,

I thank you for your two articles. I had the previous one, too.

*Yours sincerely,*  
M. K. GANDHI

PROF. D. L. BANNERJI  
BAKSHI BAZAAR  
DACCA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

221. LETTER TO AVANTIKABAI GOKHALE

SEVAGRAM,  
March 28, 1945

DEAR SISTER,

Gauribai's passing away must have grieved you more than everyone else.

But where is the need to console anyone? One can Say that Gauribai went after rendering much Service.

*Blessings from*  
BAPU

AVANTIKABAI GOKHALE  
KUTCH CASTLE  
BOMBAY

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

## 222. LETTER TO DADUBHAI

SEVAGRAM,  
March 28, 1945

BHAI DADUBHAI,

Why should I appoint the Durbar or anyone else as arbitrator? It was my duty to send your son's letter to you. I have indeed no reason to disbelieve your letter.

*Blessings from*  
M. K. GANDHI

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

## 223. LETTER TO BALVANT SINHA

SEVAGRAM,  
March 28, 1945

CHI. BALVANT SINHA,

I cannot take Omprakash with me. Nor should he wish it. His duty is to serve in the Ashram during the summer and live quietly. My true body is the Ashram. If the Ashram is nothing, then I am nothing. His test lies in living there in my absence.

*Blessings from*  
BAPU

BALVANTSINHA  
SEVAGRAM ASHRAM

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

## 224. LETTER TO CHAKRAYYA

SEVAGRAM,  
March 28, 1945

CHI. CHAKRAYYA,

Kanubhai has told me everything. What I want is that you should leave that place and stay and work with Subramaniam and make your health perfect. If you want to stay at Bhimavaram for a brief period and gain proficiency in nature-cure treatment, do so. Return the money I have sent. I gave that money thinking that you were fully agreeable. Since no construction is to take place what is there to spend the money on? Show this letter to Sharmaji so that I do not have to write to him. The girl is all right.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 9115. Also C.W. 9184

## 225. LETTER TO KRISHNACHANDRA

March 28, 1945

CHI. KRISHNACHANDRA,

Stay in the Ashram and do whatever work there is to do. I am happy with the new man. You should not be upset by my insistence. My insistence is really no insistence because I have placed the entire responsibility on your shoulders.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4507

226. *LETTER TO RAMESHWARI NEHRU*

March 28, 1945

CHI. RAMESHWARI,

I have your beautiful letter. So Father won ultimately.<sup>1</sup> He was short of temper but he had a heart of gold. He was equally generous. I have already received a cheque for Rs. 1,000. I shall see what can be done with it.

Blessings from  
BAPU

RAMESHWARI NEHRU

LAHORE

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

227. *TELEGRAM TO ABDUL GHAFAR KHAN*

SEVAGRAM,  
March 29, 1945

ABDUL GHAFAR KHAN

CHARSADA

BOMBAY SATURDAY. COME THERE.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

228. *TELEGRAM TO BISWANATH DAS*

March 29, 1945

B. DAS<sup>2</sup>

“SAMAJ”

CUTTACK

CAN COME EARLIER THE BETTER.

GANDHI

From a copy: C.W. 10446. Courtesy: Government of Orissa

<sup>1</sup> *Vide* “Telegram to Rameshwari Nehru”, on or before 10-3-1945.

<sup>2</sup> Orissa Congress leader who was Premier of the province in the first Congress Ministry

## 229. LETTER TO AMRITA LAL CHATTERJEE

March 29, 1945

CHI. AMRITLAL,

I have read your statements. How can I endorse them? How many naked women did you see?<sup>1</sup> Are there no naked men?

How many wealthy men there are who are responsible for misguiding women!

Those who are damaging the trains are not doing a good thing. But this is my view today.

*Blessings from*

BAPU

From a photostat of the Hindi: C.W. 10398. Courtesy: Amrita Lal Chatterjee

## 230. LETTER TO KRISHNACHANDRA

March 29, 1945

CHI. KRISHNACHANDRA,

This will not do. If you cling only to the letter, the letter will be your undoing. You should insist and yet it should not be insistence. After all, there has to be a compromise between detachment and insistence.

The responsibility is...<sup>2</sup> but at some point you would also have to assume it. A true worker would take upon himself the complete responsibility of rendering service, would he not? Keep in mind the *shloka* कर्मण्यकर्म यः पश्येत्<sup>3</sup> Why should you be scared of everything? And why should you have been startled? Why do renunciation and sacrifice mean the same thing? How is it that day and night are different and yet the same? A human being is a body and a soul and yet he transcends the body. Understand all these things.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4508

<sup>1</sup> The addressee had written about Indian girls having been forced to satisfy the lust of military personnel in India, how some political workers had rescued some of them by damaging railway lines and coaches, and how these workers were being helped by some rich people of Bombay and Calcutta.

<sup>2</sup> One word is illegible.

<sup>3</sup> Addressee's brother's daughter

231. LETTER TO BALVANT SINHA

March 29, 1945

CHI. BALVANT SINHA,

The reply I sent you was also meant for Om Prakash. Still I am sending one. I am trying for Hoshiari<sup>1</sup>. People will stop being angry if she stays on without being afraid. Do not leave till she is quiet.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 1957

232. LETTER TO LADY KAUL

SEVAGRAM,

March 29, 1945

DEAR SISTER,

I have received your cheque. I shall of course deposit it. The acknowledgment is enclosed. But I have not been able to decide so far whether I should issue the appeal about the Fund. Will you approve if I use this money in the way the late Rajasaheb had wished even if I do not issue an appeal?

*Yours,*

M. K. GANDHI

LADY KAUL

SANGSAR

JIND STATE

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

<sup>1</sup> Addressee's brother's daughter

233. *LETTER TO MADHAVENDRAPRASAD SINGH*

SEVAGRAM,  
March 29, 1945

CHI. KUMAR MADHAVENDRA,

My blessings are always with you in your good work. I may say I am well enough.

*Blessings from*  
BAPU

KUNWAR SHRI MADHAVENDRAPRASAD SINGH  
VARANVA, KARAGHANA  
DIST. ALLAHABAD

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

234. *LETTER TO RANGANAYAKI*

SEVAGRAM,  
March 29, 1945

CHI. RANGANAYAKI,

I have your postcard. Both of you may come. How long I have to be in Bombay I shall know only when I reach there. Keep me informed.

*Blessings to both of you from*  
BAPU

RANGANAYAKI  
SRIRANGAM

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

235. *LETTER TO SATIS CHANDRA DAS GUPTA*

March 29, 1945

BHAI SATISBABU,

What I told you is correct and what I told Kaviraj is also correct. It would be best if the villagers could manage with the herbs available locally. Your work is stabilized and your question is good. The rest when we meet.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 1641

### 236. LETTER TO CHIMANLAL N, SHAH

[On or before *March 30, 1945*]<sup>1</sup>

CHI. CHIMANLAL,

Have you read my letter to Krishnachandra? One cannot observe one dharma by violating another. I have not at all given a one-sided decision. Krishnachandra should come to a decision after full consideration. I remain neutral. All of you should arrive at a joint decision. And you should do it promptly without fear of going wrong. A mistake can always be corrected.

It is all right if Prabhakar looks after the girl. It is, however, not at all desirable. Some woman ought to look after her. It is not a burden. It is a matter of duty.

I think it will not be possible for me to accommodate Ramprasad. R. P. is an absolutely independent-minded person. Besides, I must have Sushila's consent too. We should act under the assumption that it is her responsibility.

I consider it a serious defect that you could not frame the rules. Now this covers everything.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 10664

### 237. LETTER TO AMRITALAL CHATTERJEE

*March 30, 1945*

CHI. AMRITALAL,

You must have received my reply of yesterday.

Now Vina<sup>2</sup> says she does not intend to get married. The problem about Sailen<sup>3</sup> does not arise just now. What you wish is only proper.

Was not Romen<sup>4</sup> to be kept in the Talimi Sangh?

<sup>1</sup> This seems to have been written in Sevagram and before Gandhiji left for Bombay on March 30.

<sup>2</sup> Addressee's daughter

<sup>3</sup> Addressee's sons

<sup>4</sup> *ibid*

Let Mother not come for the sake of living separately. It will be in her own interest if she does not come.

You must stay here till Sailen arrives. After he comes decide about Ronu, etc. Consult Chimanlalji.

From a photostat of the Hindi: C.W. 10399. Courtesy: Amrita Lal Chatterjee

### 238. LETTER TO Y. M. PARNERKAR

March 30, 1945

CHI. PARNERKAR,

Shantabehn wants to live in the jaggery room.<sup>1</sup> Do what is proper in this regard. Gajanan will have to be consulted. . . .<sup>2</sup>

*Blessings from*

BAPU

From a copy of the Hindi: C.W. 5871. Courtesy: Munnalal G. Shah

### 239. LETTER TO M. S. KELKAR

ON THE TRAIN,  
March 31, 1945

DEAR DR. ICE,

I wish you success in your handling of cases. Keep yourself well. I heard about your fever. "Physician heal thyself".

Love.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 240. LETTER TO SHYAMLAL RAINA

March 31, 1945

DEAR FRIEND,

I have your letter. I have sent "New Kashmir". But I can give no guidance. I have not even seen Kashmir. You must be your own judge.

*Yours, sincerely,*

M. K. GANDHI

SHRI SHYAMLAL RAINA

P. O. RANBIRGANJ

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> This sentence is in Gujarati.

<sup>2</sup> Omission as in the source

## 241. LETTER TO CHIMANLAL N. SHAH

ON THE WAY,  
March 31, 1945

CHI. CHIMANLAL,

I do not like to leave the Ashram any time, and this time I like it the least. But why should one cling to anything?

I read your papers. I had a talk with Jajuji. I think I shall be able to cope with the matter. Let us see what happens.

You should be alert. Understand your responsibility. Give up what your body does not accept. Shakaribehn can do much, but that depends on you. If Hoshiaribehn opens up she can go far. Anasuya cannot be kept with Prabhakar. But if nobody else takes charge of her, there will be no alternative. Do what you think best. Since I shall not be there, some accommodation must be available. Have a frank talk with Ashadevi. Remember the dictum: "Speak the truth, speak gently", and understand its meaning.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10619

## 242. LETTER TO KANAM GANDHI

March 31, 1945

CHI. KANAM,

I have your letter. I am writing this on the train. I shall certainly be in Bombay for about a week. I cannot say anything about the programme later. However, when it is finalized you will see it in the papers. Nanavati tells me that Ramdas is ill. It is good if he has taken leave and is going to Poona. I am all right.

*Blessings to all of you from*  
BAPU

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

### 243. LETTER TO KISHORELAL G. MASHRUWALA

ON THE TRAIN,  
March 31, 1945

CHI. KISHORELAL,

This time I did not like leaving you behind. I cannot bear to see you so frail. Go<sup>1</sup> to Kelkar. He is a good man. He knows a good deal. When one has knowledge one can use that knowledge. He knows well the use of ice and steam. I am of the opinion that your health can certainly be restored. He should also examine Gomati. If Durga can be persuaded, he should treat her also. If you observe fixed hours of silence, it will do you much good. I certainly derive much benefit from it.

We have got a nice compartment in the train.

*Blessings from*  
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal. Also C.W. 10725. Courtesy: Gomati Mashruwala

### 244. LETTER TO NANDLAL PATEL

ON THE TRAIN,  
March 31, 1945

CHI. NANDLAL,

Take care of the house as you would of jewellery. Never have others do the work which you can do yourself. I hope Chi. Hari-ichchha is well and happy. You must not lose heart.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 9252. Also C.W. 2717. Courtesy: Nandlal Patel

<sup>1</sup> The C.W. source has "write".

### 245. LETTER TO RAMPRASAD

ON THE TRAIN,  
March 31, 1945

CHI. RAMPRASAD,

On the train I am only thinking of the Ashram. Stay on if you can bear the heat without discomfort. Be friendly with all and do whatever Ashram work you can do. Finish all the pending work. Write to me.

*Blessings from*  
BAPU

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

### 246. LETTER TO CHANDRAPRAKASH

ON THE TRAIN,  
March 31, 1945

CHI. CHANDRAPRAKASH,

Take part in all the activities of the Ashram, including the administration. Improve your knowledge of the language. If it is necessary to go to Bhimavaram for health reasons, do go.

*Blessings from*  
BAPU

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

### 247. LETTER TO HOSHIARI

ON THE TRAIN,  
March 31, 1945

CHI. HOSHIARI,

You may open your mouth but only when necessary. Be true to your name. Take part in all the activities of the Ashram. Keep your body fit and let Balvant Sinha go for a few days. Write to me. Practise writing every day.

*Blessings from*  
BAPU

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

## 248. STATEMENT TO THE PRESS

BOMBAY,

March 31, 1945

The National Week<sup>1</sup> will be presently on us. We began to observe the Week in 1919. We had the unexpected and spontaneous manifestation of the villagers all over India. Seven days after, Jallianwala Bagh massacre, also unthought of, took place. We have observed the Week ever since in triple expectation of achieving communal unity, full establishment of khaddar and swaraj. We seemed to be at one time within an ace of the triple achievement. But today we seem to be very far. I advisedly use the verb “seem”. The goal ever seems to recede from us but if we have honestly worked for it, it really comes nearer. Anyhow I feel so. We were never nearer the goal than now in spite of our many blunders. It is as well that we remember our blunders and fail to notice the successes lying underneath. Only our blunders must never dishearten us. We must learn to profit by them and correct them. Then every blunder will hearten us, for we shall mount a step higher by unlearning each blunder. Thus it becomes a cleansing process. Let it be noted that khaddar has attained a wider connotation than before. It has become the central sun round which other village industries revolve like so many planets. Moreover it now represents the fifteenfold constructive programme. Khaddar itself has after much experience got its proper value and thus has received a dignity never before given to it. Everyone is now able, with the introduction by Vinoba of ‘*tunar*’<sup>2</sup> to make his or her ‘*punis*’<sup>3</sup> and spin with ease. The wheel too has undergone radical improvement and the new process of doubling yarn has made it as strong as one could wish for weaving. Would that every lover of freedom of India will remember these things during the Week and bring freedom nearer than ever before without parliamentary programme and even civil disobedience unless the Government drive workers to it by talking of India’s freedom without meaning it.

*The Bombay Chronicle*, 1-4-1945

<sup>1</sup> From April 6 to April 13

<sup>2</sup> Carding-brush

<sup>3</sup> Slivers

## 249. STATEMENT TO THE PRESS

BOMBAY,  
March 31, 1945

If the news is correct that the Ashti and Chimur petition has been rejected, it is disturbing.<sup>1</sup> I am opposed to State hanging in every case, but most so in cases like these. Whatever was done by the people on and after August 9, 1942, was done under excitement. If these hangings are now carried out, it will be cold-blooded, calculated murder and worse, because it will be done ceremoniously and under the name of so-called law.

It will leave behind nothing but a great increase in the already existing woeful bitterness. How I wish that the threatened hangings were given up. They can be if there is the united voice of India against the impending sentences and such other contemplated sentences.

*The Hindu*, 1-4-1945

## 250. LETTER TO MUNNALAL G. SHAH

BOMBAY,  
March 31, 1945

CHI. MUNNALAL,

You have now an opportunity to set everything right. Use it. Take some work from Mohan Singh and Ramprasad if you can. See how he makes biscuits and bread with tomato juice in them.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 8458. Also C.W. 5573. Courtesy: Munnalal G. Shah

<sup>1</sup> Seven, out of thirty persons originally sentenced to death for violence at Chimur and Ashti on August 15/16, 1943, and whose sentences had not been commuted had petitioned the King for mercy. The petitions were rejected. Later on, however, the sentences were commuted to life imprisonment. *Vide* also "An Appeal", before 3-4-1945.

## 251. DRAFT OF POWER-OF-ATTORNEY

*April 1, 1945*

To all to whom these presents shall come, we Mohandas Karamchand Gandhi, Sir Purshottamdas Thakurdas, Sir Sarvapalli Radhakrishnan, Dr. Kailas Nath Katju, Kasturbhai Lalbhai, Lady Premlila Vithaldas Thackersey, Kanhaiyalal Manecklal Munshi, Devdas Gandhi, Ghanshyamdas Birla, Chakravarti C. Rajagopalachariar, Jehangir R. D. Tata, Sarojini Naidu, Dr. Zakir Hussain, Amritlal Vithaldas Thakkar, Shantikumar Narottam Morarjee, Ambalal Sarabhai, Jankidevi Bajaj, Ashadevi Aryanayakum, Miss Mridula Sarabhai, Miss Raihana Tyabji, Mrs. Gosibehn Captain, Mangaldas Manchram Pakvasa, Ganesh Vasudeo Mavalankar, Shri Krishna Das Mulchand Jaju, Babu Lakshminarayan of Patna, and Gulzarilal Nanda, the present trustees of the Kasturba Gandhi National Memorial Trust hereinafter referred to as the Trustees send greeting whereas by a Deed of Settlement dated the 1st day of April 1945 made between the said Mohandas Karamchand Gandhi of the One Part and the Trustees of the Other Part, the Trustees are appointed Trustees of the Kasturba Gandhi National Memorial Trust (hereinafter for brevity's sake called "The Trust") AND WHEREAS in the Court of administration and management of "The Trust", the Trustees will be required to deal with immoveable and moveable properties and for such purposes will have to execute documents some of which may also require registration and whereas it is not convenient for the Trustees to go to different places where documents are to be executed and/or registered and to present the same for registration and/or admit execution of the documents that may be executed by us as such trustees of the 'Trust' from time to time and attend before any Registrar or Sub-Registrar as the case may be for the purpose aforesaid, we are desirous of appointing Mangaldas Pakvasa, Shantikumar Narottam Morarjee and Shyamlalji, hereinafter called the attorneys to be the true and lawful attorneys on our behalf as also on behalf of any one or more of us, to do all or any of the following acts deeds and things: NOW KNOW YE AND THESE PRESENT WITNESS that we, the Trustees of the said Trust do hereby nominate, constitute the said Mangaldas Pakvasa, Shantikumar Narottam Morarjee and Shyamlalji jointly and severally, i.e., any one of them to be our attorneys for us and in our name to do the following acts and things.1. To execute for

and/or on behalf of the Trustees such documents as they may resolve upon to execute and/or to appear before the Registrar or Sub-Registrar of Assurances and present and/or admit execution of any document or documents or writing that may be or may have been signed or executed by us for any one or more of us or to which we or anyone or more of us may be any parties or party as such Trustees of the 'Trust' and to do all things that may be required or found necessary for procuring the registration thereof as the attorney or attorneys shall think necessary.

2. For the better doing, performing and executing of the matters and things aforesaid we hereby further grant unto the said attorneys authority to substitute and appoint in his/their place and stead one or more attorney or attorneys to exercise for ourselves as our attorneys or attorney any or all the powers and authorities hereby conferred and to revoke any such appointment from time to time and to substitute or appoint any other or others in the place of such attorney or attorneys as they the said attorneys shall from time to time think fit.

3. We hereby undertake to ratify whatsoever the attorneys or any of them or any substitute or substitutes shall lawfully do or cause to be done in the premises and to indemnify them and each of them against all costs and expenses properly incurred by them or any of them hereunder.

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

## 252. *LETTER TO M. R. MASANI*

BOMBAY,  
*April 1, 1945*

MY DEAR MASANI,

The step you suggest is good but it cannot be taken in the manner suggested by you. It must be deliberate and calculated. But they must associate themselves in the appeal.

*Yours,*  
M. K. GANDHI

From a photostat: G.N. 4132. Also C.W. 4890. Courtesy: M. R. Masani

### 253. LETTER TO L. M. GOPALASWAMY

AS AT SEVAGRAM,  
*April 1, 1945*

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

The Executive sat today and among other things considered your budget. The correspondence between you and Bapa was read. Your letter was finished and I saw at the end that you had meant it to be confidential. There was no reason for it. There was nothing to be ashamed of in it. Your own part was creditable to you and so was Kamlabai's and her husband's. Her salary should be drawn to the extent of her needs. She must not be a burden on her husband.

Since Bapa agrees that you can have the furniture, your estimate is right. But I question the necessity of all furniture. You should squat on the ground. Then you don't need chairs and tables at all. Mats are quite enough. You may need a ground desk for the typist. That would be cheap. You may have open racks. You have provided for a safe.

You can draw Rs. 150 and divide between the two institutions as occasion requires. Please redraw your budget in the light of what I have said and send. I shall have the power to sanction your budget if I approve of it.

*Yours sincerely,*  
BAPU

[PS.]

You need only a Tamil typewriter. Your correspondence with the head office should be in Hindustani and handwritten. We must learn to manage cheaply.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> A Harijan welfare worker

## 254. LETTER TO MANZAR ALI SOKHTA

BOMBAY,  
April 1, 1945

BHAI MANZAR ALI,

What I have been told about women seems right. The thing is that they should do something or other and they should not lag behind men in doing any work for the country.

*Blessings from*  
BAPU

BHAI MANAZR ALI SOKHTA  
SEVAKUNJ  
GANGAGHAT, UNAO, (U.P.)

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

## 255. LETTER TO G. N. KANITKAR

BOMBAY,  
April 2, 1945

BHAI BALU KAKA,<sup>1</sup>

I have gone through your letter from top to bottom. Your writing is very clear.

I would admit any error I may commit.

But I do not own the error ascribed to me by you. I have defended no malpractice. Trust of the wealth owned I have advocated. I still defend it. You evidently have not followed my writing. When did I negotiate with high Government officials for “concessions” in the Aga Khan Palace?

Satyagraha cannot come by argument or fasting.

I am employing the means I know for saving the lives of the condemned prisoners<sup>2</sup>. Fasting in this case is no remedy.

I omit the other parts of your letter.

You won't enter into correspondence with me.

*Yours,*  
M. K. GANDHI

From a photostat: C.W. 973. Courtesy: Gajanan Kanitkar

<sup>1</sup> This is in Devanagari.

<sup>2</sup> Of Chimur and Ashti; *vide* also “An Appeal”, 3-4-1945.

256. *LETTER TO KHURSHED NAOROJI*

BOMBAY,  
*April 2, 1945*

DEAR SISTER,<sup>1</sup>

Your letter. I do hope you are better.

I knew all about Satyavati. She wrote to me. She wants to see me. I have stopped her unless she can't contain herself. Chand is with me, With the others she is going to join the Borivli camp. Prabhudas and his wife are also to be with the class.

Kamaladevi met me yesterday regarding Chimur prisoners.

Badshah Khan is likely to be here in a day or two. He wired.

My movement beyond 8th is uncertain.

Love.

BAPU

SHRI KHURSHEDBEHN  
DUNLAVIN LODGE  
POONA 5

From a copy: Pyarelal Papers. Courtesy: Pyarelal

257. *LETTER TO RAIHANA TYABJI*

BOMBAY,  
*April 2, 1945*

DAUGHTER RAIHANA,

I hope you will be able to read this. Let Yashvantraï write out his story and give me permission to show it to Shantikumar. I will then do what is necessary.

Dr. Yodh may, if he wishes, examine me and take up my case. If, however, he wishes to take on some other patients, he may do that. Whomsoever he takes on, he should do after careful thinking and not act on the impulse of the moment, for I should not like him to fail and be ruined. If he succeeds, I would consider it a great achievement. But it is a difficult job.

*Blessings from*

BAPU

From a photostat of the Gujarati: S.N. 9679

<sup>1</sup> This is in Gujarati.

## 258. LETTER TO SHARDA G. CHOKHAWALA

*April 2, 1945*

CHI. BABUDI,

I am here till the 8th at any rate. You can hardly come during that time. Anand<sup>1</sup> cannot be put to the strain of a journey, nor can you leave him and come. You will know about my programme after the 8th from the newspapers or I will write. I want Anand to get well soon. I hope you are well.

*Blessings to both of you from*

BAPU

From Gujarati: C.W. 10056. Courtesy: Sharda G. Chokhawala

## 259. LETTER TO K. G. GOKHALE

[After *April 2, 1945*]<sup>2</sup>

I had discussed your case with Baba Saheb Kher before your letter came. He will write to you. As for khadi, can one of your relatives not spin a little for you ? If no one is available, write to your branch. Khadi should be made available in a case like this.

From a copy of the Hindi: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

## 260. AN APPEAL

[Before *April 3, 1945*]<sup>3</sup>

In places where unanimity of public opinion can be recorded and there is no danger of dissent arising, the 3rd of April should be observed as an all-India day by suspension of business as a mark of protest and prayer.

*Mahatma Gandhi-The Last Phase*, Vol. I, p. 109

<sup>1</sup> Addressee's son

<sup>2</sup> This was in reply to the addressee's letter dated April 2, 1945.

<sup>3</sup> Gandhiji sent this round to be issued by the editors of various newspapers for mobilizing public opinion against the death sentence passed on the Chimur and Ashti prisoners.

261. LETTER TO N. C. VAKIL

BOMBAY,  
*April 3, 1945*

DEAR FRIEND,

I thank you for your letter. I have not a moment to spare. Please, therefore, send me your concrete scheme in a nutshell and if necessary I shall make time for you during my stay in B[om]bay.

*Yours sincerely,*  
M. K. GANDHI

DR. N. C. VAKIL  
CHAIRMAN, B.H.A.  
311 TARDEO ROAD  
BOMBAY 7

From a copy: Pyarelal Papers. Courtesy: Pyarelal

262. LETTER TO RAMDAS GANDHI

BOMBAY,  
*April 3, 1945*

CHI. RAMDAS,

I have your letter. Your faith will cure you. It seems Nimu is not with you. Dinshaw is with me. But you must be getting your treatment. I will arrange to send him. I am well. My programme is uncertain.

*Blessings from*  
BAPU

SHRI RAMDAS GANDHI  
DR. MEHTA'S AROGYA BHAVAN  
OPP. STATION  
POONA

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

## 263. LETTER TO KANCHAN M. SHAH

BOMBAY,  
*April 3, 1945*

CHI. KANCHAN,

What a woman you are! If I write something for you in a letter to Amtul Salaam, is it not as good as a letter to you? Now have this and write to your heart's content. Hope you are keeping good health. I do not think we can pay A. S.'s doctor's bill. Was the doctor sent for? I hope A. S. is in fine condition. Live there in peace and help A. S. For the present I am here.

*Blessings from*  
BAPU

SHRI KANCHANBEHN  
C/O AMTUL SALAAMBEHN  
KASTURBA SEVA MANDIR  
BURKAMATA, DISTRICT TRIPURA  
BENGAL

From a photostat of the Gujarati: C.W. 7187. Courtesy: Kanchan M. Shah.  
Also G.N. 8266

## 264. SPEECH AT PRAYER MEETING<sup>1</sup>

BOMBAY,  
*April 3, 1945*

Gandhiji said that it was a matter for shame that they had come to pray to God but failed to conduct the prayer peacefully. People shouted and did not allow the prayer to go on, as it should go on.<sup>2</sup>

Continuing, he said that he had been told by a friend that the people of Bombay would derive no benefit from his prayer. They would throw a few rupees for the Harijan Fund, but if he thought that it was going to produce any effect on them or

<sup>1</sup> The meeting was attended by about 30,000 people. Khan Abdul Ghaffar Khan was among those present.

<sup>2</sup> The crowd attending the prayer had become unmanageable at one stage and a number of people including Sushila Nayyar and Krishna Hatheesingh had got hurt in the rush.

that they would embrace the Harijans as their own kith and kin he was mistaken.

“If you want, you go to Bombay. You will get money but as far as prayers are concerned, it is better to stay at home and pray,” the friend had warned him.

Gandhiji said that he was not entirely convinced. They could not see God with the naked eye. They could not touch Him with their hands. He had become an untouchable. And no wonder, considering that there was so much sin abroad, such violence, drinking and gambling. Forty crores of people were in serfdom. This was because they only talked of freedom but they did not know what freedom was really worth. But he told this friend that he had always conducted prayers for a long time. He was a firm believer in prayer. Every religion had taught that man was no man if he did not pray to his Maker. Therefore he had told this friend that though there was not much chance of his advice being followed, he could not give up his principles. If he did not trust the people even that much, he would be worth nothing. If he gave up prayer the next thing for him to do would be to give up the struggle for freedom, the striving for truth and non-violence.

He told the people that they should let him come and go without rushing towards him. They should keep silent during prayers.

In conclusion, Gandhiji asked them how, if they could not control themselves, they could wield the reins of power. He would come there the next day and every day thereafter as long as he stayed in Bombay. He would watch how far his words had gone home. He would find out how far they were fit to govern themselves. The man with God in his heart would know how to control himself.

*The Bombay Chronicle, 4-4-1945*

## 265. LETTER TO PARNAM JEWANAM

BOMBAY,  
*April 4, 1945*

DEAR FRIEND,

Your letter.

I have no doctor in view for you. You should seek Rajaji's assistance or Shri Jagadisan's who is deeply interested in the leper problem.

*Yours sincerely,*  
M. R. GANDHI

SHRI PARNAM JEWANAM  
MADRAS HINDU SEVAK SANGH  
MADRAS, S. INDIA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

266. LETTER TO DR. SUBODH MITRA

BOMBAY,  
*April 4, 1945*

DEAR DR. MITRA,

Your letter. You should make a concrete proposal and present it to the Trust Board through the Bengal Committee.<sup>1</sup>

*Yours sincerely,*  
M. K. GANDHI

DR. SUBODH MITRA, M. D. & C.  
3 CHOWRINGHEE TERRACE  
112 GOKHALE ROAD  
ELGIN ROAD P. O., CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

267. LETTER TO AMRIT KAUR

BIRLA HOUSE,  
*April 4, 1945*

CHI. AMRIT,

You see I am in Bombay and am fixed here up to 14th. God knows the next, if He allows freedom up to 14th. I am well. What about Lahore sister-in-law? Is she getting better? Shummy must get well quickly.

Sushila hurt herself on trying to enter the prayer compound<sup>2</sup>. Her arm is in a sling. There is no fracture. Krishna is also well. Badshah Khan is here as quiet as ever. He is sitting by me as I write this.

Love.

BAPU

From the original: C.W. 4153. Courtesy: Amrit Kaur. Also G.N. 7788

<sup>1</sup> *Vide* also "Letter to Dr. Subodh Mitra", 19-3-1945.

<sup>2</sup> On April 3; *vide* "Speech at Prayer Meeting", 3-4-1945.

## 268. LETTER TO CHIMANLAL N. SHAH

*April 4, 1945*

CHI. CHIMANLAL,

I have your letter. I met Pushpa<sup>1</sup> and I have sent her home. If Sarojinibehn<sup>2</sup> wishes to go, let her go. I think it will be harmful to allow her to cook for herself.

I am not happy about Ronu's<sup>3</sup> [coming]. But we have to put up with him. It is good that Durga is looking after him. It is necessary to have a plain talk with Ashadevi. Don't attempt what you cannot do, regardless of what I may wish.

I understand about Hari-ichchha.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 10620

## 269. LETTER TO PURUSHOTTAMDAS GANDHI

BIRLA HOUSE,

*April 4, 1945*

CHI. PURUSHOTTAM,

(1) Your first view is correct.

(2) My view about propagation of music is that that alone is real music which uplifts the soul. This contains everything I should like to suggest.

(3) I have already explained that music is a constructive activity, but that it is not included in the Congress programme. Swaraj can be conceived without it. It cannot, therefore, be one of the objects for which Narandas is collecting a fund. That is why I have said that, if we do not demand a salary for you, you should take the money from me.

<sup>1</sup> Pushpabehn Desai

<sup>2</sup> An old lady from Orissa who had come to stay for a few months in the Sevagram Ashram

<sup>3</sup> A ten-year-old Bengali boy. The addressee wanted to know whether he should be allowed to stay in the Ashram.

It would be all right if you took it from the Satyagraha Ashram money lying with Narandas. If there is any difficulty in doing even that, I would find the money in some other way.

*Blessings from*  
BAPU

From Gujarati: C.W. 913. Courtesy: Narandas Gandhi

*270. LETTER TO KISHORELAL G. MASHRUWALA*

BOMBAY,  
*April 4, 1945*

CHI. KISHORELAL,

If Kelkar treats you even for a few days and the treatment is effective, you can continue it wherever you go, can't you?

What I told you about silence was from my experience. You will practise it and can practise it only when it grows from within the heart.

Tell Durga that both the girls and Mahadev's mother came to see me yesterday. Paramanand<sup>1</sup> was with them.

*Blessings to you both from*  
BAPU

[RS.]

Pushpa came to see me yesterday. I have sent her home.

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

*271. LETTER TO LADORANI ZUTSHI*

BOMBAY,  
*April 4, 1945*

DEAR SISTER,

Haven't I told you I have not interfered in this work? I wouldn't know anything about it.

M. K. GANDHI

LADORANI ZUTSHI  
C/O MANMOHINI SANYAL  
ALCAZER, 3RD FLOOR  
GAMDEVI ROAD, BOMBAY

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

<sup>1</sup> Mahadev Desai's brother

272. *LETTER TO AMRIT KAUR*

BIRLA HOUSE,  
*April 5, 1945*

CHI. AMRIT,

Nonsense! No reason for apology. I must simply have said I might not be expected to write always. I forgot to tell you yesterday that your letter paper with the edges unsmooth is better than with edges smoothed. You must keep well. I must be here for some time for work and medical attention by way of precaution.

Love to you all.

BAPU

From the original: C.W. 4154. Courtesy: Amrit Kaur. Also G.N. 7789

273. *LETTER TO KANTA*

BOMBAY,  
*April 5, 1945*

CHI. KANTA

Just now I got the news that you have given birth to a son and both of you are well. Both should keep well and you should bring up the child in a way that will make him a true servant.

*Blessings from*  
BAPU

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

274. *LETTER TO LILAVATI MUNSHI*

*April 6, 1945*

CHI. LILAVATI,

I have gone through your letter. Why should I feel hurt? But I am not prepared to go to Chembur. Taking me there will be disastrous. I would like to go there for Munshi's sake and for your

sake. But I would not knowingly transgress the limit I have laid down for myself. Do not compel me to do so.

*Blessings from*

BAPU

SMT. LILAVATI MUNSHI  
26 RIDGE ROAD  
BOMBAY

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

### 275. *LETTER TO SHASHIBHUSHAN SINGH*

BOMBAY,

*April 6, 1945*

THAKUR SAHEB,

I have your letter informing me of the death of your elder brother. May God give fortitude and peace of mind to the sons of your widowed sister-in-law. The late Thakur saheb has won the battle of life.

*Yours,*

M. K. GANDHI

THAKUR SHRI SHASHIBHUSHANJI  
ZAMINDAR, MANEGAON  
P. O. MEKH, TEHSIL NARASINGHPUR

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

### 276. *LETTER TO N. R. MALKANI*

BOMBAY,

*April 6, 1945*

CHI. MALKANI,

I had your telegram. Today I have received the letter. I have sent a telegram to Jairamdas.<sup>1</sup> You must have seen it. I am here till the 20th. Come over. We shall talk over the whole thing. So I shall not write more. You have done good work in jail.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 944

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

## 277. SPEECH AT PRAYER MEETING

BOMBAY  
*April 6, 1945*

Gandhiji began by asking people to keep silent and listen patiently to whatever he had to say. Nobody should clap hands. He wanted their ear; he wanted their heart. If his words reached their hearts through their ears, he would be satisfied.

He congratulated them on their disciplined behaviour since Tuesday. On that day two women had been hurt. They had been perhaps touched by the incident and had decided to maintain discipline and allow the prayers to go on as usual. On that day, there was a large crowd not lakhs but a few thousands. Whether it was because of the fact that there were fewer people or for any other reason, he was glad to find that they had learnt discipline. If they wanted to live together the first lesson they should learn was one of discipline.

Continuing, Gandhiji said that he was a Gujarati and should normally speak in Gujarati. But it had been decided that whenever there was a cosmopolitan gathering they should speak in the national language. He was responsible for that decision as much as others. They had also to learn both the scripts, namely, Nagari and Urdu. And they should learn to speak in such a simple way that everybody would understand it. He had now realized that Urdu, Hindi, and Hindustani were all the same language. If they learnt that language they could deal with members of any community and people from any part of India. It served him when he went to the Punjab. It would serve him if he were to go to Kashmir—he had not been there, but he had some Kashmiri friends—Jawaharlal was one of them. Gandhiji said that it was wrong to refer to a Muslim language or a Muslim script. Both Hindus and Muslims wrote that language and if they wanted to steal the hearts of these people, they should be able to speak the same language and write in that script.

Adverting to the National Week, Gandhiji said that they had been observing the Week for the last 26 years. Its observance was meant for the purification of their thoughts and their language. In the beginning, the Week commenced with a fast. He had since abandoned that. He had also abandoned hartal. The Week, however, had not become less holy on that account. The fifteen-point programme was there. It began with khadi. From that followed other items. On such a holy day the people should begin to observe the fifteen-point programme. He was not asking them to observe it only for the Week but for all time. They should not only follow it themselves but induce other people to do so. If they wanted to make India free and not wait for others to free her, if they wanted to get freedom by truthful and non-violent means, there was no other way. But if it was to be by violence and revolution, that was another thing.

He had not known that method; he had not learnt it. Freedom would not fall from the skies nor would it rise from the deep. If they wanted to get it from their own efforts, there was only one way.

Some people thought in terms of Parliament. He did not want to utter its name. He wanted to forget Parliament but to think only of the constructive programme. An important item of this programme was Hindu-Muslim unity.

Concluding, Gandhiji said:

Freedom is in our hands. When we breathe, we cannot take other people's help. If we resort to artificial methods of respiration, it means that we are on the brink of death. Freedom is like our breath. Having lost it for a long time we do appreciate it. But I know the nature of freedom. I have fully experienced freedom. And if you regard it as holy and worthy of achievement, this is the only way.

*The Bombay Chronicle, 7-4-1945*

### 278. TELEGRAM TO G. B. PANT

BOMBAY,  
[April 7, 1945]<sup>1</sup>

GOVIND BALLABH PANT  
CARE DOCTOR JOSHI  
DELHI

HOPE YOU PROGRESSING.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 279. LETTER TO MIRABEHN

BOMBAY,  
April 7, 1945

CHI. MIRA,

Your long and welcome letter. I am making a desperate effort to send you someone—either her Ramprasad or Munnalal. Do not be quite certain about me. I have expressed my wish. But 'there is many a slip between the cup and the lip.' Who knows but He? Your love of

<sup>1</sup> Vide "Letter to G. B. Pant", 8-4-1945

animals, among them of the cow, is boundless. I agree mostly that there should be personal attention if we are to get the real response. I am here till 20th, then to Mahabaleshwar.

Love.

BAPU

SHRI MIRABEHN  
KISAN ASHRAM, MULDASPUR,  
P. O. BAHADARABAD, *via* JWALAPUR  
NEAR HARDWAR, U. P.

From the original: C.W. 6505. Courtesy: Mirabehn. Also G.N. 9900

*280. LETTER TO POTTI SRIRAMULU*

BOMBAY,  
*April 7, 1945*

MY DEAR RAMULU,

Your letter is informing but too long. You could have said your say in a p. c. Untouchability has to go. Truth must be repeated till it becomes universal. You go on with your propaganda whether the others do or do not do it. No fast but taking only from day to day what others give unsolicited is sound.

*Yours,*  
BAPU

From a photostat: G.N. 109

281. *LETTER TO GOPINATH BARDOLOI*

BOMBAY,  
*April 7, 1945*

BHAI BARDOLOI,

I hope you can read Hindustani. I have your letter. I am glad you were successful. Take care of your health. Write to me whether you can read or have someone to read my letters. I am in Bombay till the 20th.

*Blessings from*  
BAPU

SHRI GOPINATH BARDOLOI, M.L.A.  
GAUHATI, ASSAM

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

282. *LETTER TO HARIBHAU JOSHI*

BOMBAY,  
*April 7, 1945*

BHAI JOSHI,

I have your letter. What can my blessings do, especially when I am somewhat against it. Even so I wish you success. Write to me and to others in Hindustani.

*Yours,*  
M. K. GANDHI

HARIBHAU JOSHI  
LOKSHAKTI  
POONA

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

283. *LETTER TO ARAKSHAN SINHA*

BIRLA HOUSE, BOMBAY,  
*April 7, 1945*

BHAI SINHA,

I was distressed to read your letter. Have faith not in me but in God. How can I help a boy belonging to a big family? The boy will not need anyone's help if he is brave, simple and village-minded. I am passing on your letter to Anugraha Babu. May God help you.

*Yours,*  
M. K. GANDHI

SHRI ARAKSHAN SINHA, PLEADER  
VILLAGE KEHILO  
P. O. JAINTPUR  
DISTT. MUZAFFARPUR  
BIHAR

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

284. *LETTER TO JANAKDHARI PRASAD*

BIRLA HOUSE, BOMBAY,  
*April 7, 1945*

BHAI JANAKDHARI BABU,

I have a feeling that I have replied to your letter. But no one seems to know, so I write this. The remedy for your difficulty is very simple. Do only what is proper. Give Nayee Talim to the boy and the girl. Nayee Talim is self-sufficient and gives an all-round training. Why worry about what will happen after your death? Have faith in God Who is the support of all. Do not spend even a cowrie on the marriage of the girls. They will find husbands for themselves when they grow up. In Nayee Talim that worry has no place. It is a matter of changing the ways of life; but that is the sort of thing you have to expect from me.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 58

285. *LETTER TO GOPE GURBUXANI*

BIRLA HOUSE, BOMBAY,  
*April 7, 1945*

CHI. GURBUXANI,

I have the letter from you two. I remember both of you at least while spinning. I am here till the 14th, maybe till the 20th. Then Mahabaleshwar. Let us see what God makes me do. It is good that you have met Mother.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 1313

286. *LETTER TO KERUM NATH BHATT*

*April 7, 1945*

You should follow in your own practice as many of the 15 points of the Constructive Programme as you can and inspire others to do the same. In business you should give first place to service. Give up profiteering. Never abandon truth and rectitude. Promote the charkha, service of the Harijans, use of items of village industries and show love, respect and generosity towards votaries of other faiths.

From a copy of the Hindi: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

287. *LETTER TO KHURSHED NAOROJI*

BOMBAY,  
*April 8, 1945*

DEAR SISTER,<sup>1</sup>

Your letter. You will hear from me at once if and when Satyavati comes. I am here till 14th, probably till 20th. The latter depends upon

<sup>1</sup> The superscription and subscription are in Gujarati.

the doctors. Narahari went last night and returns at the latest on 5th proximo. Khan Saheb will be with me for days more.

*Blessings to both sisters from<sup>1</sup>*

BAPU

SHRI KHURSHEDBEHN NAOROJI

OOMRA HALL

PANCHAGANI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 288. *LETTER TO BHULABHAI J. DESAI*

BOMBAY,

*April 8, 1945*

BHAI BHULABHAI,

If, after all that has happened, the Chimur prisoners are to be hanged, I cannot see how a national government can be formed. What can we expect from such a government? Will you consider only your own interests in what you do and give no thought to the interests of the masses? Both you and I need to ponder deeply over this. Please consider what can be done while the prisoners are still alive. If you can do something with the League's co-operation do it, otherwise do what you yourself think proper.

*Blessings from*

BAPU

From Gujarati: Bhulabhai Desai Papers. Courtesy: Nehru Memorial Museum and Library

### 289. *LETTER TO SUMITRA GANDHI*

BIRLA HOUSE, BOMBAY,

*April 8, 1945*

CHI. SUMI,

It is not good that you often get headaches and dysentery. With such health you should not exert yourself too much. You should

<sup>1</sup> The superscription and subscription are in Gujarat

study less. Everything will be ruined if your health is ruined. I am here at least till the 14th.

*Blessings from*  
BAPU

SUMITRA GANDHI  
C/O LADY SUPERINTENDENT  
BIRLA HIGH SCHOOL  
PILANI

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

### 290. LETTER TO OMKARNATH THAKUR

BOMBAY,  
*April 8, 1945*

BHAI OMKARNATH,

My Hindustani letter is enclosed.<sup>1</sup> You should scrupulously follow Malaviyaji's instructions about the Fund. Collect money from as many places as you like by engaging reliable persons but the entire collection should be credited to the special account of the University opened for the purpose. It will be well if they get receipt books printed. The work will progress and shine only if the account is maintained meticulously.

*Blessings from*  
BAPU

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

### 291. LETTER TO OMKARNATH THAKUR

BIRLA HOUSE, BOMBAY,  
*April 8, 1945*

BHAI OMKARNATH,

It is good that Bharat Bhushan Malaviyaji and Sir Radhakrishnan have signed the statement. I believe that if what the statement says is put into effect, you and the University will have rendered much service to the cause of music without any discrimination. In fact that is how it should be in music. True music

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

lifts up people. There is no place in it for communal differences and hostility. You tell me that you also hold the same opinion.

I wish your endeavour success.

*Yours,*

M. K. GANDHI

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

### 292. LETTER TO G. B. PANT

BIRLA HOUSE, BOMBAY,

*April 8, 1945*

BHAI GOVIND PANT,

How surprising—yesterday I sent you a telegram and today I receive your letter. Undergo the operation and then come here when doctors permit you. I may be here till the 20th. Then Mahabaleshwar. Let us see where God takes me. Get well.

*Blessings from*

BAPU

SHRI GOVIND BALLABH PANT

DR. JOSHI'S HOSPITAL

KAROL BAGH

NEW DELHI

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

### 293. LETTER TO KUSUM NAIR

BOMBAY,

*April 8, 1945*

DEAR SISTER,

I hope you will be able to read my hand. I have shown you the way to true success. Work hard, be unpretentious and self-reliant. That is the secret of success in work.

*Blessings from*

BAPU

SHRI KUSUM NAIR

N. G. P. P. BUREAU

73 LAKSHMI BUILDING

SIR P. MEHTA ROAD

BOMBAY 1

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

294. LETTER TO LILAVATI R. BHOGE

BOMBAY,  
April 8, 1945

DEAR SISTER,

I have your letter. I am doing what I can. Yes, go to Poona and get ready.

*Blessings from*  
BAPU

SAU. LILAVATI RAMBHAU BHOGE

P. O. RAVER

EAST KHANDESH

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

295. INTERVIEW TO B. E. S. T. WORKERS' DEPUTATION<sup>1</sup>

BOMBAY,  
April 8, 1945<sup>2</sup>

In reply to the request of the deputationists for advice Gandhiji said:

My advice in this matter may not be of much use as, with the exception of Abidally, I am not acquainted with any of you. Nor have I any direct, intimate knowledge of the conditions in Bombay. I would therefore say to you that you should consult such leaders as enjoy your confidence and are sound and you should do as they say.

Pressed by the deputationists to give a word of guidance on the strength of his own experience of strikes which he had led, Gandhiji observed:

I have conducted many strikes. I can, therefore, give you the conditions of a successful strike. The first is that the cause should be clear and just. Secondly, the strikers should be firm and not be afraid of starvation, physical assaults or even death. Thirdly, they should never deviate from the path of truth and ahimsa in whatever they

<sup>1</sup> The B.E.S.T. workers had been on strike and had sought Gandhiji's advice. As it was Gandhiji's silence day he gave his remarks in writing. The report given here was contained in a statement issued by Pyarelal in view of the fact that the Press had earlier published an unauthorized translation.

<sup>2</sup> From *The Hindu*, 10-4-1945

might do. Fourthly, the strikers should have public support behind them. If you can satisfy all these four conditions you should stand firm, but if you fall short in any of these respects you should boldly retrace your steps. I cannot give you further guidance. The details are for you to decide.

In answer to their further request that he should address an appeal to the Directors of the Company, most of whom were Indians, Gandhiji said:

It is not my practice to interfere in a matter with which I am not fully acquainted. I do not even know who are on the Board of Directors. If, as you say, the Board is composed predominantly of Indians your task ought to be easy. My function ceases with the advice. The time is perhaps past when I could lead strikes myself. If you understand this limitation of mine you will save my time as well as yours. Time in your case is the very essence. You have therefore to act promptly. If you carefully ponder over what I have said you will find that I have told you everything.

The deputationists finally asked whether Gandhiji would not appeal to the public to support them. Gandhiji replied:

It is not my word but your conduct that can win for you public support.

*The Bombay Chronicle, 12-4-1945*

## 296. LETTER TO G. D. BIRLA

*April 9, 1945*

CHI. GHANSHYAMDAS,

Can you read my handwriting? If you find it difficult, I shall in future dictate my letters.

Days pass and there is no time left for a heart-to-heart talk. I shall, therefore, put down in writing what I have to say. That way I should be able to have my say. You can reply in a few words. This does not, of course, mean that I am withdrawing what I have said. I will not leave here till I have given you time but I do not wish to postpone what I have to say. Profulla Babu said to me: "Krishnakumar and Madhav Prasad have now become so big that they could not even come to see me in my illness. Formerly they did visit me occasionally and also asked me questions." It seems to be a case of negligence. There is no question here of big and small. I had

asked Profulla if I could bring this matter up.

2. My work has increased. My endeavour now is to see that no one expects any money from me and the institutions I have created become self-supporting. This will, of course, take some time and meanwhile I shall have to find money for them. The institutions are All-India Spinners' Association, Village Industries Association, Nayee Talim, Hindustani Prachar and the Ashram. The second, third, fourth and fifth need the money now. So far as the fifth, the Ashram, is concerned it will never be self-supporting. I am doing my best of course. The Ashram also includes the hospital. The monetary provision for the hospital is separate. Efforts are being made to secure funds for it from various sources. Still the annual expenses of the Ashram alone are in the neighbourhood of Rs. 100,000. I am quoting the figure from memory. The Ashram is not in need of funds at present. Rameshwardas<sup>1</sup> sends the needed money. As for the second, third and fourth, they need the money. I believe Rameshwardas has sent some money. Money is needed for the propagation of Hindi and for Nayee Talim. Probably I shall want Rs. 200,000. Are you disposed to take this burden on your shoulders? As for the "Sufferers' Fund"<sup>2</sup>, Rameshwardas's letter mentions it. I have also given my opinion.

3. Now for my relationship with women and my experiment. I have suspended the experiment for the sake of co-workers. I did not see anything improper in it. I am the same who took a vow of *brahmacharya* in 1906 and have been observing *brahmacharya* since 1901. Today I am a better *brahmachari* than I was in 1901. What my experiment has done is to make me more firm in my *brahmacharya*. The experiment was designed to make of myself a perfect *brahmachari*? and if God so wills it will lead to perfection. You wanted to talk to me and question me on the subject. You may do both. Please do not hesitate. It will be unbearable if there is any hesitation in one with whom I have such intimate relations and whose money I have been so freely spending.

It is good that two of your brothers are together. This letter is certainly for both but you may take it that it is indeed for all the brothers and the entire family.

*Blessings from*

BAPU

<sup>1</sup> Addressee's brother

<sup>2</sup> Gandhiji uses the English words.

[PS.]

I had thought of writing a short letter, but it has become somewhat lengthy. After all it covers three points.

I forgot to mention one thing. You have given Rs. 50,000 for the Ashram land which has been transferred to the goshala. Now the list that Chimanlal has sent mentions the Ashram field and some land with a well in it. If that is so, then all the houses go too. This cannot be so. It must have been an oversight. Though letters were sent to Janakidevi and others there was no result. Now, if you think that the entire land with the well has been given to the goshala, then a certain amount will have to be deducted from your Rs. 50,000. Do what you think proper.

BAPU

From Hindi: C.W. 8069. Courtesy: G. D. Birla

*297. LETTER TO HOMI TALEYARKHAN*

“BIRLA HOUSE”,  
MALABAR HILL, BOMBAY,  
*April 10, 1945*

MY DEAR HOMI,

I am washed out and there is plenty of ‘planned’ work in front of me. Hence is it not the duty of friends like you to save every minute of mine? Really I should not have to write even this note. Karanjia has written to me too. Both of you should have patience and it may be rewarded.

*Yours,*  
BAPU

SHRI HOMI TALEYARKHAN  
AHMED MANZIL  
WARDEN ROAD  
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

298. LETTER TO R. K. KARANJIA

BOMBAY,  
*April 10, 1945*

BHAI KARANJIA,

I am now tired of meeting people. Even now I have to meet them in the interest of work but I try to avoid it as far as possible. Women meet me at the prayer time. I would request Mrs. Karanjia to do that. You certainly have a heart in the Kamala Nehru Hospital. Why should you need my blessings? Let me do whatever I can.

*Blessings from*  
BAPU

BHAI RUSTOM KARANJIA  
APOLLO STREET  
BOMBAY

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

299. LETTER TO ANUPAMA

BOMBAY,  
*April 10, 1945*

CHI. ANUPAMA,

You are true to your word. As you had said you Sent the money. I have received the bank draft for RS. 501.

I see that many girls have the deplorable habit of writing in pencil. How is that? Keep your word.

*Blessings from*  
BAPU

ANUPAMABEHN  
KARACHI

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

### 300. LETTER TO PRABHAKAR SAKHALKAR

BOMBAY,  
*April 10, 1945*

BHAI PRABHAKAR,

You cannot resort to satyagraha for everything. A thing that rests on truth will succeed on its own. In any case therefore blessings are unnecessary. Harijans should have the permission.

*Yours,*  
M. K. GANDHI

SHRI PRABHAKAR SAKHALKAR  
SAKHALKARWADI  
RAJAPUR  
DISTT. RATNAGIRI

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

### 301. INTERVIEW TO K. R. NARAYANAN<sup>1</sup>

*April 10, 1945*

Q. Do you still hold that the Harijan problem is only religious and social and that it has no great political significance?

A. It has political significance but indirectly.

Q. The Congress as an organization has not taken up the Harijan work. Will it not be better if that work is taken up by the Congress and not by the Harijan Sevak Sangh?

A. It is wrong to say that the Congress has not taken it up.

Q. But it seems that leaders like Jawaharlal and the Rashtrapati are not keenly aware of the Harijan question?

A. Those two are immersed in that work.

Q. The Harijan Sevak Sangh after years of work had not yet produced even a dozen leaders from among the Harijans themselves.

A. That charge is only partly true.

Q. All great men have a passion for simplification. You have simplified the

<sup>1</sup> K. R. Narayanan was on the staff of *The Times of India*. Gandhiji gave his answers in writing.

nature of human conflict as between violence and non-violence, truth and untruth, right and wrong. But in life, is not the conflict between one right and another right or between one truth and another truth? How can non-violence deal with such a situation?

A. That is a matter of application.

Q. In the Hindu-Muslim question where the conflict is between the rights of the Hindus and the rights of the Muslims, what technique of non-violence can be employed to solve the problem, especially when these rights seem to be irreconcilable?

A. That awful situation can only be dealt with properly through satyagraha.

Your questions show that you have not studied it. If I am right, P[yarelal] will give you a list of the books. My advice to *you is* that you should seriously study the literature on the subject.

Q. How can a Harijan who goes abroad<sup>1</sup> best serve his country and community from abroad?

A. He cannot serve the one without serving the other. Abroad you will say it is a domestic question which you are determined to solve for yourselves.

From a copy: C.W. 10547. Courtesy: K. R. Narayanan

### 302. LETTER TO MAHMUD YASIN

[After April 10, 1945]<sup>2</sup>

BHAI MAHMUD YASIN,

When have I ever taken interest in elections? Please excuse me.

*Yours,*

M. K. GANDHI

MAHMUD YASIN

LUDHIANA

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

<sup>1</sup> The interviewer later joined the Indian Foreign Service.

<sup>2</sup> This was in reply to the addressee's letter dated 10-4-1945.

### 303. SPEECH AT BORIVLI CAMP<sup>1</sup>

April 11, 1945

Gandhiji began his remarks by requesting them<sup>2</sup> to give him a little respite. There was a time and place for everything in life, he told them. He had trained himself to listen to the inner voice irrespective of his surroundings. But in that he had succeeded only partially. He could not keep himself absolutely unaffected by his surroundings. Therefore he requested the photographers to spare him while he was trying to express his deepest feelings. Photography out of time and place was not art but vulgarity.

Dealing with the question of prayer” he said that he had learnt that common prayers had been excluded from their routine lest anyone should feel that religion was being imposed upon her or him. Speaking for himself” he could say that he could do and had often done without food for days on end, but he could not do without prayer even for a single day. Individual prayer was there but no one should fight shy of collective prayer. Man is a social being. If men and women could eat together, play together and work together why should they not pray together? Why should anyone feel the need to pray away from everybody’s gaze? Was there anything sinful or shameful in prayer that it should not be said in public? For close on fifty years he had been a believer in public prayer. From his earliest days in South Africa he had among his associates and co-workers men and women of every religion. Hindus, Muslims, Christians and Parsis, all used to join him in prayer. In India men and women in crowds attended his prayers wherever he went. He had been told that they did not come to attend the prayers. They came just to have his *darshan*. Even if it was so, they came because they wanted to join him— a man of prayer. He was aware that he had not come as near to God as he wanted to. His realization of truth and ahimsa was still far from perfect, otherwise there would be no need for him to use speech. His very being would radiate truth and ahimsa so that they would be able to see it on his face and feel its presence. He had often said that the perfect ahimsa of one individual was quite enough for the whole world. Whatever measure of success he had attained in the realization of truth and non-violence was the result of prayer.

Prayer should be a spontaneous welling up of the heart. One should not pray if one felt that prayer was a burden. God was not hungry for man’s prayer or praise. He tolerated all because He was all Love. If they felt that they owed a debt to Him who is the Giver of all things” they should remember Him and pray to Him out of sheer

<sup>1</sup> The camp was organized by Mridula Sarabhai under the auspices of the Kasturba Gandhi National Memorial Fund.

<sup>2</sup> The cameramen who had been clicking continuously

gratitude. The fear of incurring anybody's ridicule or displeasure should never deter one from performing one's elementary duty towards the Maker. To illustrate his remark he told them the story of Prophet Daniel.

Answering next Shrimati Mridulabehn's question as to what were the good and bad points of Indians as a nation, he observed that he was convinced that in the sum the former far outweighed the latter. Indians had many defects. India was a slave country and her slavery dated much farther back than the British conquest of India. Slavery of evil customs and superstitions" he knew, was the worst form of slavery. Yet the solace that he could find in India he could find nowhere else. He had lived in England and he had spent the best part of his life in South Africa. Yet he could not adopt those countries as his home. In reply to a friend's query years ago" he had said that he wanted to die in the lap of his mother. His own mother, who was a frail little woman, had died years ago. But Mother India with her 80 crores of hands 80 crores of feet and 40 crores of mouths had beckoned to him from across the seas and he could not resist that call.

What did it matter if that venerable mother appeared sick and paralysed today? It was not for him to proclaim India's virtues. As for her shortcomings he had been proclaiming them from the house-tops ever since his return to India. But if he were pressed to name only one shortcoming of Indians he would say that the worst was cowardice.

Another friend asked how women could go into the villages and work under the Kasturba Gandhi National Memorial Fund scheme handicapped as they were by so many restrictions. Gandhiji's reply was that he had expected that their first lesson in the camp was to learn to break all social restrictions that cramped or degraded them. He, however, warned them that this did not mean throwing off of all moral restraints. There was at present a woeful deterioration of moral standards in society among men. Even those who talked loudly about enforcing monogamy through law did not practise it themselves. The same tendency was beginning to manifest itself among women. He had known educated girls who thought nothing of marrying men having a living wife. He called this degradation of womanhood. Such views could not be defended under the pretence of banishing social superstitions or vice. Did the emancipation of women mean that they should imitate men in that respect? Certainly not. India could never win swaraj, certainly not the swaraj of his conception, by following that path.

Uttermost moral purity was the first requisite for establishing social freedom. No one who lacked moral purity was qualified to lead a crusade against evil social restrictions.

The next question was how they were to deal with the question of untouchability in the villages. He agreed that the problem of untouchability in the

villages was very acute. But those who went there should go with the grim determination to destroy it root and branch or perish in the attempt. They should begin with the scavengers. Unfortunately, there was untouchability even among the so-called untouchables. They should mix with them and eat and drink with them, provided they observed the rules of cleanliness and sanitation. They could inculcate these habits upon them by cooking for them and cleaning up their homes for them.

Another question expressed the fear that since capitalists had contributed the bulk of the Kasturba Gandhi National Memorial Fund and since they were taken on committees their influence would dominate the organization and vitiate it.

Gandhiji dismissed the apprehension as groundless. He maintained that in endorsing the acceptance of donations of the rich he had not in any way accepted their dictation nor did they seek or expect any such thing from him. Moneyed men were in a majority only in the Board of Trustees, but that did not mean that they dominated or wanted to dominate the organization. In fact they had offered voluntarily to retire from the Board after the fund had been collected and would have gladly done so had he expressed such a desire. But he wanted not only their donations but their talent” goodwill and services for the cause and so they continued to be on the Board.

He refused to believe that the capitalists were necessarily a bad lot or worse than members of any other class. In this world everyone was imperfect. He was too well aware of his own imperfections to presume to judge others. His ahimsa required him to be rigorous in viewing his own shortcomings but to be charitable in judging others. It was enough if he could eradicate his own. If, therefore, instead of cavilling at the faults of others we turned the searchlight inward and concentrated on self-purification, the world would become a better place to live in and the general social purification would be reflected in the capitalist class too. He could not therefore say to the capitalists that unless they renounced all their riches he would have nothing to do with them. Complete renunciation of one’s possessions was a thing which very few even among the ordinary folk were capable of. All that one could legitimately expect of the wealthy class was to hold their riches in trust and use them for the service of society. To insist upon more would be to kill the goose that laid the golden eggs.

*The Bombay Chronicle, 13-4-1945*

### 304. SPEECH AT PRAYER MEETING

BORIVLI,  
April 11, 1945

Gandhiji said he was reminded by Balasaheb Kher that he had visited Borivli after twenty years. He did not think it was such a long time. He was glad to be able to renew their acquaintance after such a long period. On them rested a great responsibility owing to Shrimati Mridulabehn's *shibir* in their midst. They should interest themselves in it. He then turned to Khan Saheb and said, if he was to be friends with Khan Saheb was he to expect him to learn Sanskritized Hindi or was he, the speaker, bound to speak and write to him in Urdu? But Khan Saheb was everyone's friend. Therefore it was the duty of the audience to learn the national language in both the forms and both scripts. Thus and thus alone could the All-India language permeate the whole of India. In this at least there should be no Pakistan and he who wished to make common cause with Hindus and Muslims was bound to learn the two scripts and two forms. A time would then come when the two forms of speech would become one. If they felt it a burden to learn the scripts, he could only say swaraj was not to be had easily and without toil. Where there was love toil was no trouble but pleasure.

The speaker then alluded to the evening *bhajan* sung at the prayer. Its burden was that the way to God was for the valiant, not for the timid. But God was not to be reached by slaves. Therefore the *bhajan* was also for those who wanted to throw off their slavery.

The speaker then concluded that slavery must be the lot of those who hugged untouchability and that too in the name of religion. He wanted therefore to repeat what he had said so often, namely, that Hinduism must perish if untouchability lived.<sup>1</sup>

*The Bombay Chronicle*, 13-4-1945

<sup>1</sup> At the end of the meeting a collection was made for the Harijan cause.

305. LETTER TO M. S. KELKAR

BOMBAY,  
*April 12, 1945*

MY DEAR ICE,

You are right. It is perhaps shameful on my part to exile myself for three months for coolness' sake. My consolation is that they have all driven me out. But very little temptation will hurl me back to Sevagram. You should convert the people there to your view. I did try. . .<sup>1</sup> not for me but for Ba and others. You try his remedy and treat him and others. I won't desert you.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

306. LETTER TO SAROJINI NAIDU

BOMBAY,  
*April 12, 1945*

MY DEAR BULBUL,

Your letter. Here is a note for Maina<sup>2</sup>. You must sing in the midst of personal sorrow. Why should it be all joy? My love to you and the whole family.

I for one shall not trouble you while you are undergoing this purifying bath. I had many temptations to send the Singer to the frontier, to Sind, to the States, etc. My answer was an emphatic 'no'.

Love.

SPINNER

SAROJINI NAIDU  
HYDERABAD DN.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Omission as in the source

<sup>2</sup> Randheer; *vide* the following item.

307. LETTER TO RANDHEER NAIDU

BOMBAY,  
April 12, 1945

MY DEAR MAINA,

I see Mother was able to give you my message.<sup>1</sup> I do wish you would recover but if you must leave before us all, I know you will be brave and be full of faith in God.

Love.

BAPU

C/O SAROJINI NAIDU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

308. LETTER TO CHIMANLAL N. SHAH

BOMBAY,  
April 12, 1945

CHI. CHIMANLAL,

I have your letter. I have a little leisure today. If I were you I would be considerate enough to keep Sarojini with me and strict enough to recover every pie from her and make her eat in the kitchen regularly.<sup>2</sup> If that should make her want to leave I would let her leave. But do whatever seems proper to you. From this distance I can only give you advice. It is Ramprasad's duty to go to Mirabehn. The work there is light, the air is good and he will be there only for two months. If he does not go let him do whatever he likes.

The problem of the Ashram land has been solved. Ghanshyamdas does not want the money back. Jajuji has decided that since the land which you did not want to give would not be given, Ghanshyamdas could deduct something if he so desired. He does not want to deduct anything. So that work is over.

I enclose Dr. Ice's letter. We should build a house for him as he asks. Consider all the changes he wants to make for us. I feel that if we can have some relief from heat by building a suitable house, we should do that.

*Blessings from*

BAPU

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

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

<sup>2</sup> *Vide* "Letter to Chimanlal N. Shah", 4-4-1945.

### 309. LETTER TO KISHORELAL G. MASHRUWALA

BOMBAY,  
April 12, 1945

CHI. KISHORELAL,

I am always thinking about you all. Today I had a letter from Dr. Ice. He is keen on treating you. Do not run away from there if you can put up with the heat and undergo Dr. Ice's treatment. I hope Gomati is well. She should also consult Dr. Ice about her treatment. He is a nice man.

*Blessings from*

BAPU

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

### 310. NOTE TO SARALADEVI SARABHAI

April 12, 1945

I have no difficulty in agreeing with the scientific views of Madame Montessori. However, if they are propagated in their Western garb in Indian villages they are more likely to prove useless and might even prove harmful, because in that garb they will be too expensive for Indian villages and ill-adapted to the village atmosphere. It is possible the cities may not feel the expense so much and women influenced by Western ways may be receptive to the ideas presented in Western garb; but even so it will be of no use because India lives not in cities but in its seven lakh villages. Besides, scientific education with Western trappings might prove poisonous to the city-dwellers because here education begins the moment the child is conceived and ends no one knows when. These days the cities are created by the foreigners to serve their ends and so they do not represent the villages. They do not protect the interests of the villagers but are becoming their exploiters.

SARALADEVI SARABHAI

THE RETREAT

SHAHIBAGH

AHMEDABAD

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

### 311. LETTER TO MUNNALAL G. SHAH

April 12, 1945

CHI. MUNNALAL,

Twenty-five rupees for the distilled water, and that to be paid by the hospital! We certainly can't take that from Hari-ichchha. There appears to be some misunderstanding. Please explain. I hope you are well. Yes, Sushilabehn was injured,<sup>1</sup> but no bones were broken. There is no time to write more.

*Blessings from*  
BAPU

MUNNALAL

SEVAGRAM ASHRAM

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

### 312. LETTER TO RAMPRASAD

BOMBAY,  
April 12, 1945

CHI. RAMPRASAD,

I was surprised as well as grieved to read your letter to Mamasahab<sup>2</sup>. I was even more surprised to read your letter to Pyarelalji. There is no mention in it of my suggestion. It could not be that you have not received it, because Chi. Chimanlal writes that you would not like to go to Mirabehn. How is that? It is work you like and the place is also cool. Can you get what you desire if you are notwilling to go? All this wants thinking over. Please correct me if I am wrong.

*Blessings from*  
BAPU

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

<sup>1</sup> *Vide* 2nd footnote of "Speech at Prayer Meeting", 3-4-1945.

<sup>2</sup> V. L. Phadke

### 313. LETTER TO KUSUM NAIR

BOMBAY,  
*April 12, 1945*

DEAR SISTER,

I find your Hindi very sweet. The handwriting too is good. Read the reply I have given. I did not say I would give the article soon. However if you keep on reminding me you will get it.

*Blessings from*  
BAPU

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

### 314. LETTER TO DEVPRAKASH NAYYAR

BOMBAY,  
*April 12, 1945*

CHI. DEV,

I saw one of your letters. The importance of Nayee Talim is that we become teachers of all. However one who does not also become a student is not fit to be a teacher. Being a student one daily learns something new. You should not be afraid of anyone.

You will win over everyone by ahimsa. The heat there is stifling. You have to overcome that also. Everyone cannot go to a cool place. You must make that place itself as cool as you can. Take Dr. Kelkar's help. He is a nice man and he has written to me about this. Make one house cool with his help.

Take ghee if it is necessary for your health and keep well.

*Blessings from*  
BAPU

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

315. TELEGRAM TO DEVDAS GANDHI

*Express*

BOMBAY,  
*April 13, 1945*

DEVDAAS GANDHI  
CARE TIMES  
NEW DELHI

KHANSAHEB      DETAINED      MEDICALLY.      REACHING      MONDAY  
EVENING.    INFORM    PURI.    HOPE    LAKSHMI    WELL.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

316. LETTER TO KAMUBEHN

BOMBAY,  
*April 13, 1945*

CHI. KAMU,

I have your letter. Beyond meeting face to face what more do you desire? It is more than enough if there is a meeting of hearts. It is good that there is no customary lamentation over your sister-in-law's death. It is wrong to grieve over a death. Everyone has to go that way—the only difference is some go early, some late. Mourning over it is futile.

I hope all of you are well.

*Blessings from*  
BAPU

KAMUBEHN  
VORA HARIDAS'S BUNGALOW  
BEHIND HIGH SCHOOL  
RAJKOT

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

*317. LETTER TO KISHORELAL G. MASHRUWALA*

BOMBAY,  
*April 13, 1945*

CHI. KISHORELAL,

I have understood about 1:12. I have made the change deliberately. There is no time to write a letter. Swami will write to you. What you say about interest I have been accepting as an ideal for many years now. However it seems to me that it is not practicable.

You have done well in prolonging your stay for some more time.

You must have received my letter of yesterday.

You should let Dr. Ice examine Gomati's tooth. I expect he will suggest something. Otherwise Dr. Manubhai is there. It is good that Durga will be leaving with you.

I am quite well.

*Blessings from*  
BAPU

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

*318. LETTER TO CHIMANLAL N. SHAH*

BOMBAY,  
*April 13, 1945*

CHI. CHIMANLAL,

I have read this letter<sup>1</sup>. Speak to him about his habits and irregularities and warn him. If he does not listen, then it is only right that he goes. Nevertheless tell him frankly if you all feel that he is incorrigible and relieve him.

*Blessings from*  
BAPU

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

<sup>1</sup> Sushila Nayyar's letter to the addressee about Majidbhai

319. LETTER TO JANAKIBEHN SOMAN

BOMBAY,  
*April 13, 1945*

DEAR JANAKIBEHN,

I was happy to have your letter. I have sent it on to Brajkishorebhai. Your letter reminds me of the old times. May you all keep well. Please tell Totaramji to write to me a few words occasionally.

*Blessings from*  
BAPU

SHRI JANAKIBEHN SOMAN  
GUJARAT VIDYAPITH  
AHMEDABAD

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

320. LETTER TO VIMALA C. MEHTA

BOMBAY,  
*April 14, 1945*

CHI. VIMALA,

I read your interesting story. My blessings to you both. Both of you are rising. I hope it is not to fall again. Falling does not mean losing your job; it means leading a life of luxury and licence. I knew the late Kikabhai. He was close to my father. But I knew him more as the author of the dictionary, which was considered very good at that time. I shall most likely be in Mahabaleshwar after the 20th. Come and see me some time after I go up there.

*Blessings from*  
BAPU

BEHN VIMALA C. MEHTA  
HARIPURA  
BHAWANI VAD, SURAT

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

321. LETTER TO G. B. PANT

BOMBAY,  
*April 14, 1945*

BHAI GOVIND BALLABH PANT,

I. received your letter today. Dr. Jivraj told me only today The doctors are right. The body has to be made fit to undergo the operation. I intend to leave Bombay on the 20th. Write to me at Mahabaleshwar.

*Blessings from*  
BAPU

SHRI GOVIND BALLABH PANT  
EX-PRIME MINISTER  
NAINITAL

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

322. LETTER TO SATYAVATI

BOMBAY,  
*April 14, 1945*

CHI. SATYAVATI,

I have your letter. Serving you is serving the people because you do not live and do not wish to live for your own sake. Each breath you take is for the people. I won't remove Chand from the Camp. I saw her on the 11th. However, I will talk to her after the Camp is over and try to send her to you. May God keep you well in the meantime. Khurshedbehn is somewhat indisposed. She wants to see you. You should not be so foolhardy as to come here.

*Blessings from*  
BAPU

SHRI SATYAVATI DEVI  
J. B. HOSPITAL  
KINGSWAY  
DELHI

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

### 323. A NOTE

*April 15, 1945*

I am sorry to say that what appears to have been meant as a supplement to the constructive programme is its flat contradiction. And it is unworkable. If put in action, it will [not only] frustrate itself but will largely hamper the constructive programme. But this is merely a caution. Those who believe in this programme must prosecute it till they are convinced to the contrary. That is the best argument.

Hence I do not want to reason even if I had the time which I have not just now.

BAPU

From a copy: Jawaharlal Nehru Papers, Part:” Vol. IV. Courtesy: Nehru Memorial Museum and Library

### 324. LETTER TO CHIMANLAL N. SHAH

*April 15, 1945*

CHI. CHI[MANLAL],

I have your letter. Pass on the accompanying letters. You give fairly detailed news. Let us see if we can use a part of Durga's house during her absence. We have, of course, K.'s<sup>1</sup> house in the last resort.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 10621

<sup>1</sup> Kishorelal Mashruwala

### 325. LETTER TO JIVANJI D. DESAI

April 15, 1945

CHI. JIVANJI,

I send you with this for your perusal Anand's letter regarding the books. I am sending also the English material which he has sent. Perhaps you will have that with you. Read both and return them with your comments. I have not yet written anything to Anand.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 9954. Also C.W. 6928. Courtesy: Jivanji D. Desai

### 326. LETTER TO PRABHAKAR PAREKH

BIRLA HOUSE, BOMBAY,

April 15, 1945

CHI. PRABHAKAR,

I have your letter. It is good. Shripat Baba should go to Bhimavaram. It may be possible to get coconuts here but the other thing also is needed.

Shastriji<sup>1</sup> should not set his heart on dying in the Ashram. Manahar's institution is the only proper place and Shastriji should have the discernment to see it.<sup>2</sup>

Set apart two minutes before नं स्यो. I was under the impression that we recite the शान्ति prayer after नं स्यो. Let it be halted for two minutes. But you should do only what you have suggested.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 9023. Also C.W. 9147. Courtesy: Prabhakar Parekh

<sup>1</sup> Parachure Shastri

<sup>2</sup> *Vide* also the following item.

### 327. LETTER TO PARACHURE SHASTRI

BIRLA HOUSE, BOMBAY,  
April 15,<sup>1</sup> 1945

SHASTRIJI,

You have fallen ill! It is not good if it is from worry. But if it is death calling, there is no harm. "You must go with a smile on your lips." And that too from a Lepers' House<sup>2</sup>. Whatever it may be, remain calm and sing Tukaram's *abhangas* or Vedic *mantras*.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 10668. Also Pyarelal Papers. Courtesy: Pyarelal

### 328. FRAGMENT OF LETTER TO SHARAYU DHOTRE<sup>3</sup>

April 15, 1945

In my view the question is not difficult. I shall define the ideal. It is for each individual to decide how far it is proper to depart from it. Consider also that my own conduct is not in keeping with the ideal I lay down. My coming here and then going to Mahabaleshwar is a breach of the ideal. Even so, that is what I am doing. You are similarly free to act as you wish. If the heart is inclined in a certain way the ideal is secondary.

Let us do without what everyone cannot have. I have told you that in practice we do not do it. Now you have to decide without hesitation whether or not you should take help from Saroj or Raihana or Kamalnayan. Neither I nor anybody else should take that decision.

*Blessings from*

BAPU

From Hindi: C.W. 841. Courtesy: Sharayu Dhotre

<sup>1</sup> The copy from Pyarelal Papers, however" has 16.

<sup>2</sup> The addressee was in Dattapur Lepers' House near Wardha.

<sup>3</sup> Only the second sheet of the letter is available.

### 329. LETTER TO E. W. ARYANAYAKUM

April 15, 1945

CHI. ARYANAYAKUM,

What is the harm if I arrange to get another room for Ramachandran in Rustom Bhavan itself? After all he is here for six months. Isn't he? Pyarelal needs all the rooms. He has a lot of papers and books.

*Blessings from*

BAPU

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

### 330. LETTER TO UMA AGRAWAL

BOMBAY,

April 15, 1945

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

If you keep your clothes in the room on getting up, does it mean the room is yours? The ideal thing would be that we consider it more than enough if we have a corner to keep our things in. Do you throw your clothes about anyhow or do you fold them and keep them neatly arranged? Do you wash your mouth and face before going to the morning prayer? You have described the schedule from lunch to 3.15 p.m. as cleaning and ginning of cotton, newspaper-reading and writing. You ought to mention specifically the time each activity takes. Working eight hours is compulsory. In an institution given to non-violence, taking work from others is coercion. Why should we exact work? Everything we do is work. We should not keep our diaries secret. It is our ideal not to keep anything secret. It is better to get the diary signed by the manager.

Any work given to us is our study, or should be. Prof. Shriman Narayan's school should not have English. It will be discontinued. I do not know the price. You must find out. Do not send the diary to me. Show it to me when I come.

*Blessings from*

BAPU

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

<sup>1</sup> Jammalal Bajaj's daughter

331. LETTER TO P. B. CHANDWANI

BOMBAY,  
*April 15, 1945*

CHI. CHANDWANI,

I was very happy to have your Hindi letter. Learn Hindi thoroughly. I will try to go to Mahabaleshwar on the 20th.

*Blessings from*  
BAPU

SHRI P. B. CHANDWANI  
OLD SUKKUR  
SUUKUR  
SIND

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

332. LETTER TO HIRALAL SHASTRI

BOMBAY,  
*April 15, 1945*

BHAI HIRALAL SHASTRI,

I have your letter. Keep on doing your work unperturbed. Do not involve me. Do what your heart bids you—those are the true blessings.

*Blessings from*  
BAPU

SHRI HIRALAL SHASTRI  
PRAJAMANDAL  
KHEJADA KA RASTA  
JAIPUR CITY

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

### 333. *SPEECH AT PRAYER MEETING*

BOMBAY,  
*April 15, 1945*

Gandhiji wanted to refer to a conversation he had with a friend. He was asked to define who was a Gandhi-ite as there was confusion in the public mind. He could safely say there was no Gandhi-ite in India. He was himself not one. He had founded no cult. He claimed to be a satyagrahi and” therefore, he was also non-violent, or was trying to be and he invited everyone in the audience to do likewise.

When the odds were heavy against them in South Africa, where they were in a hopeless minority, he had discovered satyagraha in 1906 in the place of parliamentary programme. He had never been a member of any parliament or even a local board. He saw that non-violent non-co-operation was the most powerful thing instead. The constructive part was his 15- point programme which they had seen. There was swaraj in it and much more.

Satyagraha was not a mere policy with him, it was his creed. He hoped to see God face to face through it. If that was the power of satyagraha surely political swaraj was a simple matter if all took to it.

But his satyagraha told him that he was to bear with those who did not see eye to eye with him but sought to go through the parliamentary programme. They had known him closeted with Dr. Khan Saheb and his friends as also with Advocate Bhulabhai Desai. He told them to follow their belief. He owned no enemy—certainly not Englishmen and not even English officials. But that did not mean that he should follow them. He went his own way. The official way was to rule India, his was to serve India. The official was all for power, he was all for service and that in the name of God. Therefore he could afford to face the whole world’s opposition, for God, he believed, was with him and He was a never-failing, all-sufficing companion and infallible Guide.

*The Bombay Chronicle, 16-4-1945*

### 334. ANSWERS TO QUESTIONS<sup>1</sup>

[April 16, 1945]<sup>2</sup>

Instead of undertaking the thankless task of going through the jumble of my writings to find out what I have said or have not said about caste, you have done well in sending me the following questions.

1. Do you still adhere to the views you have expressed on the caste system in your writings?

2. Do you still believe that the caste system is the best social order and that the world should adopt it?

3. Do you still believe that the thousands of existing sub-castes will disappear and merge so that in the end only the four varnas will remain? In the last twenty-five years how many sub-castes have thus disappeared and merged into bigger castes?

4. Whatever castes we find in history are all based on birth and the inequalities arising therefrom. Do you think that the equality and brotherhood you preach is consistent with that kind of social order? If the Bhangis go on doing the work of scavenging from one generation to the next, what will be their future?

5. Isn't Shri Sanjana's severe criticism of the "Politics of the Cow" entirely true?

6. Will you give your consent to the bill introduced in the Central Legislature for retaining caste differences in the Hindu Law?

7. "The Congress is an orthodox Hindu organization and under the fostering care of Gandhiji it has become a missionary organization for the renewal and well-being of the orthodox Hindu religion with its caste system." What reply would you give to such allegations of Shri Sanjana? And if what Shri Sanjana says is correct, does it not repudiate the Congress claim of being a truly national organization?

8. Is the caste system consistent with democracy and democratic organizations?

I do not need to refer to my past writings to say what I believe

<sup>1</sup> The questions had been submitted to Gandhiji by a correspondent and included quotations from Gandhiji's writings. Gandhiji, in answering, summarized these. Later the questions and the answers were published by Navajivan as a preface to *Varnavyavastha*. These were also published in *The Bombay Chronicle* and *The Hindu*.

<sup>2</sup> From *The Bombay Chronicle*, 17-4-1945

today, because only what I believe today counts. I wish to say that the caste system as it exists to day in Hinduism is an anachronism. It is one of those ugly things which will certainly hinder the growth of true religion. It must go if both Hinduism and India are to live and grow from day today. The way to do it is for all Hindus to become their own scavengers and treat the so-called hereditary Bhangis as their own brothers.

I say the Bhangis because they are at the lowest rung of the ladder. This answers all the questions and I need say nothing more. It is evident that the questioner has not taken the trouble to read my writings. . . .<sup>1</sup> Everybody knows that the Congress from its inception has not been and is not even now an orthodox Hindu organization. It is a democratic organization comprising people holding different views and is daily becoming more and more so under my fostering care.

MOHANDAS KARAMCHAND GANDHI

[From Gujarati]

*Varnavyavastha*, pp. 13-4

### 335. CABLE TO ELEANOR ROOSEVELT

6 p.m., April 16, 1945

MRS. ROOSEVELT

HYDE PARK

NEW YORK (U. S. A.)

MY HUMBLE CONDOLENCE AND CONGRATULATIONS.<sup>2</sup> LATTER  
BECAUSE YOUR ILLUSTRIOUS HUSBAND DIED IN HARNESS  
AND AFTER WAR HAD REACHED A POINT WHERE  
ALLIED VICTORY HAD BECOME CERTAIN.<sup>3</sup> HE WAS  
SPARED HUMILIATING SPECTACLE OF BEING PARTY TO  
PEACE WHICH THREATENS TO BE PRELUDE TO WAR  
BLOODIER STILL IF POSSIBLE.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal. Also *The Hindu*, 10-5-1945

<sup>1</sup> Omission as in the source

<sup>2</sup> President F. D. Roosevelt died on April 12, 1945

<sup>3</sup> Germany surrendered to the Allies on May 7 and Japan on August 14.

336. LETTER TO BISWANATH DAS

BOMBAY,  
*April, 15/17, 1945*

MY DEAR DAS,

I like your letter. I agree that those who are so inclined should follow the parliamentary activity. But the decision has to be taken by the W. C.<sup>1</sup>

*Yours sincerely,*  
M. K. GANDHI

SHRI B. DAS, M.L.A. (CENTRAL)  
CHANDNI CHOWK  
CUTTACK, ORISSA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

337. LETTER TO SOURINDRA NATH BASU

BOMBAY,  
*April 17, 1945*

DEAR SOURINDRA,

I hear from Bhupen that you have lost your brother. All my sympathy with you.

*Yours,*  
BAPU

SHYT. SOURINDRA NATH BASU  
20A SANKERPARA RD.  
BHOWANIPARA  
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Congress Working Committee

338. LETTER TO BHUPENDRA NARAYAN SENGUPTA

BOMBAY,  
April 17, 1945

MY DEAR BHUPEN,

I have sent the condolence message.<sup>1</sup>

Do send me details about Dhirenda's activities. And let Dr. Indra see Profulla about medical work.

Yours,  
BAPU

SJT. BHUPENDRA NARAYAN SENGUPTA  
99/2 BALLYGUNJ PLACE  
CALCUTTA

From a photostat: G.N. 10065

339. LETTER TO PREMA KANTAK

BOMBAY,  
April 17, 1945

CHI. PREMA,

I forgot whether or not I have replied to your previous letter. I got the second letter today. I leave on the 20th for Mahabalshwar and will be spending one month there. This depends on nothing unforeseen happening in the meanwhile. We can meet only if you come there. One may go anywhere if necessary. Otherwise why should I go to Mahabaleshwar?

I have not yet received the book mentioned by you. I will get it. It will be very fine if Acharya Bhagwat joins<sup>2</sup>. I seem to feel better.

I have received the book.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10434, Also C.W. 6873. Courtesy: Prema Kantak

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

<sup>2</sup> The training activities organized by the Kasturba Gandhi National Memorial Fund

### 340. LETTER TO MUNNALAL G. SHAH

April 17, 1945

CHI. MUNNALAL,

I got your letter. Ramprasad is to be sent to Mirabehn. You already have work in hand. One person at a time should look after the kitchen by turns. Do not go on discussing things. The President after listening to everything should decide either through consensus or a majority vote or at his own discretion. Everything is imperfect as long as the arrangement does not function smoothly.

What you say about the sum of Rs. 25 is correct. It is not for you to see under which head it is accounted. Keeping it in the Hospital account seems all right.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 5944. Courtesy: Munnalal G. Shah

### 341. LETTER TO RAMPRASAD

April 17, 1945

CHI. RAMPRASAD,

I have your letter. Let Mama also write. Please go to Mirabehn. All the information is given in the enclosed letter. Say to Mirabehn: "Give my wages to Bapu. He will pay me. I have come to assist you for two months."

You can easily do this. Write to me when you arrive there.

*Blessings from*

BAPU

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

342. LETTER TO MANGANBHAI P. DESAI

BOMBAY,  
*April 17, 1945*

CHI. MAGANBHAI,

Narahari has sent his opinion regarding your scheme. Have a look at it. Discuss it with him and write to me about it.

*Blessings from*  
BAPU

SHRI MAGANBHAI DESAI  
RASHTRIYA GUJARAT VIDYAPITH  
AHMEDABAD

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

343. LETTER TO P. C. PADHYE

BOMBAY,  
*April 17, 1945*

BHAI PADHYE,

I have received your letter on behalf of the Buddha Society. I am helpless. I do not go anywhere I can possibly avoid going. Even as it is I am leaving Bombay. I have not received the book you mention. Maybe it will come.

*Yours,*  
M. K. GANDHI

ADVOCATE P. C. PADHYE  
THE BUDDHA SOCIETY  
NAIR BUILDING  
LAMINGTON ROAD  
BOMBAY

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

### 344. LETTER TO MOHAMMAD YUNUS

April 17, 1945

BHAI YUNUS,

I have your letter. May your marriage prove good for both of you and for the country. May both live in harmony and render service to the country. You may come whenever you feel like it.

*Blessings from*

BAPU

BHAI YUNUS

KHADI GATE

PESHAWAR

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

### 345. STATEMENT TO THE PRESS

BOMBAY,

April 17, 1945

Though I know that silence is better than the spoken or written word, there are well-defined limitations to the application of the maxim. The San Francisco Conference is announced to meet shortly.<sup>1</sup> I do not know its agenda. Probably no outsider knows it. Whatever it may be, the Conference will have much to do with the world-to-be after the so-called end of the war. I very much fear that behind the structure of world security sought to be raised lurk mistrust and fear which breed war. Therefore as a lifelong believer in peace as against war, it seems well for me to record my convictions in the matter.

I reiterate my conviction that there will be no peace for the Allies or the world unless they shed their belief in the efficacy of war and its accompanying terrible deception and fraud and are determined to hammer out real peace based on freedom and equality of all races and nations. Exploitation and domination of one nation over another can have no place in a world striving to put an end

<sup>1</sup> The Conference was convened on April 25 and concluded on June 26 when the Charter of the United Nations was finally adopted.

to all wars. It is only in such a world that the militarily weaker nations will be free from the fear of intimidation or exploitation.

(1) An indispensable preliminary to peace is the complete freedom of India from all foreign control, not merely because it is a classic example of imperialist domination but specially because it is a big, ancient and cultured country which has fought for its freedom since 1920 deliberately with Truth and Nonviolence as its only weapon.

Though the Indian soldier has fought not for India's freedom, he has shown during this war as never before that he is at least an equal of the best in his fighting qualities. I cite this to answer the charge that India's peaceful struggle is due to its lack of soldierly quality. The inevitable deduction that is drawn from this is that non-violence of the strong is infinitely braver than their violence. That India may not yet have evolved such non-violence is another matter. If it is the case, it does not detract from the statement that it has battled non-violently for freedom and that not without considerable success.

(2) Freedom of India will demonstrate to all the exploited races of the earth that their freedom is very near and that in no case will they henceforth be exploited.

(3) Peace must be just. In order to be that, it must neither be punitive nor vindictive. Germany and Japan should not be humiliated. The strong are never vindictive. Therefore, fruits of peace must be equally shared. The effort then will be to turn them into friends. The Allies can prove their democracy by no other means.

(4) It follows from the foregoing that there will be no armed peace imposed upon the forcibly disarmed. All will be disarmed. There will be an international police force to enforce the lightest terms of peace. Even this retention of an international police will be a concession to human weakness, not by any means an emblem of peace. If these foregoing essentials of peace are accepted, it follows that the camouflage of Indian representation through Indians nominated by British imperialism should be dropped.<sup>1</sup> Such representation will be worse than no representation. Either India at San Francisco is represented by an elected representative or represented not at all.

<sup>1</sup> The British Government had nominated A. Ramaswamy Mudaliar, Firoz Khan Noon and V. T. Krishnamachari to represent India at the Conference.

The following from the Congress resolution of August 8, 1942, shows clearly what free India stands for:

While the A.I.C.C. must primarily be concerned with the independence and defence of India in this hour of danger, the Committee is of opinion that the future peace, security and ordered progress of the world demand a world federation of free nations, and on no other basis can the problems of the modern world be solved. Such a world federation would ensure the freedom of its constituent nations, the prevention of aggression and exploitation by one nation over another, the protection of national minorities, the advancement of all backward areas and peoples, and the pooling of the world's resources for the common good of all. On the establishment of such a world federation, disarmament would be practicable in all countries, national armies, navies and air forces would no longer be necessary, and a world federal defence force would keep the world peace and prevent aggression. An independent India would gladly join such a world federation and co-operate on an equal basis with other countries in the solution of international problems.

Thus the demand for Indian independence is in no way selfish. Its nationalism spells internationalism.

*The Bombay Chronicle*, 18-4-1945

### 346. MESSAGE TO INDIANS IN SOUTH AFRICA<sup>1</sup>

BOMBAY,  
*April 18, 1945*

As India holds the key to the freedom of all the exploited races and nations of the earth so do Indians in South Africa hold the key to the protection and freedom of the exploited people in the overseas. For it was in South Africa that satyagraha was fairly tried and became largely successful. Will the Indians there unite and sacrifice themselves for the common cause?

M. K. GANDHI

From a photostat: G.N. 2334

<sup>1</sup> The message was conveyed through J. R. Bhala, Joint Secretary of the Overseas Indian Students' Association, who had met Gandhiji and acquainted him with the difficulties facing the overseas students. The message was also published in *The Bombay Chronicle*, 1-5-1945, and *The Hindu*, 2-5-1945.

347. LETTER TO CHIMANLAL N. SHAH

BOMBAY,  
April 18, 1945

CHI. CHIMANLAL,

Sushilabehn tells me that there is an understanding with Jajuji and the others that, apart from diagnosis and general treatment, the expenses on patent medicines should be borne by the patients themselves. They should not be purchased by the Hospital but should be procured by the patients as per the prescription. According to this arrangement, the cost of the distilled water should be recovered from those patients to whom it is given or the Ashram should pay if it wants. This is a matter of keeping accounts. Sushilabehn intends to make the Hospital self-reliant. It seems that the water is being distilled for Hari-ichchha, Kishorelalbhai and others. We cannot take money from them, so it seems to me that the expenses should be put in the Ashram account. Write to me if you have something different to say.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10622

348. LETTER TO R. K. SIDHWA

BOMBAY,  
April 18, 1945

BHAI SIDHWA,

I have your letter.

I shall let you know beforehand if I write something of the kind that you fear.

*Blessings from*  
BAPU

SHRI R. K. SIDHWA, M.L.A.

VICTORIA ROAD

KARACHI

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

349. LETTER TO PRANSHANKAR JOSHI

BOMBAY,  
*April 18, 1945*

BHAI PRANSHANKAR,

I have your letter. I shall be glad even if I get a single book. I do not have time to spare for you. Still you may write to me after ten days, when I have reached Mahabaleshwar.

M. K. GANDHI

PRANSHANKAR JOSHI  
PHOOLWADI  
JETPUR, KATHIAWAD

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

350. LETTER TO SHEELA

BOMBAY,  
*April 18, 1945*

CHI. SHEELA,

Your letters are prolix and thoughtless. The briefer a letter, the sweeter it is. That I would be writing to you did not mean that I would be writing to you daily. If I write once in a year it may be said I keep writing. There was no question of writing promptly.

A friend is one who never expects a letter.

*Blessings from*  
BAPU

SHEELABEHN  
SIKSHASADAN  
MEERUT

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

### 351. LETTER TO PRABHAKAR PAREKH

BOMBAY,  
*April 18, 1945*

CHI. PRABHAKAR,

I forgot to answer two points. Chi. Ramdas has lost weight but it should cause no worry if he recovers and retains vitality. It is best to do your massage yourself. I used to have my own daily massage at your age. I can do it even now. Those whose limbs have gone weak must necessarily have massage. This is my view. Consider it well and do whatever seems proper to you.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 9024. Also C.W. 9148. Courtesy: Prabhakar Parekh

### 352. LETTER TO KRISHNACHANDRA

BOMBAY,  
*April 18, 1945*

CHI. KRISHNACHANDRA,

I was able to read your letter fully only today. It is well that Balkrishna has come. If in spite of the heat he can stay in the fields let him do so. It is not difficult to have water fetched from there. You should not be having the discharge. Stop taking onions and garlic. Take hip-baths with an empty stomach. It will benefit you. Having taken the right treatment do not worry. Keep an repeating Ramanama. Remember the monkey teacher.<sup>1</sup> I have it in front of me. If you want it and can derive any benefit from it I shall send it to you. Heat could be the cause of your ailment but the chief factor is the mind. You must drink five pounds of water to stop the burning in urination. It would be good if you took distilled water. Or at least the water should be boiled. Your bed should be of planks and hard. It is good that you have decided about it, even if only after coming to the Ashram. Do whatever you can cope with easily. What Om Prakash says is wrong. If he cannot know the Ashram what can he know about

<sup>1</sup> The reference is to the figure of the three monkeys.

me?

I shall send letters to others if I can manage it.

*Blessings from*

BAPU

[PS.]

You have taken good vows. My indulgence you have. I have another letter from you—of the 19th. If the children want to learn English, let it be along with our own language. But not Ramen under any circumstances. Discretion in everything.

From a photostat of the Hindi: G.N. 4509

### 353. LETTER TO AMRITLAL T. NANAVATI

*April 19, 1945*

I have read this. It is good. I didn't read it as a critic. If I did, I might make some suggestions, but I will not attempt that. If you make copies, give one to Pyarelal and one each to others whom M. bhai knows. Send one to Kakasaheb. He will send his comments and make suggestions. Show it to Nadavi<sup>1</sup> also. The interval between every two examinations should be indicated. There is some reference to acquaintance with all scripts. It may mean that they also should be taught. Illiterates are in large number—they are in millions. They can be taught the Nagari script because it is a perfect one. That means that there will be one script for the languages descended from Sanskrit. Everybody would write his mother tongue also in that script. Let there be mother tongue—the mother script is unnecessary. The national language should be written in two scripts as long as the dispute is not settled. In words of non-Arabic and non-Persian origin, only one and some other letters may be used. I shall not write more. I have already written more than I intended.

BAPU

From a photostat of the Gujarati: G.N. 10807

<sup>1</sup> Najib Ashraf Nadavi, a professor in the Ismail Yusuf College, Andheri

354. *LETTER TO KISHORELAL G. MASHRUWALA*

BIRLA HOUSE,  
BOMBAY,  
*April 19, 1945*

CHI. KISHORELAL,

I am writing this about the meticulous way you do things. Your small note, the thorn pin and the daily news!!! About the snake, I have heard from many. We are surrounded by them. We are also tested on such occasions.

Please tell Dev that I am not writing to him this time.

I want this to reach you before you leave. Manilal has not gone to Akola.

*Blessings from*  
BAPU

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

355. *LETTER TO MAYASHANKAR V. DESAI*

BOMBAY,  
*April 19, 1945*

BHAI MAYASHANKAR,

I have your letter. Now I cannot spare any time here. Write to me at Mahabaleshwar after eight days. I will give you time when my health permits. I will at least understand what you have to say. I want to do a great deal. The question is how much my health will permit me to do.

*Blessings from*  
BAPU

MAYASHANKAR V. DESAI  
MAHENDRA BHOGILAL'S FIRM  
DIAMOND MERCHANT  
DIWANCHAND BUILDING  
ZAVERI BAZAAR, BOMBAY

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

356. *LETTER TO KESHAV DEVDHAR*

BOMBAY,  
*April 19, 1945*

CHI. DEVDHAR,

Your letter is very good. It is God's grace that Chi. Devendranath has survived. Prabhakar is industrious and intelligent. Narayan has come to this world only to help others. May God give him a long life. I do not know the other brothers. Please convey my thanks to all of them. The civil surgeon is of course very kind to us. I hope Devendra has fully recovered now.

*Blessings from*  
BAPU

SHRI KESHAV DEVDHAR  
KHADI VIDYALAYA  
SEVAGRAM

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

357. *LETTER TO PURUSHOTTAMDAS TANDON*

BOMBAY,  
*April 19, 1945*

BHAI TANDONJI,

I am a little unhappy over yesterday's discussion. I wonder if I have wasted your time. Then again I could not explain to you a very simple thing. I had made it clear at Indore that Hindi did not mean exclusion of Urdu. You yourself do not want to give up Urdu. Then it becomes your duty and mine—and of other patriots also—to know both the scripts and their styles. We include Urdu-knowing people in taking account of the supporters of the national language. Therefore the national language is=Hindi + Urdu. Hindi will be an incomplete national language if we take it in its narrow sense. Those imbued with nationalism will easily learn two more languages. Those who do not will lag behind. Such being my views, I will popularize Hindustani whether others support me or not. I am very keen to have yourwhole-hearted support because you are you and I have a great respect for you.

The poison cannot spread if supporters of Hindi put up with and take kindly to the popularization of Hindustani.

*Yours,*

M. K. GANDHI

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

*358. LETTER TO CHANDRANI*

BOMBAY,

*April 19, 1945*

CHI. CHAND,

I have received your nice letter. You have to complete your course there. In the meantime I will get some more news of Satyavati. Keep on writing to me at Mahabaleshwar. I will decide. Convey my blessings to all the girls there.

Manu<sup>1</sup> has again got fever with blood [in the sputum]. She feels weak but has not lost much weight.

*Blessings from*

BAPU

SHRI CHANDRANI

KASTURBA NIDHI SHIBIR

SURESH KUTIR

MANDA PESHAWAR ROAD

BORIVLI

From a photostat of the Hindi: Chandrani Papers. Courtesy: National Gandhi Museum and Library

<sup>1</sup> Jaisukhlal Gandhi's daughter

### 359. LETTER TO HOSHIARI

BOMBAY,  
*April 19, 1945*

CHI. HOSHIARI,

Your letter is good. You have done right in writing a strong letter about the boy. Now I will not ask you to let the children go out during my absence. It is true that you are not a child now. Your curriculum is good. I see that there is a fall in the temperature there but it will rise again. Our country is hot. Isn't it? Your handwriting has improved a little. Improve it still further and also your language.

*Blessings from*  
BAPU

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

### 360. LETTER TO SARASWATI GANDHI

BOMBAY,  
*April 19, 1945*

CHI. SURU,

I was very happy to receive your letter. God will grant you success. The victory over Harilal, which was denied me, has come to you two. You are correct in saying that if he can get rid of the two vices he can be the best of all brothers. Let us see what you people can do. Kanti is very confident. Faith is a great thing. I am going to Mahabaleshwar tomorrow. I shall be there for a month and then one more month at Panchgani. Madhavdas<sup>1</sup> had taken poison but has survived. Manilal, Sushila and the children have arrived.

*Blessings from;*  
BAPU

From a photostat of the Hindi: G.N. 6185. Also C.W. 3459. Courtesy: Kantilal Gandhi

<sup>1</sup> Madhavdas Gopaldas Kapadia, brother of Kasturba Gandhi

### 361. SPEECH AT PRAYER MEETING

BOMBAY,  
*April 19, 1945*

Gandhiji spoke of the value of prayer and asked the audience to continue the habit even after he was gone. In particular he asked them to pray that the taint of untouchability might be removed root and branch and find no place in their hearts.

But he reminded them also that it was not enough if they prayed. While everything ultimately depended on the will of God they must do their duty. In the 15-point constructive programme which he had set out before them was hidden the key to swaraj. If a large majority of them pursued this programme sincerely he was confident that their efforts would be crowned with success.

*The Bombay Chronicle, 20-4-1945*

### 362. TELEGRAM TO JAIRAMDAS DOULATRAM

BOMBAY,  
[On or before] *April [20]<sup>1</sup>, 1945*

JAIRAMDAS DOULATRAM  
HYDERABAD (SIND)

GLAD ALL RELEASED. LOVE.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Gandhi left Bombay on this date.

363. LETTER TO PURUSHOTTAMDAS TANDON

BOMBAY,

[On or before April 20, 1945]<sup>1</sup>

I have read the papers you have sent me about the Jaunpur prisoners.<sup>2</sup> I feel that they should be saved from the gallows. What I have written about the Ashti and Chimur prisoners<sup>3</sup> applies very well to this case. You must have seen that I have tried to save all such prisoners. My hope is that such prisoners will not be hanged.

*The Hindustan Times*, 21-4-1945

364. LETTER TO MIAN IFTIKHAR-UD-DIN

April 20, 1945

DEAR MIAN SAHEB,

I had your letter of 14th inst. I showed it to Gandhiji.

He is of opinion that under the circumstances you describe you should behave and act as if no restriction notice had ever been served on you.

With kind regards.

*Yours sincerely,*

PYARELAL

MIAN IFTIKHAR-UD-DIN

21 AIKMAN ROAD

LAHORE

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

<sup>1</sup> The report carrying the item is dated April 20.

<sup>2</sup> Seven persons had been tried and sentenced to be hanged by the Jaunpur Sessions Court. On appeal, the Allahabad High Court acquitted one of the accused, reduced the sentence of a second to three years' imprisonment, and confirmed the sentences of the remaining five. An appeal for mercy had been sent to the Governor of U. P.

<sup>3</sup> *Vide* "Statement to the Press", 31-3-1945.

365. LETTER TO CHIMANLAL N. SHAH

BOMBAY,  
April 20, 1945

CHI. CHIMANLAL,

I have been thinking of you ever since I came here. Do not do anything against your will. Work done whole-heartedly gives contentment and peace. Sharda may stay or leave. It will be enough if we do our duty. Take care of your health, bodily and mental.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10639

366. LETTER TO SWAMI ANAND

BOMBAY,  
April 20, 1945

CHI. SWAMI,

I have your letter. I am not unaware either of Chhotubhai's work or of his sacrifice. You write that now his twenty-three-year old daughter is getting married in a simple and austere ceremony. My blessings are of course with them. May the bride and bridegroom live long and together render great service to the country.

I could not have a talk with Bapa. Now I am writing to him.

May the change of air prove fruitful to Chi. Kishorelal and Gomati. What shall I write about Durga? Will she ever be healthy? She certainly can be.

*Blessings from*  
BAPU

SWAMI ANAND  
C/O JUGAL KISHORE  
P. O. KARAMBEL R.L.  
B. B. & C. I. RLY.

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

367. LETTER TO BHOGILAL

BOMBAY,  
*April 20, 1945*

CHI. BHOGILAL,

Shevate gave me your letter. Your handwriting is neat. I like your views also. I am glad that you are conscious of whose son you are.

I shall not write more as I am getting ready to leave.  
I wish the well-being of the entire family.

*Blessings from*  
BAPU

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

368. LETTER TO MRIDULA SARABHAI

BIRLA HOUSE, BOMBAY,  
*April 20, 1945*

CHI. MRIDULA,

I did write the preface for Tandon. Later there was a complaint about his behaviour at Swaraj Bhavan, and that dampened me somewhat. But I have not abandoned the thing. Now you will throw more light on the matter.

You will certainly come to Mahabaleshwar. Look after your health. It would be good if you do not work beyond your capacity.

*Blessings from*  
BAPU

From the Gujarati original: C. W. 11237. Courtesy: Sarabhai Foundation

### 369. LETTER TO KRISHNACHANDRA

April 20, 1945

CHI. KRISHNACHANDRA,

Here is Grimm's Law<sup>1</sup>. It is a very good guide. You can frame a law for the languages of India with its help. Ask me if you cannot. It is a very interesting study. You will see from it that learning scripts is child's play. I have received a chart which makes it very easy. There is hardly any original script. At the moment I am very busy. I can't write more than this. In a few hours I have to go to the station.

*Blessings from*

BAPU

SHRI KRISHNACHANDRA

ASHRAM

SEVAGRAM

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

### 370. LETTER TO BALVANT SINHA

BIRLA HOUSE,

April 20, 1945

CHI. BALVANT SINHA,

Learn veterinary science. There is no harm in walking, but do not walk in the sun. Go in the morning. Stay in the city and leave after 6 o'clock. Do the reading and writing in the city. Hoshiari is getting along satisfactorily. You must live in amity with all. Talk little and work a lot. Now the time for departure is drawing near.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 1959

<sup>1</sup> So called after Jacob Grimm (1785-1863), a German grammarian, this postulates correspondence of consonants in the Germanic and other Indo-European languages.

*371. LETTER TO GANESH RAM*

BOMBAY,  
*April 20, 1945*

BHAI GANESH RAM,

I have your letter. I advise you to follow the instructions of the secretary of the Ashram. I am not sure when I shall return.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4510

*372. LETTER TO CHIMANLAL N. SHAH*

MAHABALESHWAR,  
*April 21, 1945*

CHI. CHIMANLAL,

We arrived here today. Manu is here. The other girls are in the Camp. Manu is better today, though she is very weak. I hope she will get well here. Premililabehn and Shantikumar have made all the arrangements. One may say it is fairly cool here at present, though the sun is very hot. But that is so even in Simla.

Ramprasad must have gone to Mirabehn.<sup>1</sup> Someone must go there immediately. Her need is urgent.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10623

<sup>1</sup> *Vide* "Letter to Ramprasad", 17-4-1945.

### 373. LETTER TO JAISUKHLAL GANDHI

MAHABALESHWAR,  
*April 21, 1945*

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

I am able to write to you only after coming here. Manu suffered quite a lot. Her nose bled all day long. She had fever also. Now it seems that her nose will not bleed and she will get no fever either. I have brought Manu here. Treatment and care were provided by Sushilabehn. Sometimes I took courage in both hands and tried nature-cure remedies. And for two days a homoeopath came who also tried his hand. There is no cause for worry. Let me see what improvement she shows in this cool weather. Liquid paraffin helps her bowel movement. I may stay in this part of the country for two months.

*Blessings from*  
BAPU

From a microfilm of the Gujarati: M.M.U./24

### 374. LETTER TO AMBALAL SARABHAI

MAHABALESHWAR,  
*April 21, 1945*

SUJNYA BHAISHREE,

This is just to acknowledge your letter. I shall write out whatever is necessary on the basis of that. I have reached here today.

*Yours,*  
M. K. GANDHI

SHETH AMBALAL SARABHAI  
THE CALICO MILLS  
P. O. BOX 12, AHMEDABAD

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

<sup>1</sup> Gandhiji's nephew

### 375. LETTER TO MIRABEHN

MAHABALESHWAR,  
April 21, 1945

CHI. MIRA,

I have your letter of April 14. I hope Ramprasad has arrived there or will be arriving soon. He is very intelligent. Do not detain him for more than two months. Give him as much rest as you can. If he needs more I will see to it. I have arrived here today. Can you read my Hindi? I am a guest of Premililabehn and Shantikumar. I have with me Pyarelal, Sushila, Dinshaw and Pyarelal's two assistants. Manu is ill, so I have Kanu. He will go to Rajkot for a few days.

*Blessings from*  
BAPU

SHRI MIRABEHN  
KISAN ASHRAM, MULDASPUR  
P. O. BAHADARABAD *via* JWALAPUR  
NEAR HARDWAR, U. P.

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

### 376. LETTER TO AMRITA LAL CHATTERJEE

MAHABALESHWAR,  
April 21, 1945

BHAI AMRITALAL,

I could not write to you before coming to Mahabaleshwar. I got your letter only yesterday. I have written to Pushpa's<sup>1</sup> father.

I shall write about the women<sup>2</sup> if I have some satisfactory evidence.

I have talked to Profulla Babu regarding the Kasturba Memorial Trust.<sup>3</sup> It has not been finally decided whether the representatives should be province-wise or community-wise.

*Blessings from*  
BAPU

From a photostat of the Hindi: C.W. 10400. Courtesy: Amrita Lal Chatterjee

<sup>1</sup> A Gujarati girl who wanted to join Sevagram Ashram

<sup>2</sup> The addressee had complained to Gandhiji that members of British armed forces had been committing outrages against women.

<sup>3</sup> The addressee had drawn Gandhiji's attention to the criticism that there was no Bengali representative on the Kasturba Memorial Trust.

### 377. LETTER TO ANAND T. HINGORANI

MAHABALESESWAR,  
*April 21, 1945*

CHI. ANAND,

I have your letter. It is good you wrote to Jivanji. About your health I still feel it would have been better if you had stayed at Bhimavaram. Gokhale is there, and keeping well. Babaji is not there. He should have also stayed at Bhimavaram. Go there if you can. If there is peace in Karachi and your health is all right, then I have nothing to say.

I came here today.

*Blessings from*  
BAPU

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

### 378. SPEECH AT PRAYER MEETING

MAHABALESHWAR,  
*April 21, 1945*

Mahatma Gandhi, addressing the gathering at the end of prayers, asked them to leave him alone to have peace. He said:

I have not come here for the sake of pleasure but to gain strength and improve my health so that I may work harder.

He wanted them to contribute towards the Harijan Fund if they wanted removal of untouchability. Announcing that henceforth prayers would be held earlier in the day for the benefit of those who came from a distance, he said that those who attended prayers should come with a desire to participate in the prayers and not merely to have a look at him.

*The Bombay Chronicle, 22-4-1945*

379. TELEGRAM TO DEVDAS GANDHI

Express

MAHABALESHWAR,  
April 22, 1945

DEVDAAS GANDHI

CARE "TIMES"

NEW DELHI

ASK KRISHNADAS ABOUT MESSAGE ATTENDING MORNING  
POST WHEN LAXMI<sup>1</sup> EXPECTED.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

380. TELEGRAM TO ASSOCIATED PRESS OF INDIA<sup>2</sup>

Express

MAHABALESHWAR,  
April 22, 1945

ASSOCIATED

BOMBAY

NEVER WROTE BHULABHAI DESAI AS REPORTED BY  
MORNING STANDARD ACCORDING TO YOU NOR THOUGHT  
EXCEPT AS PER MY SPEECH OF FIFTEENTH APRIL.  
PLEASE ADVERTISE DENIAL.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

381. MESSAGE TO K. RAMKRISHNA PILLAI<sup>3</sup>

MAHABALESHWAR,  
April 22, 1945

You are the best judges of what to do under the circumstances. You know also what I have done in similar situation. Beyond this I am unable to say anything.

*The Bombay Chronicle*, 24-4-1945

<sup>1</sup> Wife of the addressee.

<sup>2</sup> Vide "Speech at Prayer Meeting", 15-4-1945.

<sup>3</sup> The addressee had apprised Gandhiji of the latest political situation in Travancore and of the arrest of the President and two Secretaries of the State Congress.

### 382. LETTER TO CHHOTUBHAI SUTHAR

MAHABALESHWAR,  
*April 22, 1945*

BHAI CHHOTUBHAI,

I have gone through what you had sent. It was Kakasaheb who made me interested in Tarak Mandal. My interest continues and so I have welcomed your activity. Abide by the pledge you have published in the journal. May the activities of your Mandal go on increasing. Keep on sending me your literature. I would have sent the subscription if I were not a beggar.

*Blessings from*  
BAPU

SHRI CHHOTUBHAI SUTHAR  
TARAK MANDAL  
THAKKAR BUILDING  
ANAND

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

### 383. LETTER TO SUMITRA GANDHI

MAHABALESHWAR,  
*April 22, 1945*

CHI. SUMI,

I have your letter. You say you get the griping pain only once in a day, as if it was something you had to get and that not once but many times. The thing is that you should never get gripes. That you get them suggests indigestion. You should never get gripes. Drink plenty of water during the day. Drink large quantity of water immediately an getting up. Eat slowly and masticate the food well. You must have green vegetables and fruit. Keep on writing to me regularly. Do not be obstinate about studies.

*Blessings from*  
BAPU

KUMARI SUMITRA GANDHI  
BIRLA HIGH SCHOOL  
PILANI

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

384. LETTER TO CHIMANLAL N. SHAH

MAHABALESHWAR,  
April 22, 1945

CHI. CHIMANLAL,

The two things mentioned in today's letter which I have not scratched out deserve attention. Have you done anything about them?

It shows that all of us, new members and old, men, women and children, should learn Hindustani. The necessary literature for that purpose should be collected.

There is no truth as regards the bullocks. I think it is perfectly right about the dogs. Torturing is worse than killing.

In my absence, the administration must be improved.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10625

385. LETTER TO SHAKARIBEHN C. SHAH

April 22, 1945

CHI. SHAKARIBEHN

You have the capacity to progress. You have the time. You should learn Gujarati and Hindustani in both the scripts. Marathi can also be learnt easily.

You must have first-rate health.

I have told Chimanlal the remedy. The more I think about it the more I realize its value and necessity. The only condition is that both of you should resolve to observe *brahmacharya*.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10624

386. *LETTER TO MANIBEHN PATEL*

MAHABALESHWAR,  
*April 22, 1945*

CHI. MANI,

It is good you wrote. I am sure Father<sup>1</sup> will see about getting milk and other necessaries. There is therefore no cause at all for worry.

Your health should be fully restored. I have doubts as regards the wisdom of the fasts—total or partial—that you undertake every now and then. I have not discussed this point with you but that is how I feel. My purpose in writing this letter is to remind you that you are to come here as soon as you have done your work in Ahmedabad.

My blessings to everyone there. I trust the Doctor<sup>2</sup> is all right.

*Blessings from*  
BAPU

SMT. MANIBEHN PATEL  
C/O. DR. KANUGA  
ELLIS BRIDGE  
AHMEDABAD, B. B. & C. I. RLY.

[From Gujarati]

*Bapuna Patro-4: Manibehn Patelne*, p. 132

387. *LETTER TO GOPE GURBUXANI*

MAHABALESHWAR,  
*April 22, 1945*

CHI. GURBUXANI,

I have your letter. Keep in touch with Rajkumariji and do as she says. Vimala must have fully recovered by now. Let her write to me. Let her attend to the household work but in such a way that she continues to do public service. I consider it important that both of you

<sup>1</sup> Vallabhbbhai Patel, imprisoned in Ahmednagar Fort at the time, had not been keeping good health.

<sup>2</sup> Dr. Kanuga

should be well acquainted with the science of khadi and learn all the processes. We arrived here yesterday.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 1314

### 388 LETTER TO AMRITA LAL CHATTERJEE

MAHABALESHWAR,  
*April 22, 1945*

BHAI AMRITA LAL,

I forgot to mention one thing in my letter yesterday. I am aware of most of the complaints in Manu Bhimani's letter. There is no substance in them. There are other things too. If she can send me some convincing proof I am willing to investigate.

*Blessings from*  
BAPU

From a photostat of the Hindi: C.W. 10401. Courtesy: Amrita Lal Chatterjee

### 389. NOTE TO SHRIKRISHNADAS JAJU

[After *April 22, 1945*]<sup>1</sup>

Appasaheb is able.<sup>2</sup> Induce him to accept the post if he comes. I have suggested only a general rule. Cancel your visit to Mahabaleshwar on the 17th. Write to Bapa.

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

<sup>1</sup> The note was in reply to the addressee's letter of April 22.

<sup>2</sup> The addressee had sought Gandhiji's opinion whether Appasaheb Patwardhan would be the right man for the post of Acharya in the Khadi Yidyalaya, Ratnagiri.

*390. TELEGRAM TO C. RAJAGOPALACHARI*

MAHABALESHWAR,  
*April 23, 1945*

RAJAJI  
CARE "TIMES"  
NEW DELHI

THANK GOD. LAXMI AND BABY HAVE MY BLESSINGS.<sup>1</sup>  
YOU CAN NOW COME. WEATHER NICE. LOVE ALL.

BAPU

From a copy: C.W. 10555. Courtesy: Lakshmi Gandhi. Also Pyarelal Papers.  
Courtesy: Pyarelal

*391. LETTER TO RAMANLAL ENGINEER*

MAHABALESHWAR,  
*April 23, 1945*

BHAI RAMANLAL,

I have gone through your letter. Please let me know what harm is caused by the eating of lemons and tomatoes. I have taken these in large quantities and made others do so. I have noticed no harm.

I take plenty of fruit. I have observed no ill effects from it. Let me know why one should not take fruit. I would like to take less fruit and more vegetables because the latter are cheaper.

Have you tried pumpkin seeds? If that remedy should work, I would consider it very good and it is also cheap.

What can you say from your experience?

The impression Dr. Mehta has formed of you is that you have read a great deal but seem to have no experience.

I understand that you are busy translating Lindbar's book. It would be better if you gained some experience either under Dr. Dinshaw or, if you can put up with the heat, at Sevagram, where you

<sup>1</sup> Lakshmi Gandhi had given birth to her youngest son, Gopalkrishna.

can stay even in my absence. If you have an extra copy of Lindbar, lend it to me to read.

*Blessings from*  
BAPU

RAMANLAL ENGINEER  
RAMNIVAS BHARADAVADI  
VARSOVA ROAD  
ANDHERI

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

### 392. LETTER TO LILAVATI ASAR

MAHABALESHWAR,  
*April 23, 1945*

CHI. LILI,

I have your letter. What can I do when you refuse to understand ? When a person is superfluous he is certainly noticed. I cannot have you along as a patient. Why then should I have you at Mahabaleshwar ? There was a reason for sending you to hospital. You say I am everything to you, yet you are unable to understand me. One would surely understand the person one regarded both as mother and father. One would not argue with him. Whatever he said would go straight to one's heart. But what can I do when you remain untouched even after persuasion ? What kind of a person are you that you hesitate to go to Shantikumar's<sup>1</sup> place ? How much he does for you !

Wake up from your slumber !

*Blessings from*  
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

<sup>1</sup> Shantikumar N. Morarjee

### 393. LETTER TO TULSI MAHER

MAHABALESHWAR,  
*April 23, 1945*

CHI. TULSI,

How is it that you again got fever? You had my blessings, you had *khakhra* from me. Will all this go in vain? You will never fall ill if you follow the rules of health. The most important rule is to utter Ramanama from the heart. The other rules are comparatively easier.

*Blessings from*  
BAPU

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

### 394. LETTER TO ANANTRAM

MAHABALESHWAR,  
*April 23, 1945*

CHI. ANANTRAM,

I hear that you have recovered and render considerable service to others. I am very happy to know this. May your life remain devoted to the service of others. Learn Urdu also and make progress in it.

*Blessings from*  
BAPU

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

### 395. LETTER TO BARBARA

MAHABALESHWAR,  
*April 23, 1945*

CHI. BARBARA, ALIAS VASANTI,

Everyone is afraid for you. The reason is that having been born in a cool place, you may not be able to bear the heat. You will perhaps be able to put up with the heat if you lead a life in keeping with the climate. You are getting on well with your work.

Can you read and understand Hindustani?

*Blessings from*  
BAPU

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

### 396. LETTER TO DEVENDRANATH DEVDHAR

MAHABALESHWAR,  
*April 23, 1945*

CHI. DEVENDRA,

I am very happy to know that you have escaped death.<sup>1</sup> The truth is that God has saved you. He wanted to save you and therefore the conditions became favourable. From your letters I find that yours is a life of service. And now since God has given you a new life be more service-minded and learn more for the sake of service and lead a simple life.

*Blessings from*  
BAPU

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

<sup>1</sup> *Vide* "Letter to Keshav Devdhar", 19-4-1945.

397. *LETTER TO GOPINATH BARDOLOI*

MAHABALESHWAR,  
*April 23, 1945*

BHAI BARDOLOI,

I find your Hindustani very sweet. I do not find any difficulty in reading your handwriting. You must improve your Hindustani. Your handwriting should also be better than Mahavir's. Make an effort.

*Blessings from*  
BAPU

SHRI GOPINATH BARDOLOI  
GAUHATI, ASSAM

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

398. *LETTER TO TARACHAND*

MAHABALESHWAR,  
*April 23, 1945*

BHAI TARACHANDJI,

I received your letter yesterday. I am forwarding it to Professor Shriman Narayan. I will write to you on hearing from him.

Tandonji saw me. I cannot say what support he will give us. He will certainly not become a member.

You must have read Dr. Haq's criticism. He does not have faith in me. Tandonji of course does not want it.

*Yours,*  
M. K. GANDHI

DR. TARACHAND  
11 CHATHAM LINES  
ALLAHABAD

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

399. LETTER TO SHRIMAN NARAYAN

MAHABALESHWAR,  
*April 23, 1945*

CHI. SHRIMAN NARAYAN,

Enclosed is a letter<sup>1</sup> from Dr. Tara Chand. Read it and send me your opinion.

I feel that the expenditure is too much on the Western style.

If it is to be done in Wardha we have provision for everything. The printing can be done by the Navajivan Press itself.

I have no authority to do anything on my own. Don't we have to place the matter before our executive?

*Blessings from*  
BAPU

[From Hindi]

*Panchven Putrako Bapuke Ashirvad*, p. 305

400. LETTER TO DEV PRAKASH NAYYAR

MAHABALESHWAR,  
*April 23, 1945*

CHI. DEV,

Prabhakar writes that you are losing weight and you get headaches. You must take more ghee. Have a mud-pack on the abdomen at night and sit in a tub filled with cold water for an hour as I used to do. Fill the water yourself. It will be very good if you find a solitary place near the well. You must keep a wet cloth on the head.

*Blessings from*  
BAPU

From a microfilm of the Hindi. National Archives of India

<sup>1</sup> This is not available.

#### 401. LETTER TO RAMESHWARI NEHRU

MAHABALESHWAR,  
April 23, 1945

CHI. RAMESHWARI,

I have some respite here at any rate. So I am attending to the letters lying unanswered. One of the letters is from the Kauls. They have sent Rs. 1000 for the work Raja Saheb had mentioned in his letter to Dr. Mahmud. I do not now wish to issue an appeal about it. I do approve of such memorials, but the beginning should be made with the Punjab. I do not share Raja Saheb's view that it is possible to collect one crore for the Hindu-Muslim work. Even so, a decent amount can be collected if an appeal is issued. You say that a large number of Muslims had attended the funeral. Will they do some work? Can you give your view? You are not the one to desist because Raja Saheb was your father. You are objective enough to consider the matter and give your opinion.

I shall be here for a month. Then Panchgani.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 8007. Also C.W. 3106. Courtesy: Rameshwari Nehru

#### 402. LETTER TO PRABHAKAR PAREKH

MAHABALESHWAR,  
April 23, 1945

CHI. PRABHAKAR,

Consult Aryanayakumji or Ashabehn about the hair of the Chimur children. Lice in the hair cannot be tolerated. Cut the hair of girls and even grown-up women if they are agreeable. It will save a lot of time. It does not spoil the face at all. After a while, if one wants, hair can be grown again.

You have acted with great alertness with regard to Devendra. Your health should improve if you do your own massage.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 9025. Also C.W. 9149. Courtesy: Prabhakar Parekh

### 403. LETTER TO MADALASA

MAHABALESHWAR,  
*April 23, 1945*

CHI. MADALASA,

How are you? Do you take sufficient care of your health?

*Blessings from*  
BAPU

[From Gujarati]

*Panchven Putrako Bapuke Ashirvad*, p. 325

### 404. A NOTE

*April 24, 1945*

Write to this gentleman<sup>1</sup> that my reply was in response to a question from a Parsi gentleman.

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

### 405. LETTER TO DR. ANAND KUMARI BAMLE

MAHABALESHWAR,  
*April 24, 1945*

CHI. ANAND KUMARI,

Your letter has not impressed me much. Is the handwriting yours? Shall I send the letter to Shastriji?

*Blessings from*  
M. K. GANDHI

ANAND KUMARI BAMLE

C/O. D. D. SUD

PURANI BASTI

JAIPUR

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

<sup>1</sup> D. Raghavachandrayya Sathsastri who had asked Gandhiji what had prompted him to write the article "Caste System—An Anachronism". *Vide* "Answers to Questions", 16-4-1945.

*406. LETTER TO DEVENDRA SINGH*

MAHABALESHWAR,  
*April 24, 1945*

BHAI DEVENDRA SINGH,

I have your letter. Write to me who the manager of the goshala is and also other details. I shall then write to him.

*Yours,*  
M. K. GANDHI

VAIDRAJ DEVENDRA SINGH  
AYURVEDIC AUSHADHALAYA  
GAJADHAR GANJ  
BUXER, E. I. RLY.

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

*407. LETTER TO A. VIRESHWAR RAO*

MAHABALESHWAR,  
*April 24, 1945*

BHAI VIRESHWAR RAO,

I have your letter. What Mridulabehn has written is correct. There may be a difference of opinion about emphasizing sentences and words. Have patience. Why do you write to me in English?

*Blessings from*  
M. K. GANDHI

SHRI A. VIRESHWAR RAO  
C/O METAPHYSICIAN SEVASADAN  
PODUR'S BUILDING  
TANUKU, M. & S. M. RLY.

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

#### 408. LETTER TO GHANSHYAM MIRCHANDANI

MAHABALESHWAR,

[Before April 25, 1945]<sup>1</sup>

In your place I would not submit even if I were to die.<sup>2</sup> But there is no one law for everyone. You should act solely according to your capacity. In any event seeing that you did not accept the notice, you should inform the authorities that you would not accept restrictions save of your own conscience and that you fully believed in non-violence and truth.

*The Bombay Chronicle*, 26-4-1945

#### 409. INTERVIEW TO RALPH CONISTON<sup>3</sup>

[Before April 25, 1945]<sup>4</sup>

RALPH CONISTON: Why do you feel so sceptical about the possibility of a lasting peace emerging from the defeat of the Axis Powers?

GANDHIJI: The reason is patent. Violence is bound sooner or later to exhaust itself but peace cannot issue out of such exhaustion. I am uttering God's truth when I say that unless there is a return to sanity, violent people will be swept off the face of the earth . . . Those who have their hands dyed deep in blood cannot build a non-violent order for the world.

R. C. While the representatives of the big powers who would be meeting at San Francisco were what they were, the people at large, after the experience of the horrors of war, would force the hands of their respective Governments.

G. I know the European mind well enough to know that when it has to choose between abstract justice and self-interest, it will plump for the latter. The man in the street even in America does not think much for himself. He will put faith in what Roosevelt says. Roosevelt gives him market, credit and all that. Similarly Churchill can say to the English working class that he has kept the Empire intact and

<sup>1</sup> The news item carrying the letter is dated Karachi, April 25.

<sup>2</sup> The addressee had sought Gandhiji's advice in regard to the restraint order served upon him by the Sind Government.

<sup>3</sup> Of the *Colliers Weekly*

<sup>4</sup> From the contents it is obvious that this discussion took place before the San Francisco Conference which opened on April 25, 1945.

preserved for them the foreign markets. The people will, as they do, follow him.

R. C. So, you don't think that the average man in Europe or America cares much for the high ideals for which the war is professed to be fought?

G. I am afraid, I do not. If you hold the contrary view, I shall honour you for your belief but I cannot share it.

R. C. Then, you don't think the Big Five or the Big Three can guarantee peace?

G. I am positive. If they are so arrogant as to think that they can have lasting peace while the exploitation of the coloured and the so-called backward races goes on, they are living in a fool's paradise.

R. C. You think they will fall out among themselves before long?

G. There you are stealing my language. The quarrel with Russia has already started. It is only a question when the other two—England and America—will start quarreling with each other. Maybe, pure self-interest will dictate a wiser course and those who will be meeting at San Francisco will say: 'Let us not fall out over a fallen carcass.' The man in the street will gain nothing by it. Freedom of India along non-violent lines, on the other hand, will mean the biggest thing for the exploited races of the earth. I am, therefore, trying to concentrate on it. If India acts on the square when her turn comes, it will not dictate terms at the Peace Conference but peace and freedom will descend upon it, not as a terrifying torrent, but as 'gentle rain from heaven'. Liberty won non-violently will belong to the least. That is why I swear by non-violence. Only when the least can say, 'I have got my liberty' have I got mine.

The conversation then turned on the issue of the treatment of the aggressor nations after the war.

G. As a non-violent man, I do not believe in the punishment of individuals, much less can I stomach the punishment of a whole nation.

R. C. What about the war criminals?

G. What is a war criminal? Was not war itself a crime against God and humanity and, therefore, were not all those who sanctioned, engineered, and conducted wars, war criminals? War criminals are not confined to the Axis Powers alone. Roosevelt and Churchill are no less war criminals than Hitler and Mussolini.

Hitler was "Great Britain's sin". Hitler is only an answer to British imperialism, and this I say in spite of the fact that I hate

Hitlerism and its anti-Semitism. England, America and Russia have all of them got their hands dyed more or less red—not merely Germany and Japan. The Japanese have only proved themselves to be apt pupils of the West. They have learnt at the feet of the West and beaten it at its own game.

R. C. What would you see accomplished at San Francisco?

G. Parity among all nations—the strongest and the weakest—the strong should be the servants of the weak not their masters or exploiters.

R. C. Is not this too idealistic?

Maybe. But you asked me what I would like to see accomplished. It is my belief that human nature is ever working upward. I can, therefore, never take a pessimistic view of the future of human nature. If the Big Five say, 'We shall hold on to what we have', the result will be a terrible catastrophe and then Heaven help the world and the Big Five. There will be another and bloodier war and another San Francisco.

R. C. Would the results of the second San Francisco be any better than that of the first?

G. I hope so. They will be saner then. They will have gained their balance somewhat after their third experience.

R. C. Would you not go to the West to teach them the art of peace?

G. In the second World War some British pacifists, including Dick Sheppard and Maude Royden had written to me asking me to point the way. My reply in substance was: Even if one of you can become true in the right sense of the word, that one man will be able to inculcate non-violence among the European folk. I cannot today save Europe, however much I may like to. I know Europe and America. If I go there I shall be like a stranger. Probably I shall be lionized but that is all. I shall not be able to present to them the science of peace in language they can understand. But they will understand if I can make good my non-violence in India. I shall then speak through India. I, therefore, declined to accept the invitations from America and Europe. My answer would be the same today.

R. C. If you were at San Francisco, what would you be advocating there?

G. If I knew I would tell you but I am made differently. When I face a situation, the solution comes to me. I am not a man who sits down and thinks out problems syllogistically. I am a man of action. I

react to a situation intuitively. Logic comes afterwards, it does not precede the event. The moment I am at the Peace Conference, I know the right word will come. But not beforehand. This much, however, I can say that whatever I say there will be in terms of peace, not war.

R. C. What kind of world organization would promote an enduring peace or preserve it?

G. Only an organization based predominantly on truth and non-violence.

R. C. With the present imperfect condition of the world and human nature, what means would in your opinion promote peace?

G. Nearest approach to the condition laid down in my answer to the previous question.

R. C. Would you have a world government?

G. Yes. I claim to be a practical idealist. I believe in compromise so long as it does not involve the sacrifice of principles. I may not get a world government that I want just now but if it is a government that would just touch my ideal, I would accept it as a compromise. Therefore, although I am not enamoured of a world federation, I shall be prepared to accept it if it is built on an essentially non-violent basis.

R. C. If the nations of the world were to consider world government as a means for preserving peace and promoting the welfare of all peoples, would you advocate the abandonment of India's aspiration for independence in order to join in the general plan?

G. If you will carefully go through the much abused Congress resolution of August 1942, you will discover that independence is necessary for India becoming an efficient partner in any scheme for the preservation of lasting peace in the world.

*Mahatma Gandhi—The Last Phase, Vol. I, Book I, pp. 113-6*

## 410. A THOUGHT FOR THE DAY<sup>1</sup>

*January 1, 1945*

Thus, though we find the young and the old, the rich and the poor, all passing away before our very eyes, we do not want to sit in peace; rather for the sake of living a few days more, we try everything except Rama.

*January 2, 1945*

How nice it would be if having realized this truth, we relied on Rama, put up with whatever ailments came our way and made our lives peaceful.

*January 3, 1945*

We saw the corporeal Mahadev<sup>2</sup> in his physical body and in his writings—which was one and the same thing. The Mahadev, who transcends the body is, however, all-pervading. He can be recognized by his virtues which we can all share alike. No one can have a greater or smaller share.

*January 4, 1945*

Are not birth and death perhaps the two sides of the same coin? You find death on the one side and birth on the other. Why should this give rise to sorrow or joy?

*January 5, 1945*

If this be true of birth and death as it certainly is, then why should we fear death even in the slightest degree or sorrow over it and rejoice in a birth? Every man should ask himself this question.

*January 6, 1945*

The world is full of opposites. There is sorrow behind happiness, and happiness behind sorrow. Where there is sunshine, there is also shadow; where there is light, there is also darkness; where there is birth, there is also death. Non-attachment lies in remaining unaffected

<sup>1</sup> Gandhiji started writing “A Thought for the Day” for Anand T. Hingorani at the latter’s request on November 20, 1944, and continued the practice for about two years. The thoughts for the period covered by this volume are reproduced as a single item under the last date, April 24, 1945. The thoughts were originally written in Hindi. The translation by Anand T. Hingorani is reproduced here with slight alteration.

<sup>2</sup> Mahadev Desai

by these opposites. The way to triumph over them is not to efface them, but to rise above them and be completely free from attachment.

*January 7, 1945*

The foregoing shows that the key to happiness lies in the worship of Truth, which is the giver of all things.

*January 8, 1945*

How, then, shall we worship truth? Who knows the truth? The reference here is to relative truth, that which appears to us as truth. Experience will show that truth, even in this limited sense, is very hard indeed to observe.

*January 9, 1945*

Why does a person, knowing what is truth, hesitate to utter it? Is he ashamed? Ashamed of whom? Whether high or low, what matters it? The fact is that habit consumes us all. Let us reflect over this and rid ourselves of the bad habit.

*January 10, 1945*

Unless we are freed from this habit, we cannot tread the path of truth. Indeed, we must sacrifice all at the altar of truth. We wish to appear not as we are but as very much better. How nice it would be for us, if we are lowly, to appear lowly—but if we wish to rise, to act nobly and think nobly. If that be not possible, then let us appear lowly. Then some day we shall attain the desired height.

*January 11, 1945*

The more experience I gather, the more I realize that man himself is the cause of his happiness as well as his misery.

*January 12, 1945*

That being so, why is man happy or miserable?

*January 13, 1945*

The fact is that man does not like to give any thought to such things; so he persuades himself to believe that he has no time to spare for such reflection. On.

*January 14, 1945*

If we wish to live a true life, we must give up our mental laziness and do some basic thinking. Our life will thereby become very simple.

*January 15, 1945*

A seer has called us wayfarers. And it is true. We are here for only a few days. Thereafter we do not die, but only go home. What a

beautiful and true thought!

*January 16, 1945*

Hundreds of tons of earth and stone have to be excavated by means of hard labour before even one diamond is discovered. Do we give even a fraction of this labour to the removal of the rubble of untruth and the search for the diamond of Truth?

*January 17, 1945*

Nothing is ever achieved without toil, that is without *tapa*<sup>1</sup>. How, then, can self-purification be possible without it?

*January 18, 1945*

If all our time belongs to God, how can we afford to waste even a single moment? Likewise, if we belong to God, why should we devote even a part of our being to the pursuit of the vain pleasures of life?

*January 19, 1945*

Selfless action is a source of strength, for such action means the worship of God.

*January 20, 1945*

Jamshed Mehta has sent me one of the prayers of St. Francis of Assisi, a part of which reads: "O Divine Master! It is in giving that we receive, and it is in dying that we are born to eternal life."

*January 21, 1945*

Verily, the land belongs to him who labours on it.

*January 22, 1945*

He who is truly clean within, cannot remain unclean without.

*January 23, 1945*

A right cause never fails; A true word never hurts in the end.

*January 24, 1945*

A word uttered from a pure heart goes never vain.

*January 25, 1945*

If idleness gives us pain, we will not remain idle. Similarly, if impurity causes us unhappiness, we will not be or stay impure.

*Independence Day, January 26, 1945*

Work must come first, and then, if possible, wages

<sup>1</sup> Penance

commensurate with the amount of work done. To work in this spirit is to serve God. But if the wages are demanded first, that would be service to Satan.

*January 27, 1945*

It is well not to yield to desire. Once we give in restraint becomes difficult if not impossible.

*January 28, 1945*

He who is unable to rule over himself can never really succeed in ruling over others.

*January 29, 1945*

In order to know himself, man must come out of his shell and view himself dispassionately.

*January 30, 1945*

No man is worthless who lightens anyone's burden even the least bit.

*January 31, 1945*

Our happiness and peace of mind lie in our doing what we regard as right and proper, not in doing what others say or do.

*February 1, 1945*

Moral strength does accrue from the reading of scriptures; but real freedom cannot be attained without enlightenment.

*February 2, 1945*

To seek a favour is to barter away one's freedom.

*February 3, 1945*

The greatness of a person lies in his heart, not in his head, that is, intellect.

*February 4, 1945*

Religion is that which comprehends all. In other words, religion permeates life in all its aspects and at all times.

*February 5, 1945*

Religion is not something apart from life. Life itself should be regarded as religion. Life divorced from religion is not human life, it is animal life.

*February 6, 1945*

Those who have the greatest measure of self-control or are most absorbed in work, speak the least. Speech and action go ill together.

Look at Nature. She is continuously in action, never resting for a single moment, and is yet silent.

*February 7, 1945*

He who thinks of the suffering humanity, will not think of himself. Where has he the time?

*February 8, 1945*

A man will see and hear only that which he wishes to see and hear. A gardener will see only the flowers in a garden, whilst a philosopher will be oblivious of them. Perhaps he will not even notice whether he is inside the garden or outside!

*February 9, 1945*

We can see and even rectify our shortcomings through those we live with. If we maintain the highest standard of purity in our everyday life, we can hope to render real service.

*February 10, 1945*

Those who take the vow of Truth should practise silence. Nevertheless, we find that many a seeker after Truth is given to much talking, the obvious reason being force of habit. Let us give up this habit.

*February 11, 1945*

How shall we remember the dear departed? It is my firm belief that they do not die; it is only their bodies that perish. Their memory has to be kept alive by imbibing their virtues as far as we can, by taking up their good work and promoting it to the best of our ability. Flowers are placed on their samadhis to strengthen such remembrance. But to remain content with mere flower-offering would be idol-worship.

*February 12, 1945*

How wrong it is to ask others to be clean when we ourselves remain unclean!

*February 13, 1945*

The only difference between man and man all the world over is one of degree, and not of kind, even as there is between trees of the same species. Why then anger, envy or discrimination?

*February 14, 1945*

Let a man not make a good resolution at all; but if he makes one after due deliberation, let him never abandon it.

*February 15, 1945*

Man's capacity for self-deception is immeasurably greater than that for deceiving others. Every sensible person will testify to this.

*February 16, 1945*

Credit lies in restraining one's anger against one's own kith and kin. In the case of strangers, one is compelled to keep one's temper under control. What merit can there be in that?

*February 17, 1945*

Life means not revelry—eating, drinking and making merry but praising God, i. e., rendering true service to humanity.

*February 18, 1945*

What distinguishes man from animals? Comprehensive thinking on this question will solve a lot of our problems.

*February 19, 1945*

When man oversteps his limits, works or even thinks beyond his capacity, he is likely to be assailed by illness and anger. Such haste is waste and can be harmful too.

*February 20, 1945*

In this morning's *bhajan* it was said: "God never forgets us; it is we who forget Him. And that is our misery."

*February 21, 1945*

When God does not wish it, neither wealth nor parents, nor the best of physicians, will save us. What, then, should we do?

*February 22, 1945*

Have we any right to pray so long as we have not purged ourselves of our impurities?

*February 23, 1945*

A man may use a rosary because it is blessed by a saint or made of sacred *tulsi*<sup>1</sup>, sandalwood or *rudraksha* beads. But if the user looks upon the rosary as all, he had better throw it away. If, however, the rosary draws him nearer to God and makes him alive to the performance of his duties, he may certainly use it regularly.

*February 24, 1945*

We exist, because God is. This shows that man, or any living being, is part of the Divine.

<sup>1</sup> Basil

*February 25, 1945*

There is a sentence in the New Testament: Let there be no care in they heart, nor fear of aught.<sup>1</sup> This is for those who have faith in God.

*February 26, 1945*

The same New Testament tells us that if God leads us into temptation, He also delivers us from evil.<sup>2</sup> This is applicable only to those who do not, of their own accord, succumb to temptation.

*February 27, 1945*

It is not as if Tulsidas was the only one who had sung the glory of the Lord's name. I find the same in the Bible as well. In *Romans*, X. 13, it is said: "For whosoever shall call upon the name of the Lord shall be saved."

*February 28, 1945*

Sin stays not hid. It is writ large on the face of man. We do not fully know that book but the thing is plain.

*March 1, 1945*

These days I have been reading verses from the Bible. Today I find the following: "And all things, whatever ye shall ask in prayer, believing, ye shall receive."<sup>3</sup>

*March 2, 1945*

"God is the Help of the helpless." The same idea is also expressed in *Psalms*, XXXIV. 18, which says: "The Lord is nigh unto them that are of a broken heart; and seventh such as be of a contrite spirit."

*March 3, 1945*

Isaiah, XLI. 10 has: "Fear thou not; for I am with thee."

*March 4, 1945*

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Isaiah, XXVI. 4.

*March 5, 1945*

Just as it is in the nature of water to flow downward, so also does vice drags man downward and is, therefore, undoubtedly the easy way. Virtue takes a man upward and so appears to be rather difficult.

<sup>1</sup> *Philippians*, iv. 6

<sup>2</sup> *St. Matthew*, vi. 13

<sup>3</sup> *St. Matthew*, xxi. 22

*March 6, 1945*

“My grace is sufficient for thee: for my strength is made perfect in weakness.” II *Corinthians*, XII. 9.

*March 7, 1945*

“God is our refuge and strength, a very present help in trouble.” *Psalms*, XLVI. 1.

*March 8, 1945*

God’s word is: “I am, was and ever shall be, I am everywhere and in everything.” Knowing this, we turn away from God, seek refuge in that which is perishable and imperfect, and thus make ourselves miserable. Can there be anything more amazing?

*March 9, 1945*

We must not draw distinctions between the East and the West. Everything must be judged on its merits. Thus alone can we do proper justice to things.

*March 10, 1945*

Why is there good and evil, happiness and misery? God is and yet He is not an individual. He is the Law as well as the Law-giver. Therefore it follows that man is what his actions make of him. He rises by good actions, and falls by evil ones.

*March 11, 1945*

True service of society is that whereby society, that is, all its members, are uplifted. Only by studying a particular society will it be possible to say how it can be raised.

*March 12, 1945*

Man knows very well that when death is near, there is no solace but God, yet hesitates to utter His name! Why?

*March 13, 1945*

There is only one way of achieving independence through non-violence: by dying we live, by killing never.

*March 14, 1945*

How shall we die? By committing suicide? Never. To hold ourselves in readiness to die, when there is occasion for it, is to die only to live for ever.

*March 15, 1945*

There is nothing that cannot be attained by patience and equanimity. The truth of this can be verified in one’s daily

experience.

*March 16, 1945*

Between destiny and human endeavour there is an incessant struggle. Let us continue to endeavour and leave the result to God.

*March 17, 1945*

Let us not leave everything to destiny, nor be vain about our endeavour. Destiny will take its own course. We should only see where we can intervene or where it is our duty to do so, whatever be the result.

*March 18, 1945*

The pity is that even while knowing what our duty is, we fail to perform it! For this, let every man answer to himself.

*March 19, 1945*

Every moment of my life I realize that silence is the best speech. If you must speak, speak as little as possible. Avoid using two words if one suffices.

*March 20, 1945*

When little things upset us, let us understand that there is attachment lurking somewhere. We should find it and banish it. It is a delusion to think that we remain upright in big things, for there we are under compulsion. Surely, that cannot pass for uprightness.

*March 21, 1945*

On such occasions the verse to remember is: "Contacts of the senses with their objects come and go. Endure them. . . ."<sup>1</sup>

*March 22, 1945*

Whatever one does, one must do well or not at all. The truth of this one observes every day. Today it was especially borne in upon me. It was Ba's death anniversary, and so there was the usual Gita recitation. But there was no life in it.

*March 23, 1945*

A wrong ceases to be a wrong only when it is righted. If suppressed, it erupts like a boil and assumes a dangerous form.

*March 24, 1945*

Man rises by realizing the true nature of the Self, by meditating

<sup>1</sup> *Bhagavad Gita*, II. 14

thereon and by following its virtues. A contrary course of action leads to his downfall.

*March 25, 1945*

What is patience? Shankaracharya says: "Sit by the seashore and take one drop of water on a blade of grass. If you have enough patience, and there is a place near by wherein that drop can be stored, you may in time empty the ocean of all its water." This is an illustration of almost perfect patience.

*March 26, 1945*

He who has not in him infinite patience cannot observe non-violence.

*March 27, 1945*

What is the difference between a snake and a human being? Apparently a snake crawls on its belly, while man walks erect on his feet. Things are, however, not what they seem to be. For what about the man who mentally crawls on his belly?

*March 28, 1945*

Every day I see the importance of silence. It is good for all, but for him who is deeply absorbed in work, silence is indeed golden.

*March 29, 1945*

"The hasty are ruffled; the slow and steady have composure." One sees the truth of this every moment.

*March 30, 1945*

How dangerous it is to fall out of routine? Since coming to Bombay, I have failed to write daily. (Written on 3-4-1945.)

*March 31, 1945*

Nothing can work without rules. The entire solar system would go to pieces if there were even a momentary breach of the rules governing it. (Written on 3-4-1945.)

*April 1, 1945*

This lesson is for all alike, big and small. We must learn it and act accordingly, or else die a living death.

(Written on 3-4-1945.)

*April 2, 1945*

It is sinful to multiply wants unnecessarily.

(Written on 3-4-1945.)

*April 3, 1945*

*Hartal* (general strike) is being observed today for saving the lives of those who have been condemned to the gallows. If the day's programme is carried out with understanding, we shall have taken a big stride forward on the path of non-violence.

*April 4, 1945*

Man knows what his duty is, yet does not do what he knows he ought to. Why is that so?

*April 5, 1945*

We shall be undone if we succumb to the psychological environment around us. The situation regarding the Chimur prisoners keeps changing from day to day. Let us do our duty and remain detached.

*April 6, 1945*

What a high degree of non-violence is needed to bear patiently with a person who is bent on misunderstanding even the simplest thing!

*April 7, 1945*

I strive hard to preserve my physical body. Do I take the same pains to know my soul?

*April 8, 1945*

When there is misunderstanding I become angry, I weep, I laugh, I feel pity. But instead of this, is it not my duty to keep calm and try to remove the misunderstanding.

*April 9, 1945*

What shall we believe? Praise of us or censure of us? Both may be undeserved. Then, shall we be our own judges? Here too there is room enough for error. God alone knows what we are, but He does not tell us. It is, therefore, best neither to seek to know nor believe anything about ourselves. We are what we are. Nothing is to be gained by knowing or believing what we are. Performance of duty is the only thing that really matters.

*April 10, 1945*

Blind is not he who has lost his eyes, but he who hides his shortcomings.

*April 11, 1945*

Man's serenity of mind can be tested only in the world of men,

not on the solitary heights of the Himalayas.

*April 12, 1945*

An ideal is one thing; living up to it is quite another.

(Written on 15-4-1945.)

*April 13, 1945*

A man without an ideal is like a ship without a rudder.

(Written on 15-4-1945.)

*April 14, 1945*

I may be said to have an ideal only when I put forth an effort to realize it.

(Written on 15-4-1945.)

*April 15, 1945*

We may rest content with trying, provided we make the right effort and to the best of our ability. The result does not depend on the effort alone. There are other factors over which we have no control.

*April 16, 1945*

What shall be called the right effort? One test is that very often it yields the desired result. So the rightness is judged by the result. But experience shows that this is not always the case. Right effort is that in which there is deep conviction about the correctness of the means employed, so much so that, even in the face of contrary results, the means do not change, nor does the effort vary or slacken.

*April 17, 1945*

What shall be called “the best of our ability”? That effort in which we spend all our energy without stint. Success generally attends such pure effort.

*April 18, 1945*

Man reaches decisions on the strength of insignificant evidence and shapes his course of action accordingly. Where such is the case, it is better not to reach a decision as far as possible and to be indifferent as regards the results. But should it become a duty to take a decision, it should be taken with the greatest possible care and should be fearlessly implemented.

*April 19, 1945*

An important matter loses importance if irrelevant. A relevant thing, though small, is of the highest importance.

*April 20, 1945*

Man's avarice reaches up to the highest heavens and down to the lowest regions of the earth. Hence, it should be controlled.

MAHABALESHWAR,  
*April 21, 1945*

Man's joy knows no bounds when he obtains something beyond his hopes.

*April 22, 1945*

There is surely something wrong with a person who is supposed to be highly spiritual and yet is always physically ailing.

*April 23, 1945*

If we think how enormous is the amount of work we have to do, we shall panic and accomplish nothing. Whereas, if we coolly get to grips with it, we shall find that even a mountain of work becomes easier day by day and is ultimately completed.

*April 24, 1945*

We do not wish to see our own faults, but take delight in perceiving the faults of others. Much unhappiness arises from this habit.

*A Thought for the Day*, pp. 43-156

#### *411. TELEGRAM TO N. G. RANGA*

MAHABALESHWAR,  
*April 25, 1945*

PROF. RANGA<sup>1</sup>  
PONNUR

YOUR WORK BEST MESSAGE.<sup>2</sup>

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> An economist; President, All-India Kisan Sabha and Andhra Provincial Congress Committee; Member, Congress Parliamentary Party at the Centre; Founder-President, Swatantra Party

<sup>2</sup> The addressee had asked for a message on the occasion of inauguration of training for rural work in peasants' institute which was opened by Gandhiji in 1933.

*412. TELEGRAM TO JAIRAMDAS DOULATRAM*

MAHABALESHWAR,  
*April 25, 1945*

JAIRAMDAS DOULATRAM  
HYDERABAD (SIND)

EXPECT YOU HERE. SYMPATHY CHIMANDAS. LOVE.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*413. TELEGRAM TO SINANA KRIPALANI*

MAHABALESHWAR,  
*April 25, 1945*

SINANA KRIPALANI  
CARE INDIA CLUB  
PORT OF SPAIN  
(TRINIDAD, WEST INDIES)

HOPE DOMICILED INDIANS PROVE WORTHY OF MOTHERLAND.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*414. LETTER TO MUNNALAL G. SHAH*

MAHABALESHWAR,

*April 25, 1945*

CHI . MUN NALAL ,

I got your postcard of the 14th only today. I think Ram-prasad must have left by now.<sup>1</sup> You need not, therefore, go. Take charge of the kitchen yourself. Put up cheerfully with everybody's temperament. In that lies your victory. Servants are not servants but our brothers and sisters. It is a virtue, not a sin, to run the kitchen with their help. But one should know how to do that. The servants should be treated as one's brothers and sisters.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G. N. 8457. Also C.W. 5574. Courtesy: Munnalal G. Shah

<sup>1</sup>To help Mirabehn; *vide* "Letter to Mirabehn", 7-5-1945.

#### 415. LETTER TO CHIMANLAL N. SHAH

MAHABALESHWAR,  
*April 25, 1945*

CHI . CHI MANLA L,

I felt sad after reading your letter. I am returning it to you. Remind me about it when I return there. I cannot do anything by writing. You are weak, but if you have gained sufficient strength, write to Shri Ramprasad. See what reply he gives. Improve your health. I am writing to Munnalal. If he cannot have peace of mind there, let him come here.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10626

#### 416. LETTER TO AKBAR CHAWDA

MAHABALESHWAR,  
*April 25, 1945*

CHI . AKB AR,

I got your letter.

I entirely agree with you about liquor. Your job there is a difficult one, but you have undertaken it knowingly. How can you give it up now, especially when you are confronted with obstacles? I intend to stay here up to the end of May and after that one month in Panchgani. Whether or not I will be able to do so, rests with God. I feel better.

I should be happy if Vasumati<sup>1</sup> stayed on there. It will be good if she settles down somewhere.

What Badshah Khan<sup>2</sup> says is partially true. You went to Samau of your own accord, though it is true that I approved of your decision.

I would also approve of your going to the Frontier Province—probably, even more—but only on condition that you desired to go there. Now I would not even induce you. You yourself, therefore,

<sup>1</sup> Vasumati Pandit

<sup>2</sup> Abdul Ghaffar Khan

should write to Badshah Khan and tell him that you would be betraying your dharma, if you were to leave Samau. If you had not settled down to work there, you would have gone to the Frontier Province. If you could train somebody for the Samau work, I should certainly like you to go to the Frontier Province. Just now, as you know, I am trying to persuade Zohra<sup>1</sup> to Join you.

Write another letter to Badshah Khan. One to Vasumati and one to him.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 3237

*417. LETTER TO SITARAM P. PATWARDHAN*

MAHABALESHWAR,

*April 25, 1945*

BHAI APPA,

It is good you have sent an account of the satyagraha. Harijan brethren seem to have displayed considerable forbearance and courage. I see the conditions were favourable. That the people's support too was forthcoming is a good sign. Much remains to be done to make this success an enduring one. In order to retain public support Harijan men and women will have to go a long way in purity and cleanliness. It is not right to argue that others are not pure and clean. Harijan brethren have to go against the current and should therefore develop the necessary strength.

Make use of this in whatever way you like, so that I need not write again.

*Blessings from*

BAPU

SADHAKASHRAM

KANAKAVALI P. O.

RATNAGIRI DISTRICT

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

<sup>1</sup> Addressee's wife

## 418. LETTER TO MAGANBHAI P. DESAI

MAHABALESHWAR,  
April 25, 1945

CHI . MAG ANBHAI,

I have your letter. You place reliance on me which, at the present moment, is not right. One does not even know whether or not I shall recover. I hope to live for 125 years but there are many obstacles in the way. Even supposing I survived, it seems to me I shall only be an adviser. It is true that if the Congress comes into power, I will suggest changes in the field of education. However, your duty is clear. Your work is to persuade your colleagues and go ahead. That is why I sent Narahari's<sup>1</sup> letter to you. You will have to be cautious, if he holds a different view. The essence of democracy is that one must move taking along one's colleagues. My help will be limited to using my influence. I can render that help only if I am in Ahmedabad and listen to all the discussions. Sitting here I can only write letters such as this.

Do you realize my limitations? Keep on writing to me as long as you do not.

*Blessings from*  
BAPU

MAGANBHAI DESAI  
GUJARAT VIDYAPITH, AHMEDABAD

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

## 419. LETTER TO SAROJINI

MAHABALESHWAR,  
April 25, 1945

SISTER SAROJINI<sup>2</sup>,

I have your letter. I advise you to do what Chimanlalji says. It will not be proper for me to say anything from here. Keep fit, keep calm and mix with others as sugar mixes with milk.

*Blessings from*  
BAPU

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

<sup>1</sup> Narahari D. Parikh's

<sup>2</sup> She had come from Orissa to stay for a few months in the Sevagram Ashram.

#### 420. LETTER TO DEV

MAHABALESHWAR,  
April 25, 1945

CHI . DEV ,

It is good that you wrote the essay for Aryanayakamji.

You must have received my previous letter.

The couple<sup>1</sup> want to send you to Punjab. Go, if you have confidence, but on condition that you will go there only for a shorttime and all the expenses will be borne by Punjab. I am of the opinion that it will not be proper for you to go, if the central office has to bear the expenses.

You may show this letter to Aryanayakamji and Ashadevi.

You must keep good health.

*Blessings from*  
BAPU

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

#### 421. LETTER TO HOSHIARI

MAHABALESHWAR,  
April 25, 1945

CHI . HOS HIARI<sup>2</sup>,

Why do you say that I did not write to you? I have written to you not one but two letters. I do not do so always.

Your handwriting is very good. Never mind if the letters are large.

You are trying to keep Father happy. You are sending for the children. Now calm down. Do your work. The children should be arriving any day.

Balvantsinha will bring them.

*Blessings from*  
BAPU

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

<sup>1</sup> E. W. Aryanayakam, Secretary, Hindustani Talimi Sangh, and Ashadevi Aryanayakam

<sup>2</sup> Balvantsinha's niece

422. LETTER TO VAMANRAO JOSHI

MAHABALESHWAR,  
April 25, 1945

BHAI VAMANRAO JOSHI,

I have your very neat and cheerful letter. I am very happy that you are keeping good health.

*Blessings from*  
BAPU

[PS.]

For the time being I am here.

VIR VAMANRAO JOSHI  
AMRAOTI, BERAI

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

423. LETTER TO RAIHANA TYABJI

MAHABALESHWAR,  
April 25, 1945

MY DEAR RAIHANA,

I was very happy to receive your letter. You are right. You yourself say in your letter that I cannot remove you from the position of a trustee<sup>1</sup>. You know our duty, don't you? Whatever we may have to say about anyone, we should let them know first. Hence even if you yourself do not say anything to Mridulabehn<sup>2</sup>, you should let me show your letter to her. That will make your work and mine easier. Most of your grievances have been redressed. The rest, too, will be set right. You are right that we should not act in haste.

You believe in Homoeopathy and have also found a good doctor. Why do you still continue to be unwell?

Give my regards to Mother.<sup>3</sup> Is she well?

*Blessings to you and Saroj<sup>4</sup> from*  
BAPU

From a photostat of the Hindi: S.N. 9678

<sup>1</sup> Of Kasturba Gandhi National Memorial Trust

<sup>2</sup> Mridula Sarabhai, Organizing Secretary of Kasturba Gandhi National Memorial Trust; *vide* "Letter to Mridula Sarabhai", 29-4-1945.

<sup>3</sup> Amina Tyabji

<sup>4</sup> Saroj Nanavati

#### 424. A NOTE

[After April 25, 1945]<sup>1</sup>

Write to the non-spinners that they must spin at least as much as one anna in a rupee. Only those who wear khadi to oblige others may not do so. One should wear khadi realizing that it is one's dharma to do so.

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

#### 425. LETTER TO M. S. KELKAR

MAHABALESHWAR,

April 26, 1945

DEAR DR. ICE<sup>2</sup>,

I have your letter. Please let me know how much food and distilled water . . . would cost per leper. Why not remove the cases to be treated to Dattapur? That would be the least costly. And you and I would know what success would attend your effort. Whatever you do should be done with the Manager's consent and approval. Shastriji<sup>3</sup> himself will perhaps be the most willing patient if you will experiment upon him.

As to Balkrishna<sup>4</sup>, Dr. Sushila<sup>5</sup> says, his heart is not weak and he has no T. B. now. All he needs is proper digestion and good food. The latter he has. He has gained much weight through the vaid's treatment. Nevertheless you may talk to him and he can write to me what he would like to do.<sup>6</sup> What about Chimanlal himself?

Love.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The note is written on an envelope bearing the postmark "April 25, 1945".

<sup>2</sup> Gandhiji gave this name on account of the addressee's faith in ice treatment.

<sup>3</sup> Parachure Shastri, a leprosy patient. He came to Ashram in 1939 and stayed there till his death on September 5, 1945.

<sup>4</sup> Balkrishna Bhavé

<sup>5</sup> Dr. Sushila Nayyar

<sup>6</sup> *Vide* also p. 9.

#### 426. LETTER TO M. S. KELKAR

MAHABALESHWAR,  
April 26, 1945

DEAR DR. ICE<sup>1</sup>,

Why are you so stingy about your paper ? I like economy but dislike stinginess. You crowd in your words. You must leave some space at the top and on the sides.

Dr. Sushila Nayyar says Hiralakshmi had no pleurisy. Her disease is simply T.B.

It is a great pity if the distilling machine has gone bad. I hope it is capable of being repaired. What about your own ? What will be the cost of a new one ?

Dr. S. says it can be simply done by the mechanic in the Ashram.

Why must you continue to write to me in English ? If you cannot write in Hindustani, you may write in Marathi.

If you have leisure you should concentrate on the other patients. Balwant Singh has better use for his time than learning English. He can have all he needs about vet<sup>2</sup> from Marathi Literature.

*Love.*

BAPU

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

#### 427. LETTER TO V. I. MUNISWAMY PILLAY

MAHABALESHWAR,  
April 26, 1945

DEAR MUNISWAMY,

Your letter reached me too late to overtake the wedding date. May the couple have a long and happy life of service to the

<sup>1</sup> Gandhiji had given this name to the addressee on account of his enthusiasm for ice-treatment.

<sup>2</sup> *Sic*

motherland.

*Yours sincerely,*

M. K. GANDHI

SHRI V. I. MUNISWAMY PILLAY  
SATH VILAS  
OOTY  
SOUTH INDIA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

#### 428. LETTER TO BALKRISHNA BHAVE

MAHABALESHWAR,

*April 26, 1945*

CHI . BAL KRISH NA,

Now you have gone to Rustom Bhavan. How do you keep there? Dr. Kelkar writes to ask whether he may treat you? Do you want to be treated by him? If you do, you have to give up Chandiprasad's treatment. I would like you to decide about Dr. Kelkar's treatment.<sup>1</sup>

*Blessings from*

BAPU

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

#### 429. LETTER TO AMRITLAL V. THAKKAR

MAHABALESHWAR,

*April 26, 1945*

BAPA<sup>2</sup>,

I hope you have returned after successfully accomplishing the work among the Bhils, and with eyes and body uninjured. Write, if there is anything worth reporting. I am enclosing Swami's<sup>3</sup> latest letter to me. I wanted to talk to you about his demands but somehow always it got left out. It seems I shall have to write something for him. But how can I do so without informing you?

<sup>1</sup> *Vide* also "Letter to Balkrishna Bhavé", 26-4-1945.

<sup>2</sup> Amritlal V. Thakkar, Secretary, Kasturba Gandhi National Memorial Trust

<sup>3</sup> Swami Anand

The quarrel was a domestic one, the public did not come into it. Personally you had nothing against Swami or his work; then why could not you say that his work was irreproachable or some such thing? I would say that.

BAPU

AMRITLAL THAKKAR  
SERVANTS OF INDIA SOCIETY  
BOMBAY 4

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

*430. LETTER TO MUNNALAL G. SHAH*

MAHABALESHWAR,  
*April 26 1945*

CHI . MUN NALAL ,

I got your three letters together. I have observed that when you write so many letters at once, you are agitated. It is so this time, too. Why is that? You are agitated when I am in the Ashram and also when I am not. Maybe, the nature of your agitation is different in the two cases, but the effect on your health is the same. This shows that your unhappiness springs from within, and that its supposed external causes are nothing but imagination. How can it be that your old co-workers themselves harass you? The harassment is imagined. Differences of opinion do not constitute harassment. What is the use of my ordering you? After all it is with your co-workers that you have to work and you must, therefore, work in harmony with them. This is what is meant by public opinion, "democracy". Work of this nature can be done only by accepting the majority opinion or the decision of the person who has been selected as the leader. Why should one feel unhappy about this, or think that one's self-respect is being offended? This is the only way of serving other people—not in the manner we like, but in the manner that they desire. Only if you do this cheerfully you will gain wisdom, rise higher and do the utmost possible service. My advice, therefore, is that you should remain there and go on working patiently and cheerfully. I should, of course, like you to deal with the so-called servants as you would with your own brothers and sisters. That will bring credit to you, and if you succeed, the results will be excellent. Servants have always been with us in their capacity as

servants. The only difference is that now we wish to draw them nearer to us and give some time to them. If you do not show discretion in this, you will fail. But even if you fail, what does it matter? Success lies hidden in failure. He who fails will one day succeed. One who does nothing for fear of failing will achieve nothing. If you start re-counting from the point where you went wrong, you will get the figure right.

By losing yourself you will gain yourself. One becomes oneself only if one ceases to be oneself. Why, then, need you fear losing your individuality? Let it be lost.

I had a letter from Kanchan<sup>1</sup> today, which I am sending for your perusal. Let her stay where she is. She will get trained there. Amtussalaam also mentions her in her letter. I am, therefore, sending that too.

I tear up your letters. You should never preserve your letters. They contain your sarcasms on the impulse of the moment. There is no point in re-reading or recalling them.

All of you have been kept fully informed about ourselves. We shall be here up to the end of May, then June in Panchgani and then Sevagram. This is my intention. Only His will be done. Our hosts here are Premliabehn<sup>2</sup> and Shantikumar<sup>3</sup>, and in Panchgani it will be Nanji Sheth<sup>4</sup>. In addition, Bachchharajbhai<sup>5</sup> is of course at both the places.

*Blessings from*

BAPU

From a photostat of the Gujarati: G. N. 8456. Also C.W. 5575. Courtesy: Munnalal G. Shah

<sup>1</sup> Addressee's wife

<sup>2</sup> Premlila Thackersey

<sup>3</sup> Shantikumar N. Morarjee

<sup>4</sup> Nanji Kalidas

<sup>5</sup> Bachchharaj Sheth who had adopted Jamnalal Bajaj

## 431. A LETTER

MAHABALESHWAR,  
*April 26, 1945*

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

I got your letter. Chi... likes what you have done. You need not, therefore, think about it any more. I examined your doings not as those of a near relation, but as an educated woman's. Though you were not guilty, even then I regard it as a great error on your part to have kept the knowledge of his marriage in childhood a secret. I did like, of course, your marrying outside the caste. That neither ... nor you treated the childhood marriage as marriage seems altogether improper. ... seems to be a very good man. However, according to me he has done no service to the lady. You certainly have not. How would you have felt, if you had been in that woman's place? There are numerous cases in Hindu society like. . .'s. If everybody did what he had done, what would be the condition of the girls married to them? . . .'s duty was to live with that girl and be her teacher. You were tempted by the thought of doing social service, and he was infatuated with you. You need not accept this analysis. Both of you believe that you have followed dharma in what you did. That is enough for you. One's dharma is what one believes to be so.

I am not writing separately to.... Treat this as meant for you both.

*Blessings from*  
BAPU

[From Gujarati]

*Ba Bapuni Shili Chhayaman*, pp. 226-7

<sup>1</sup>Omissions as in the source

### 432. LETTER TO SAHEB MOHAMMED

MAHABALESHWAR,  
*April 26, 1945*

BHAI KHW AJA SAHEB,

I have gone through your letter to Pyarelalji. I read your translation bit by bit. I do not get time but of what use is my opinion? It is Dr. Mahmud's<sup>1</sup> opinion that is important. I have only a working knowledge of Urdu. The only thing I can say is that according to me you have done well in doing the translation.

*Yours,*  
M. K. GANDHI

KHWAJA SAHEB MOHAMMED  
RETIRED PRINCIPAL, ISLAMIA COLLEGE  
OUTSIDE DELHI GATE  
LAHORE

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

### 433. LETTER TO DIPTI DAS GUPTA

MAHABALESHWAR,  
*April 26, 1945*

CHI . DIP TI DAS GUPTA,

May you live long and serve the country.

*Blessings from*  
M. K. GANDHI

SHRI DIPTI DAS GUPTA  
C/O SHRI KHAGENDRANATH DAS GUPTA  
JALPAIGURI, BENGAL

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

<sup>1</sup> Syed Mahmud, Education and Development Minister in Bihar, 1937-39

434. LETTER TO SUBHADRA KUMARI CHAUHAN

MAHABALESHWAR,  
April 26, 1945

DEAR SISTER,

Convey my blessings to the newly married couple. May they render great service to the country.

*Blessings from*  
BAPU

SUBHADRA KUMARI CHAUHAN  
569 RIGHT TOWN  
JABALPUR

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

435. LETTER TO HOSHIARI

MAHABALESHWAR,  
April 26, 1945

CHI. HOSHIARI,

I have received your second letter, Written in a neat hand. It is good that you have received a letter from Uncle. Your son<sup>1</sup> may also come with him. In Case he does not, Balvantsinha will certainly bring him. Your pure conduct and diligence will also have an effect [on him].

*Blessings from*  
BAPU

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

<sup>1</sup> Gajaraj

### 436. LETTER TO TOTARAM SANADHYA

MAHABALESHWAR,  
*April 26, 1945*

BHAI TOTARAM,

I was very happy to have your letter. Your *tapascharya* is great. You have done much service. Now it is time for you to take service. Rest yourself and pray. Sincere prayer in itself is service for an invalid person.

I have been having news of you regularly.

You have given the right suggestion about Chi. Hariprasad<sup>1</sup>. It is his duty to visit you. I shall be reaching Sevagram in July. It is no part of Hariprasad's duty to visit me. It is a difficult journey and also pretty expensive. I am writing to him.<sup>2</sup>

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 2534

### 437. LETTER TO HARIPRASAD

MAHABALESHWAR,  
*April 26, 1945*

CHI. HARIPRASAD,

Panditji<sup>3</sup> has given me a vivid description of you. It is better that you go to Sabarmati to meet him. You need not come to Sevagram. It is far off, and the fare is also more. I will spend two months away from Sevagram. That is my plan at the moment.

*Blessings from*  
BAPU

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

<sup>1</sup> Addressee's adopted son

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

<sup>3</sup> Totaram Sanadhya

### 438. LETTER TO AMTUSSALAAM

MAHABALESHWAR,  
*April 26, 1945*

DAUGHTER,

I have your letter. Do not work if you are not paid. Money will not be coming from Maganwadi. It will have to come from P. Babu<sup>1</sup> or Bhagirathji<sup>2</sup>. Do not strive for money. It is all right if it comes of itself. If there is any help available for the oil-press, you will be able to manage it. If not, abandon it. Your duty is to serve. If P. Babu relieves you, isn't there plenty of service to be done in the Ashram?

I shall be spending one month in Mahabaleshwar, the next month in Panchgani and then I shall be in the Ashram.

You must improve your health. Lavanyalata<sup>3</sup> must be well. You have done good sale of khadi.<sup>4</sup>

*Blessings from*  
BAPU

[PS.]

Enclosed is the letter to Hayat's doctor. Read it and write what you want to me or to Hayatullah or to the doctor.

BAPU

From a photostat of the Hindi: G.N. 474

### 439. LETTER TO OM PRAKASH GUPTA

MAHABALESHWAR,  
*April 26, 1945*

CHI. OM PRAKASH,

Unless you scrupulously follow all the Ashram rules, you will gain nothing by merely staying in the Ashram. You will have to get a certificate from the inmates of the Ashram. If you are hot-tempered,

<sup>1</sup> Presumably, Prafulla Chandra Ghosh

<sup>2</sup> Bhagirath Kanodia

<sup>3</sup> Lavanyalata Chanda who was later appointed Agent, Kasturba Gandhi National Memorial Trust, Bengal

<sup>4</sup> The addressee was working at Borkamta in Bengal.

cure yourself of it. The Ashram is the place to overcome temperamental shortcomings. Not everybody can do so. But you must. You have to provide an ideal. If you do not like the Ashram, it would be futile for you to stay there.

*Blessings from*

BAPU

From a copy of the Hindi: C.W. 5896. Courtesy: Munnalal G. Shah

#### 440. LETTER TO BALVANTSINHA

MAHABALESHWAR,

*April 26, 1945*

CHI . BAL VANTS INHA,

There is no reason to feel unhappy over having brought Om Prakash with you. What can one do if such persons get in? You did not bring him deliberately. I have written to him.<sup>1</sup> Let us hope he will understand.

Hoshiari is getting along well.

Dr. Kelkar has written about teaching you English. I have dissuaded him. We can acquire all knowledge through our own language. But if you are particular, I shall not stop you, nor shall I encourage you.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 1959

#### 441. LETTER TO KRISHNACHANDRA

MAHABALESHWAR,

*April 26, 1945*

CHI . KRISHNACHANDRA,

I was sorry to read about Ram Narayan's<sup>2</sup> illness. Keep me informed. Let us hope he will recover.

Balkrishna has lost a lot of weight. Are not dates available in the Ashram? Look in my room. If there are any, give them to him; if not,

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

<sup>2</sup> Ram Narayan Chaudhary's

let Chimanlal write to Rameshwar Das Birla. You will have the dates.

I understand about Om Prakash. Put up with him as long as you can.<sup>1</sup>

Speak again to Ashadevi. You should do what you can easily do. The discharge will stop. It is not anybody's duty to sleep on hot sand. You can use my wooden divan. If you sprinkle some water over the sand, the heat will disappear.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4511. Also C.W. 5897. Courtesy: Krishnachandra

#### 442. LETTER TO GANGI A. HINGORANI

MAHABALESHWAR,

*April 26, 1945*

DAUGHTER GANGI,

Your letter is very good. It was good that Anand<sup>2</sup> wrote a letter. The doctor's treatment should continue. This is the meaning of the letter. Keep writing to me.

*Blessings from*

BAPU

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

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

<sup>2</sup> Addressee's husband

443. LETTER TO ANAND T. HINGORANI

April 26, 1945

CHI . ANA ND,

How can I forget? Do I not have to write for you daily?<sup>1</sup> I do not like your illness. There is danger in treating oneself. Do as I have written to Gangi. Now, when you go to Dr. Raju<sup>2</sup>, take his treatment. Recover now with the doctor's treatment. What about Mahadev<sup>3</sup>.

*Blessings from*

BAPU

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

444. LETTER TO D. RAMASWAMI

MAHABALESHWAR,

April 27, 1945

MY DEAR RAMASWAMI,

Your postcard. I don't think Ch. told me anything special about you.

I am glad you are doing well and spinning regularly on the *takli*.

What is your speed and count? Do you make your own slivers?

BAPU

SHRI D. RAMASWAMI

C/O THE EASTERN DRUG CO.

MASULIPATAM, KISTNA DISTRICT

ANDHRA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Vide "A Thought for the Day", 16-7-1945.

<sup>2</sup> Dr. Krishna Raju

<sup>3</sup> Addressee's son

#### 445. LETTER TO NARANDAS GANDHI

MAHABALESHWAR,  
*April 27, 1945*

CHI . NAR ANDAS ,

I have made the corrections which occurred to me. Observe them. I don't wish to think more. Bombay also is all right. Kaniya's<sup>1</sup> name is in connection with Bombay. It means that he will have to stay in Bombay for those months. I shall not object. Think over it, both of you. He will acquit himself well wherever he is.

*Blessings from*  
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8623. Courtesy: Narandas Gandhi

#### 446. LETTER TO NARANDAS GANDHI

MAHABALESHWAR,  
*April 27, 1945*

CHI . NAR ANDAS ,

I like the scheme<sup>2</sup>. There are two tests in it—of yarn contribution and pice contribution. In both what matters is the number of donors. Yarn is a source of strength, as is evident from the very saying: “Many threads mean strength.” One thread of yarn may snap, but a rope made up of many threads would pull much heavier weight depending on the number of threads...<sup>3</sup> Therefore yarn, from a single individual, however much it may be, is of no consequence. There will be many who will be ready to give more than seventy-six pice... It is good that you have decided not to accept more. Similarly [even less than that]<sup>4</sup> cannot be accepted. Otherwise the account will not be clear. Only a little .... There are millions in this poor country who can offer no more than a pie. There are also likely to be millions who

<sup>1</sup> Kanu Gandhi, addressee's son

<sup>2</sup> For celebrating Gandhiji's 76th birthday. It was that every one should present to Gandhiji at least one hank of yarn and 76 pice.

<sup>3</sup> Omissions as in the source

<sup>4</sup> From *The Hindu*, 15-7-1945

do not have even one pie. Those of them who are eager to contribute may offer 76 pice in the name of one of them as their representative. Similarly a family may contribute 76 pice for each member. Even after saying all this, I would say that my preference is for the yarn.

[From Gujarati]

*Bapuna Patro-9: Shri Narandas Gandhine, Part 2, p. 304*

#### 447. LETTER TO MANIBEHN PATEL

MAHABALESHWAR,

*April 27, 1945*

CHI . MAN I,

I got your letter. Immediately after reading it, I tore it up. It had been kept aside by mistake, but it came to me as soon as it was discovered that it was personal.

But what is there so personal in what you have written? I myself opened it just to respect your wishes and to reassure you and will post this in the same way.

As for fasts, perhaps I must have undertaken more of them than anyone else in the group. In South Africa I used to fast on any pretext. I must have taken only one meal a day for more than a year. But I am of the opinion that moderation in eating is more difficult than fasting. Fasts have a place in our life but the death of a relative is certainly not an occasion for them. Why shouldn't they be undertaken on the occasion of birth? I have done that also but gave that up on further reflection. From this you can judge your fasts.<sup>1</sup> The human body is the temple of God, and should be taken care of as such.

It is not that I do not know of your regular habits. Motilalji<sup>2</sup> gave you first rank in that. But you should be charitable to co-workers. You fail in your duty to your neighbours because you are not so. Moreover you admit your shortcomings. People admit their shortcomings either because they wish to stick to them or wish to cure themselves of them. Don't you wish to get rid of your shortcomings? You should infect others with your regularity and at the same time must preserve yours. You should act as I do and keep your own

<sup>1</sup> *Vide* "Letter to Manibehn Patel", 22-4-1945.

<sup>2</sup> Motilal Nehru

surroundings clean. Didn't you learn this much even after being so many times in jail? What have you learnt from Mahadev<sup>1</sup>? Did you observe his generosity?

This should be more than enough for you. If all your questions have been answered, come over here. But do not come simply to please me. Come only if you feel that it is your dharma to do so, and with a charitable heart or with the aim of making it generous. If you are resentful, what will you gain by coming here? Let us magnify the molehills of our faults into mountains and see the mountains of others' faults as molehills. Only then can we live in harmony.

If you decide not to keep back anything from others, make a copy of this letter and send it to me. It is worth pondering over by many.

*Blessings from*

BAPU

CHI. MANIBEHN VALLABHBHAI PATEL

C/O DR. KANUGA

AHMEDABAD, B. B. C. I. RLY.

[From Gujarati]

*Bapuna Patro-4: Manibehn Patelne, pp. 133-4*

#### 448. LETTER TO SUSHILA GANDHI

MAHABALESHWAR,

*April 27, 1945*

CHI. SUS HILA,

I have your postcard. You will only have bitter experiences here. The reason is that the country is poor. Ba was a lifelong companion and so, of course, I feel her absence. Then again she had merged her life in mine.

I had a letter from Manilal<sup>2</sup>. He will be going to Ahmedabad tomorrow. He will think of coming here after he gets back. I believe you and the children will accompany him. Mother will have recovered. Kishorelal wrote to me she had fever. Chi. Gomati<sup>5</sup> too will

<sup>1</sup> Mahadev Desai

<sup>2</sup> Addressee's husband, Manilal Gandhi

have recovered. I am well. Today it is pretty cold. Tell Sita<sup>1</sup> not to stop writing to me.

*Blessings from*

BAPU

SUSHILA GANDHI  
NANABHAI'S BUNGALOW  
AKOLA, BERAR

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

*449. LETTER TO MOHANLAL BHATT*

MAHABALESHWAR,

*April 27, 1945*

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

Your letter is good. It is candid. This is my opinion. Those who have not taken up Hindustani, or do not know it, learn only half the *rashtrabhasha*. That is why I am partial to Hindustani. When we speak of the national language we do include those whose script is Urdu. This definition, which I had given at the Sammelan<sup>3</sup>, has been accepted. Hindi is a language which Hindus and Muslims speak and is written in the Nagari or Urdu script. If that is so, you and I have to know both the scripts and be familiar with the vocabulary of both. That being the case, you have to revive the Urdu script and always keep in touch with it. Besides, in order to remove the feeling of hostility you should join the Hindustani Prachar Sabha. If everyone does so, the hostility will be removed.

I do not yet fully see eye to eye with Tandonji<sup>4</sup>. However, we keep exchanging views. Indu<sup>5</sup> must have grown up beyond recognition.

*Blessings to you all from*

BAPU

MOHANLAL BHATT  
25 NUTAN SOCIETY  
ELLISBRIDGE, AHMEDABAD

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

<sup>1</sup> Addressee's daughter

<sup>2</sup> Secretary, Hindi Prachar Samiti, Wardha; ex-Manager, Navajivan Press

<sup>3</sup> Hindi Sahitya Sammelan, Indore, in 1935, *vide* "Two Good Resolutions", 4-5-1935.

<sup>4</sup> Purushottamdas Tandon, proponent of Hindi language and literature; Chairman, U. P. Legislative Assembly, 1937-46; President, Indian National Congress, 1950-51

<sup>5</sup> Addressee's daughter

450. LETTER TO KANTILAL

MAHABALESHWAR,  
April 27, 1945

CHI . KAN TI,

I have your letter. I remember you had come to see me in Bombay. It is true that I was very busy. This is the only message: Everyone in South Africa should live In harmony and bring credit to India. Everyone should be dedicated to service.

Manilal and Sushila have not come so far. They may come.  
Convey my blessings to all.

*Blessings from*  
BAPU

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

451. LETTER TO AMRITA LAL CHATTERJEE

MAHABALESHWAR,  
April 27, 1945

BHA I AMR ITA LAL ,

I have your letter. After the Borivli work is over, Chi. Abha<sup>1</sup> will go to Rajkot with Kanubhai<sup>2</sup>. The girls should not have lost weight. If it is necessary I shall send for Veena<sup>3</sup>. Give up worrying on account of the two girls. Do take Sailen<sup>4</sup> to Calcutta if he keeps well there. I feel that Sailen has been guilty of some lapse. He was completely cured with Sushilabehn's treatment. Anyway do what you feel is proper.

Send the paper with Shantikumar if you got my letter from Bengal.<sup>5</sup> I see no need for your coming.

*Blessings from*  
BAPU

From a photostat of the Hindi: C.W. 10402. Courtesy: Amrita Lal Chatterjee. Also Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Addressee's daughter and her husband Kanu Gandhi

<sup>2</sup> *ibid*

<sup>3</sup> Addressee's elder daughter who along with Abha Gandhi was undergoing training at B rivli training camp

<sup>4</sup> Addressee's son

<sup>5</sup> The reference is to a report the addressee was expecting about the military p rsonnels who forced young girls to lead immoral lives; *vide* "Amrita Lal Chatterjee", 29-3-1945.

452. LETTER TO G. RAMACHANDRA RAO

MAHABALESHWAR,  
*April 27, 1945*

BHA I RAM ACHAN DRA RAO ,

Altogether I have received three letters from you all. If all of you have benefited from your stay in Sevagram, the credit goes to you all, even though only those who have the will have benefited. I have known people who have gained nothing. Keep writing to me.

*Blessings to you all from*  
BAPU

PROF. G. RAMACHANDRA RAO  
ATHEISTIC CENTRE  
MUMUNUR P. O.  
KISTNA DISTRICT  
MADRAS PRESIDENCY

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

453. LETTER TO RAMBHAU BHOGE

MAHABALESHWAR,  
*April 27, 1945*

BHA I RAM BHAU,

I have your letter. Never mind whatever punishment has been given to you. I trust that your wife and child will be looked after. Keep well.

*Blessings from*  
BAPU

DR. RAMBHAU BHOGE  
DISTRICT PRISON  
DHULIA, KHANDESH

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

#### 454. MESSAGE TO PEOPLE OF CEYLON<sup>1</sup>

MAHABALESHWAR,  
*April 27, 1945*

Gandhiji said that India and Lanka were one, the latter being a pendant of a long chain which was India.

He said that he had felt that people in Lanka sought to be separated from India, although the culture and problems of both were similar. He was glad, however, to learn that there were people in Lanka who realized this unity. Such people, he added, needed no message from him. They have only to understand the message of the charkha, khadi and the constructive programme, including village uplift and fostering of a national language. He referred to his tour of Ceylon 15 years ago<sup>2</sup> and his embarrassment then to notice European and alien habits and customs of the people there, and wished that the Ceylonese had known more about India and the message of the charkha.

*The Bombay Chronicle, 28-4-1945*

#### 455. LETTER TO DESAIBHAI PATEL

MAHABALESHWAR,  
*April 28, 1945*

BHAIDES AIBHAI,

May the marriage of Chi. Sumanbehn and Chi. Satyakam be fruitful. May both of them become true servants.

*Blessings from*  
BAPU

ACHARYA DESAIBHAI  
VITHAL KANYA VIDYALAYA  
NADIAD

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

<sup>1</sup> The message was given to N. A. F. Meemanage, a former President of the Ceylonese Union in Mysore.

<sup>2</sup> In November 1927.

456. LETTER TO DAHYABHAI V. PATEL

MAHABALESHWAR,  
April 28, 1945

CHI . DAH YABHAI,

I have your letter. Father<sup>1</sup> will continue<sup>2</sup> to be like this. If what he says is literally true, we should not worry about him.

I am persuading Mani<sup>3</sup> to come here.

My health is good. The weather here is refreshing.

*Blessings from*  
BAPU

SHRI DAHYABHAI VALLABHBHAI PATEL  
68 MARINE DRIVE  
BOMBAY

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

457. LETTER TO INDU N. PAREKH

MAHABALESHWAR,  
April 28, 1945

CHI . INDU,

I was glad to have your letter. Chi. Kanti had given me the news. Now stick on and be successful. What machinery are you using? Do you only cure the hides? Do you use only the hides of dead animals or whatever you can get? Do you make anything from the leather?

*Blessings from*  
BAPU

INDU PAREKH  
DEENABANDHU ENGINEERING  
ITOLA

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

<sup>1</sup> Vallabhbhai Patel and his daughter Manibehn Patel

<sup>2</sup> Addressee's brothe

<sup>3</sup> *ibid*

458. LETTER TO V. P. LIMAYE

MAHABALESHWAR,  
*April 28, 1945*

BHA I LIM AYE,

I have your letter. My blessings are certainly with you in your work of Nayee Talim. The success of this venture is full of significance.

*Blessings from*  
BAPU

PROF. V. P. LIMAYE  
PIPANE  
SASWAD P. O.  
POONA DISTRICT

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

459. LETTER TO I. H. SONAVANE

MAHABALESHWAR,  
*April 28, 1945*

BHA I SON AVANE,

What you have written to me is correct. Give up the job if you are not satisfied with the work and if the salary is inadequate, and start some business. Seek Mathuradasji's<sup>1</sup> advice before giving up the job.

Let me know the development.

*Blessings from*  
BAPU

SHRI I. B. SONAVANE  
ROOM No. 78, SECOND FLOOR  
197-A LADY HARDINGE ROAD  
BOMBAY 28

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

<sup>1</sup> Mathuradas Trijumji's

*460. LETTER TO BHAGALPUR DISTRICT  
CONGRESS COMMITTEE*

*April 28, 1945*

BROTHERS,

I have your letter. I feel that you should let the strike continue. If the prisoners are dying, let them die. How can we know the internal conditions? If we do not learn how to live, we must learn how to die. Or we must learn both. If it was within my power, I would have found out what all this was about.

*Blessings from  
BAPU*

SECRETARY  
DISTRICT CONGRESS CONSTRUCTIVE DEPARTMENT  
ADARSH BHOJANALAYA, SUJAGANJ  
BHAGALPUR, BIHAR

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

*461. LETTER TO OM PARKASH GUPTA*

*April 28, 1945*

CHI . OM PRA KASH,

I have gone through your letter and also the accompanying one. It is about the books. It seems to me all right. I have written quite a lot about how you should live in the Ashram.<sup>1</sup> Be friendly with all.

It is good that Kanu has arrived.

*Blessings from  
BAPU*

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

<sup>1</sup> *Vide* "Letter to Omprakash Gupta", 26-4-1945.

462. LETTER TO GOVIND DAS

April 28, 1945

BHAI GOVIND DAS,

I have your letter. You must get rid of the fits of giddiness. Think over naturecure treatment. There is someone in Allahabad. Otherwise there are doctors.

*Blessings from*

BAPU

SHETH GOVIND DAS  
JABALPUR

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

463. LETTER TO LAKSHMIDEVI

April 28, 1945

CHI . LAK SHMIDEVI,

I had kept your letter to think over. I am of the opinion that in this connection what Vichitrabhai and Dhirenabhai say should be done. Look after your health.

*Blessings from*

BAPU

LAKSHMIDEVI OF HARDOI  
KASTURBA NIDHI CAMP  
BORIVLI

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

464. LETTER TO KRISHNACHANDRA

MAHABALESHWAR,

April 28, 1945

CHI . KRISHNACHANDRA

I have read all your letters. I have written enough and so will write no more. MY work too has increased.

*Blessings from*

BAPU

[PS.]

You are right about the visitors. It will of course be a good thing if somehow or other the Ashram becomes a real Ashram and everybody follows the rules.

BAPU

From a photostat of the Hindi: G.N. 4512

465. *LETTER TO TAN YUN-SHAN*<sup>1</sup>

MAHABALESHWAR,  
*April 29, 1945*

DERA FRIEND,

I long for the real friendship between China and India based not on economics or politics but on irresistible attraction. Then will follow real brotherhood of man.

This is the message in answer to yours of 5th inst.

You must learn Hindustani. You have been long enough in India. May I write to you henceforth in Hindustani, since I can't write in Chinese ?

*Yours sincerely,*  
M. K. GANDHI

PROF. TAN YUN-SHAN  
SANTINIKETAN

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

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

466. LETTER TO CHIMANLAL N. SHAH

April 29, 1945

CHI . CHIMANLAL,

If Chi. Ramdas<sup>1</sup> wishes to go to Mysore for a few months, let him go. I have already dictated a letter regarding a storeroom for jaggery. It should belong to the Ashram. I assume that you will incur the expenditure only if Parnerkar<sup>2</sup> desires. You may also put up in the Ashram the building you speak of.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 10627

467. LETTER TO MRIDULA SARABHAI

MAHABALESHWAR,

April 29, 1945

CHI . MRIDU,

I have already said it and I say it again that your continuously getting fever and taking medicines is not good. That way you can't render service.

I am enclosing Raihanabehn's letter. I am sending it to you after obtaining her permission.<sup>3</sup> I understand that the situation has changed after the letter was written. Nevertheless the letter deserves to be read and pondered over by you. Write to Raihana if you feel like it and have the time. Do write to me whatever you want. Do not be in a hurry.

There is talk of shifting the whole office to Wardha. Bapa wants it. So do Shantikumar and Shyamlal and from what I understand, Ghanshyamdas<sup>4</sup> too. As for me, I was of that opinion from the very beginning. Now you must let me know your view. I could not help noticing that the scheme shown to me would not create the village atmosphere. The task is both difficult and easy. It is easy if we can

<sup>1</sup> Son of H. C. Dasappa

<sup>2</sup> Yashwant Mahadev Parnerkar

<sup>3</sup> *Vide* "Letter to Raihana Tyabji", 25-4-1945.

<sup>4</sup> G. D. Birla

understand it and lay the foundation accordingly; otherwise it is difficult and will become more so. In a large measure it depends on you. I do not wish to take any work from you without your first understanding the thing. That will be making wrong use of your services. Let me know your views when you have time.

*Blessings from*

BAPU

MRIDULABEHN SARABHAI

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

#### 468. LETTER TO CHHOTUBHAI SUTHAR

MAHABALESHWAR,

*April 29, 1945*

BHAI CHHOTUBHAI,

I have your letter and the map. I am going through your note. It will help me [in understanding your viewpoint]. You have to write something original. In Marathi, there is a very good book by Jerajar. I have heard that there is one in Bengali too. In the United Provinces, a gentleman is doing very good work. It appears from *The Hindu* that there is something of the kind in the South also. Now we have to see what you will do. You need not reply.

*Blessings from*

BAPU

SHRI CHHOTUBHAI SUTHAR

TARAK MANDAL, ANAND

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

#### 469. LETTER TO DAULATRAI DAVE

MAHABALESHWAR,

*April 29, 1945*

BHAI DAULATRAI,

Who are my attendants? Without knowing my plight you get angry with those who look after me. It is because of them that I am able to do some work. If you want to be angry, let it be with me because I am not able to cope with the work and am not able to satisfy

everyone. I have done whatever I could for you but there is no limit to your needs that I could never meet them. That is no doubt my fault; but I am helpless.

*Blessings from  
BAPU*

SHRI DAULATRAI DAVE  
MADHUKUNJ, CHITTARANJAN ROAD  
EAST VILE PARLE

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

#### *470. LETTER TO PURUSHOTTAM GANDHI*

MAHABALESHWAR,  
*April 29, 1945*

CHI. PURUSHOTTAM,

I have gone through your letter. I agree with everything you say but I have already given my blessings to Omkarnath<sup>1</sup>. He introduced himself as a pupil of Vishnu Digambar<sup>2</sup>. He got the blessings of Malaviyaji<sup>3</sup> and Radhakrishnanji<sup>4</sup>. He made the changes I suggested. He did not even mention his differences with you. He also told me that he had met you and took from me a letter of blessings. His is an all-inclusive Vidyapith and so is yours. How can this be possible? Think over this, leaving aside my blessings. How can you involve yourself in this quarrel?

Why should your institution be called Vishnu Digambar University of Music? What is wrong with Vishnu Digambar Sangeet Vidyapith? Do you find the English name more attractive? I had raised this point with Omkarnath also. I suggested to him to use Hindustani for all their work. He agreed. I do not know what has happened now.

For the birthday: Make great progress.

I had replied to the original letter of Narandas on that same day.<sup>5</sup> So there is nothing to write this time.

PURUSHOTTAM NARANDAS GANDHI

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

<sup>1</sup> Omkarnath Thakur.

<sup>2</sup> Vishnu Digambar Paluskar

<sup>3</sup> Madan Mohan Malaviya

<sup>4</sup> S. Radhakrishnan

<sup>5</sup> *Vide* "Letter to Narandas Gandhi", 27-4-1945.

#### 471. LETTER TO GAJANAN NAIK

MAHABALESHWAR,  
April 29, 1945

My views on palm *gur* are firm. People should have permission to make palm *gur* or toddy wherever there are palm trees. Our requirement can be met with this *gur* and sugarcane *gur*. I am of the opinion that palm *gur* is better than sugar cane *gur*.<sup>1</sup>

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

This is for you. I did forget about palm *gur*. I had to write in a hurry. That was the last day. You could have added that and wired me. I had written "etc.". That includes *gur*. *Gur* has lost nothing. When was it bitter?

Blessings from  
BAPU

SHRI GAJANAN  
MAGANVADI  
WARDHA

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

#### 472. LETTER TO AMRITLAL T. NANAVATI

MAHABALESHWAR,  
April 29, 1945

CHI. AMRITLAL,

I have your letter. Pyarelal is going through the original letter. Even if Tandonji sends a reply, it is not going to come very soon. We must go on doing our work. What has to be will be. I have sent you a copy of Dr. Tarachand's letter. I am awaiting your reply.

Take Chi. Ramdas with you. How can I keep Yashodharabehn<sup>3</sup> or Ramdas against their will? On my part I have looked after him as one does after a flower. I am firmly of the opinion that if he makes

<sup>1</sup> What follows is in Gujarati.

<sup>2</sup> Of the Gur Department, A. I. V. I. A.

<sup>3</sup> Yashodhara Dasappa

anything of himself, he will be able to do so only in the Ashram. But if he does not like to stay there, it will not be possible to train him. If he returns, he should do so of his own free will and not because of any coercion. You should get well and come.

*Blessings from*

BAPU

SHRI AMRITLAL T. NANAVATI  
GUJARAT VIDYAPITH  
AHMEDABAD

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

### *473. LETTER TO PRABHAKAR*

MAHABALESHWAR,  
*April 29, 1945*

CHI . PRA BHAKA R,

If Chi. Ramdas wants to accompany Yashodhara Devi and Nanavati to Mysore, let him. We shall take care of him when he returns. How are you getting on with doing your own massage.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 9026. Also C.W. 9150. Courtesy: Prabhakar

### *474. LETTER TO YASHODHARA DASAPPA*

MAHABALESHWAR,  
*April 29, 1945*

CHI . YAS HODHA RA,

Chi. Nanavati has written to me about Chi. Ramdas. Since Ramdas wants to go to Mysore and since he is not keeping well, let him go with you and if he feels well, he can come back later. I am writing to Sevagram. Hope you are calm.

*Blessings from*

BAPU

SHRI YASHODHARA DASAPPA  
C/O SHRI N. S. GULABI  
SUNNYSIDE, GYMKHANA ROAD  
MATUNGA, BOMBAY

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

#### 475. LETTER TO KAMALNAYAN BAJAJ

MAHABALESHWAR,  
April 29, 1945

CHI . KAM ALNAY AN<sup>1</sup>,

I have your letter. I remember Mother<sup>2</sup> had given me Varma's letter. Now I can't find it. Perhaps I left it behind in Sevagram. Do you remember what it was about?

Come whenever you and Satyanarayan want to. I am getting along well. The treatment has not begun yet.

*Blessings from*  
BAPU

SHRI KAMALNAYAN BAJAJ  
51 MAHATMA GANDHI ROAD  
FORT, BOMBAY

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

#### 476. LETTER TO M. S. KELKAR

MAHABALESHWAR,  
April 29, 1945

DR. ICE,

I have your letter. One can stay for a month in the Birla Dharmashala. I can't say anything about Wardha. In Sevagram a hut can be built. I will be more than happy, if Hari-ichchha<sup>3</sup> is cured. Arrangements for ice can be made. The leper has to be kept somewhere in the village. It is difficult to keep him in the Ashram. My advice is that in this connection you should do whatever Manoharji<sup>4</sup> says. He has devoted his whole life to this work and therefore we must have his permission.

*Blessings from*  
BAPU

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

<sup>1</sup> Son of Jammalal Bajaj

<sup>2</sup> Janakidevi Bajaj

<sup>3</sup> Hari-ichchha Kamdar

<sup>4</sup> Manohar Divan, who founded the Maharogi Seva Mandal for the service of lepers at Dttapur in 1936, while doing village work with Gram Seva Mandal under Vinoba Bhve's scheme of rural reconstruction

## 477. LETTER TO SHANTA

MAHABALESHWAR,  
*April 29, 1945*

CHI . SHANTA,

I have your letter.

I have written to Chimanlalbhai about the store for Jaggery. I want your path to be clear. The thing is that it will be cleared by your own work. Isn't that true adult education? The work can be accomplished by calmness and introspection. Keep on asking yourself: 'Why can't I get this work done?' You will get the reply. I am not with you all. It hurts me, and does not hurt me. In a way it is good that I am away from you. See what you can do about the grain bank. What I could suggest would not be from experience. So from your own experience try to find a way out. I have shown you the royal road; never leave it. Give education to people, not money. There is no harm if educating people takes some time. Once the work is started, it will go on.

I am returning Chimanlalbhai's letter.

*Blessings from*  
BAPU

SHRI SHANTABEHN  
HINDUSTANI TALIMI SANGH  
SEVAGRAM, *via* WARDHA

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

## 478. LETTER TO SATIS CHANDRA DAS GUPTA

MAHABALESHWAR,  
*April 29, 1945*

CHI . SATIS BABU<sup>1</sup>,

I have your letter. My blessings you already have. Is not everything you do done for me? Your compilation<sup>2</sup> about the cow and

<sup>1</sup> Founder-President of Bengal Khadi Pratishtan

<sup>2</sup> *Cow in India* to which Gandhiji wrote the Foreword on May 20, 1945.

your original writing show the same thing. Now that you are coming here in a few days, we shall talk about the medicines then.

*Blessings to you all from*

BAPU

From a photostat of the Hindi: G.N. 1942

#### 479. LETTER TO ANAND T. HINGORANI

MAHABALESHWAR,

*April 29, 1945*

CHI . ANA ND,

I have your letter. You will have received mine. Now I shall not so much as mention Bhimavaram. You got fever, the doctor came; now there is nothing to say. Do as the doctor advises and get well. I am in correspondence with Jivanji<sup>1</sup>. I am not free [to do what I like]. Whatever is done will be done with deliberation.

*Blessings from*

BAPU

SHRI ANAND HINGORANI

UPPER SIND COLONY

KARACHI

SIND

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

#### 480. MESSAGE FOR "JAWAHAR JAIN JYOTI"<sup>2</sup>

MAHABALESHWAR,

*April 30, 1945*

The Jain sadhus in the country should understand *yuga dharma*, that is, the religion of the age, and their duty towards it; otherwise their preachings and teachings would be useless.

*The Bombay Chronicle*, 1-5-1945

<sup>1</sup> Jivanji D. Desai of Navajivan Press. It was about publishing *Thought for the Day*; vide also "Letter to Anand T. Hingorani", 26-4-1945.

<sup>2</sup> The report said that the message was given to Bachharaj Doshi of Panchgani for the book on the "Life and Teachings of the Late Acharya Jawaharlalji". The Jain sadhu followed Gandhiji's teachings.

481. TESTIMONIAL TO JAISHANKAR P. TRIVEDI

MAHABALESHWAR,

April 30, 1945

I can claim to have known Prof. Jaishankar Trivedi personally for a good many years. During all these years, I knew him to be ever ready to help people without any thought of gaining name or fame. He was a silent worker and his home had become a dharmashala.

M. K. GANDHI

From a photostat of the Gujarati: G.N. 47

482. TELEGRAM TO SAROJINI NAIDU

MAHABALESHWAR,

April 30, 1945

SAROJINI DEVI NAIDU

HYDERABAD DECCAN

TELEGRAM WORTHY OF YOU. DEATH<sup>1</sup> IS DELIVERANCE.  
LOVE.

SPINNER<sup>2</sup>

From the original: Pyarelal Papers. Courtesy: Pyarelal

483. LETTER TO MUHAMMAD AHMAD SAID KHAN

*Personal*

MAHABALESHWAR,

April 30, 1945

DEAR NAWAB SAHEB<sup>3</sup>,

I cannot do better than send the accompanying<sup>4</sup> to you. If the facts are correctly set forth, they are terrible.

*Yours sincerely,*

M. K. GANDHI

THE NAWAB SAHEB OF CHHATARI

HYDERABAD DECCAN

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The reference is to the death of the addressee's younger son Ranadheera.

<sup>2</sup> The addressee had given to Gandhiji the epithet 'Spinner of Destiny'.

<sup>3</sup> President, Executive Council of the Nizam of Hyderabad

<sup>4</sup> A cutting under the caption "Police High-handedness at Gulbarga" from *Bharat Jyoti*, 29-4-1945

484. LETTER TO AMIYA NATH BOSE

MAHABALESHWAR,

April 30, 1945

DEAR AMIYO,

Have you worked out the problem of electricity for every home? What is the cost? My remark quoted by you is a poser for the time being. It will cease to be one, if it is a possibility. It has not penetrated every home in the villages even of Mysore. Since you believe in it, I want you to work it out and demonstrate the physical and economic possibility of electrifying every home of the seven hundred thousand villages of India.

It is a torture to suffer from fever for years. Has the medical profession declared bankruptcy?

Love to all.

BAPU

SHRI AMIYA NATH BOSE

1 WOODBURN PARK

CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

485. LETTER TO G. V. NARAYANA MURTI

April 30, 1945

Your information is incomplete. How did you get the piles? Do you eat hot foods such as chillies and do the piles bleed? Meanwhile drink plenty of boiled water, take orange-juice and juice of raw vegetable such as carrots, *palak* and snake-gourd. You can drink not more than three pounds of milk and take three ounces of fresh coconut well chewed. Drink the water of the coconut. If the piles bleed, take rest, omit one meal and apply oil to the affected part.

From the original: Pyarelal Papers. Courtesy: Pyarelal

#### 486. LETTER TO GULZARILAL NANDA

MAHABALESHWAR,  
*April 30, 1945*

CHI . GUL ZARIL AL<sup>1</sup>,

Read the enclosed and return it to me. If what it contains is all right, I intend to write in Gujarati. It will be proper if I write only for your journal. If there are any factual mistakes, point them out in such a way that I can explain them to Ambalalbai<sup>2</sup>.

I hope you are well.

There is no news from Dr. Chugh. I shall have to start on a drug (allopathic) tomorrow. Dr. Chugh can also treat us, if he wants to.<sup>3</sup>

*Blessings from*  
BAPU

SHRI GULZARILAL NANDA  
MAJOR MAHAJAN  
MIRZAPUR ROAD  
AHMEDABAD

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

#### 487. LETTER TO CHIMANLAL N. SHAH

MAHABALESHWAR,  
*April 30, 1945*

CHI . CHIMANLA L,

I have sent a wire to the Santiniketan friend asking him not to go there while I am away.<sup>4</sup> It is certainly a sorry state of affairs that when I am there we cannot welcome people for fear of overcrowding and, in my absence, because of internal quarrels. Doesn't this indicate

<sup>1</sup> Ahmedabad labour leader who helped to organize the labour movement on Gandhian lines; acted as Prime Minister after Jawaharlal Nehru's death in May 1964 and also after Lalbahadur Shastri's death in January 1966

<sup>2</sup> Ambalal Sarabhai, an industrialist of Ahmedabad; *vide* also pp. "Letter to Gulzarilal Nanda", 12-5-1945.

<sup>3</sup> *Vide* also "Letter to Chugh", 9-5-1945.

<sup>4</sup> The telegram, however, appears to have been sent on the following day; *vide* "Telegram to Basudeo Narain", 1-5-1945.

what I had initially suggested, viz., that we should close the Ashram and everyone should settle down in different departments. This is worth seriously thinking over. Those who stay separately may continue to do so and go on doing their work, and I would pass the rest of my life touring. This seems to me to be the best thing to do. Do not discuss this with too many people. First you yourself should think, and do what seems best to you. You need not even show this letter to anybody. You are the Chairman. You should, therefore, think independently for yourself.

From a photostat of the Gujarati: G. N. 10628

#### 488. LETTER TO MUNNALAL G. SHAH

MAHABALESHWAR,

*April 30, 1945*

CHI . MUN NALAL ,

Chairman means Chimanlal. Inability to come to a decision immediately is no shortcoming, if he is otherwise able to come to a correct decision and express his view in time. Chimanlal is the Chairman because he is the most qualified of all. But the inmates of the Ashram have a right to appoint another person as Chairman. Decide first on who are Ashram inmates.

If you think it beyond your capacity, the question of majority vote, or for that matter even of one vote, does not arise. If all the inmates regard themselves as incapable of running the kitchen, the joint kitchen should be closed. In that case everybody will have to run his own kitchen. I do believe, of course, that the Ashram cannot be run in that way. It would then be something different.

I had accepted the suggestion that you should be requested to leave. Now I withdraw it fully. Remain where you are and prosper.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8455. Also C.W. 5576. Courtesy: Munnalal G. Shah

489. LETTER TO T. N. SHARMA

MAHABALESHWAR,  
April 30, 1945

BHA I SHA RMA,

I have your letter. I do not like it. The circumstances keep changing. If Chakrayya wants to do nature-cure work, why does he insist on that particular place? Why not Bhimavaram? Anand Niketan should be given up. I do not like to spend money on the building. The money should be returned.

*Blessings from*  
BAPU

SHRI T. N. SHARMA  
C/O CHEMICALS LTD.  
NIDADAVOLU

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

490. LETTER TO GHANSHYAMSINH GUPTA

MAHABALESHWAR,  
April 30, 1945

BHA I GHA NSHYA MSINH ,

I have your letter. It is sad as well as surprising. I have done what I could.

*Blessings from*  
BAPU

GHANSHYAMSINH GUPTA  
DRUG

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

491. LETTER TO LAKSHMI GANDHI

MAHABALESHWAR,  
April 30, 1945

CHI . LAK SHMI,

You must have received my telegram.<sup>1</sup> You and the child will be well. It is quite some time now. Will Rajaji and Devdas<sup>2</sup> be coming together or will Rajaji come a little earlier? Is Papa<sup>3</sup> also there?

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 2000

492. LETTER TO SAROJINI

April 30, 1945

CHI . SAR OJINI BEHN,

I keep receiving many complaints against you. You do not even pay for your expenses to the Secretary. Pay for your expenses and leave the Ashram. You are not likely to benefit from staying in the Ashram.

*Blessings from*  
BAPU

From a photostat of the Hindi: C.W. 5870

<sup>1</sup> *Vide* "Telegram to C. Rajagopalachari", 23-4-1945.

<sup>2</sup> Addressee's husband

<sup>3</sup> Addressee's elder sister, Namagiri

#### 493. LETTER TO SAILENDRANATH CHATTERJEE

MAHABALESHWAR,  
[April-May 1945]<sup>1</sup>

CHI. SAILEN,

It pains me to know that your health has deteriorated. I suggest that you go and stay at the Ashram to improve your health and afterwards engage yourself in work. Take Manubhai's<sup>2</sup> treatment. You should not have any difficulty in getting sick leave.

From a photostat of the Hindi: C. W. 10335. Courtesy: Amrit Lal Chatterjee

#### 494. FOREWORD TO "RASHTRABHASHA VISHE VICHAR"

Bhai Jivanji has brought out at the right moment a collection of my writings and speeches on the subject of our national language. I have not found it possible to go through all the writings collected here but I have read the first twenty pages. I made the first speech<sup>3</sup> on this subject in 1917. And I hold the same views today as those expressed in the speech or thereafter from time to time. The only difference is that they are now stronger, clearer and more definite than before. Hindi and Urdu have always been inseparable to me. I have also quite freely used the word Hindustani. I am saying the same thing today that I did in the Hindi Sahitya Sammelan session at Indore in 1918. Hindustani is not Urdu but a happy amalgam of Hindi and Urdu which people in Northern India may easily understand and which may be written either in the Nagari or Urdu script. That alone is the perfect national language; all others are imperfect. For the present those who desire to learn the national language fully and not partially must learn both the scripts and know both the forms. It is a duty demanded of us by our love for the nation. Those who learn it will gain, those who do not will lose.

MAHABALESHWAR, May 1, 1945

[From Gujarati]

*Rashtrabhasha Vishe Vichar*. Also Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Gandhiji was at Mahabaleshwar from April 21 to May 31, 1945.

<sup>2</sup> Dr. Manshankar J. Trivedi

<sup>3</sup> At Broach; "Speech at Second Gujarat Educational Conference", 20-10-1917.

495. LETTER TO JIVANJI D. DESAI

May 1, 1945

CHI . JIV ANJI,

I received the collection only today and this very day I am writing the "Foreword"<sup>1</sup> at the back of this. This should suffice.

*Blessings from*

BAPU

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

496. TELEGRAM TO BASUDEO NARAIN

MAHABALESHWAR,

May 1, 1945

BASUDEO NARAIN

COLLEGE

SANTINIKETAN

ABSENT TILL END JUNE. USELESS YOUR GOING SEVAGRAM  
DURING [MY] ABSENCE.<sup>2</sup>

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

497. LETTER TO L. N. GOPALASWAMI

MAHABALESHWAR,

May 1, 1945

DEA R GOP ALASW AMI<sup>3</sup>,

You have been so good and so wise that I am tempted to write to you regarding your letter to Bapa of 24th ultimo. If you cannot endorse what I write below, you may carry out your proposal set forth in the above letter.

Why should you feel so poor about the Harijan fund there? You

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

<sup>2</sup> *Vide* also "Letter to Chimanlal N. Shah", 30-4-1945.

<sup>3</sup> Secretary, Tamil Nadu Harijan Sevak Sangh

are able, your work is sound and your Harijan treasury should always be adequate. A labourer is worthy of his hire. You are that labourer. So far as I am concerned, I would like you to draw the whole amount from the Kasturba Fund. But the objection is to the male secretary being anything but honorary so long as a woman is available as in the Tamil Nadu case. I would like you to be an example to the others in having the whole of your Kasturba staff consisting of paid women workers and males being honorary and guiding hands to the necessary extent only. Men's merit will consist in being displaced by equally efficient women workers, if not better. God has given us a great chance when we are about to have a footing in the villages on a wide scale. Therefore do what you can, I ask no more.

*Yours,*

BAPU

SHRI GOPALASWAMI  
KASTURBA TRUST  
S. I. S. BUILDINGS, ROYAPETTAH  
MADRAS

From a photostat: C.W. 10548. Courtesy: Government of Tamil Nadu. Also from a copy: Pyarelal Papers. Courtesy: Pyarelal

#### 498. *LETTER TO GOPAL GURUBAXANI*

MAHABALESHWAR,

*May 1, 1945*

DEAR GOPAL GURUBAXANI,

Your letter makes strange reading. I do not suppose you or your father has ever met me. Are you in any way related to Gope Gurubaxani<sup>1</sup> who with his wife was the other day in the Ashram and is now in Sind? In any case, both of you have my blessings for a happy

<sup>1</sup> In *Reminiscences of Gandhi*, p. 109, Gope Gurubaxani explains that he and his wife Vimala Rani came to Sevagram on February 8, 1945, after he had relinquished his post of "Honorary War Propaganda Officer attached to the National War Front at Simla" as he was "disgusted with that work, having seen how our own people were made to suffer". Gandhiji received him, saying: "I know that a change of ideas could take place in your case, as it did in mine, for I too helped the Government in the first World War."

life of service to the country in the place of a life given to pleasure and self-gratification. I have your cheque of Rs. 200 for any public service of my choice.

*Yours,*  
BAPU

[C/O] PRINCIPAL N. D. GURUBAXANI  
DHARAMDAS BHOJ RAJ LANE  
SANTINIKETAN  
JACOB ROAD  
HYDERABAD (SIND)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

#### *499. LETTER TO BARBARA*

MAHABALESHWAR,  
*May 1, 1945*

MY DEAR BARBARA,

I like your cheery letter. I hope you will be better still by the change and return hale and hearty.

You know Hindustani. Try to write to me and to those who understand it in Hindustani.

Yes, the climate here seems to suit me.

Love.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

#### *500. LETTER TO KANAM GANDHI*

MAHABALESHWAR,  
*May 1, 1945*

CHI . KAN AM<sup>1</sup>,

I was happy to read your letter. I had already got the news of your arrival. Secure the same marks there also as you did in your examination at Nagpur. In Sevagram, marks are given for goodness—

<sup>1</sup> Ramdas Gandhi's son

isn't that so? One must get mixed in society as sugar does with milk.

You seem to have done very well in the examination. One day you will come first. Do you know that Valjibhai's Nanu<sup>1</sup> stood first out of thousands of students? He is as good as he is intelligent. Your handwriting cannot be said to be good.

*Blessings from*  
BAPU

From a copy of the Gujarati: C.W. 5874

### 501. LETTER TO SHRIMAN NARAYAN

MAHABALESHWAR,  
*May 1, 1945*

CHI . SHRIMAN NAR AYAN,

The March issue of Humayun Kabir's *India* carries a review of your book<sup>2</sup> by Sikander Chaudhary. Read it.

I hope Madalasa<sup>3</sup> is well.

The pen moved in Gujarati and I let it.

*Blessings from*  
BAPU

[From Gujarati]

*Panchven Putrako Bapuke Ashirvad*, p. 305

### 502. LETTER TO JAYANT S. TILAK

MAHABALESHWAR,  
*May 1, 1945*

CHI . JAY ANT,

How strange that Lokamanya's<sup>4</sup> grandson should write to me in English. If you cannot write in Hindi you can at least write in Marathi. I never go anywhere to attend weddings. However, it is good you

<sup>1</sup> Vimalchandra V. Desai

<sup>2</sup> *Gandhian Plan of Economic Development for Free India*, published in 1944

<sup>3</sup> Addressee's wife

<sup>4</sup> Bal Gangadhar Tilak

remembered me. May you both be happy and serve the country as Lokamanya did.

*Blessings from*  
M. K. GANDHI

SHRI JAYANT SHRIDHAR TILAK  
LOKAMANYA TILAK MANDIR  
GAEKWAR WADA  
528 NARAYAN PETH  
POONA CITY

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

*503. LETTER TO DR. B. R. CHUGH<sup>1</sup>*

*May 2, 1945*

G[andhiji] says he started the course only yesterday. It will last at least for 10 days. After that it will be better to let the climate do its work. It seems to agree with him so far. The present course deals only with amoebic-hookworm. The tremor of the hands and general weakness will still require attention unless the climate does all these things. The best time to test your treatment will be after G.'s descent to the plains.

From the original: Pyarelal Papers, Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

<sup>1</sup> This was in reply to Dr. B. R. Chugh's letter of April 30, 1945.

## 504. LETTER TO MAGANBHAI P. DESAI

MAHABALESHWAR,  
May 2, 1945

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

I saw the cutting sent by you. Tandonji will say the same thing. You must realize that ahimsa moves at a snail's pace. It is ever moving but its pace is slow. We should go on doing our work. Can't Nadvi write a book? We have to bring out new books. The examination can't be stopped. I had written to Purushottam telling him to work for both. He did conduct examinations. However, if the Hindi [Sahitya] Sammelan claims that it is otherwise, I will have to leave it. I do not want to do it in a hurry. But at the same time I do not want to give up what is correct. Write to Purushottam. Take Kosambi<sup>2</sup> for the work.

*Blessings from*  
BAPU

MAGANBHAI DESAI  
GUJARAT VIDYAPITH  
ELLISBRIDGE, AHMEDABAD

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

## 505. LETTER TO TARACHAND

MAHABALESHWAR,  
May 2, 1945

BHAI TARACHANDJI<sup>3</sup>,

My three colleagues here strongly object to your estimate of expenditure. The Navajivan Press is a large establishment. We can get them to do all the printing work.<sup>4</sup> I think even the committee of the Hindustani Prachar Sabha will be startled. We shall place this issue

<sup>1</sup> Chancellor, Gujarat Vidyapith

<sup>2</sup> Dharmanand P. Kosambi (1876-1947); a scholar of Buddhism from Goa; taught Pali in National College, Bombay, and Fergusson College, Poona; joined civil disobedience movement in 1930 and was jailed.

<sup>3</sup> Member, Literature Board of the All-India Hindustani Prachar Sabha.

<sup>4</sup> The reference is to the "Hindustani Kosh" about which the addressee had been writing to Gandhiji.

before the committee after I reach Wardha. It will be good if in the mean time you can send manuscripts of a few text books. That Dr. Abdul Haq will not be able to come is also a matter of concern.

*Yours,*

M. K. GANDHI

DR. TARACHAND  
HINDUSTANI ACADEMY  
ALLAHABAD

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

*506. LETTER TO MAGANBHAI P. DESAI*

MAHABALESHWAR,  
*May 2, 1945*

CHI. MAGANBHAI,

I have your letter. Mohanlal's letter is good. I have of course written to him. As suggested by you, I am making the clarification regarding the Hindustani Sahitya Sammelan. There is bound to be some delay.

I have already written<sup>1</sup> to Dr. Tarachand. We certainly cannot incur such a huge expenditure. What you and Amritlal say is right.

I am enclosing Mohanlal's letter.

*Blessings from*

BAPU

MAGANBHAI P. DESAI  
GUJARAT VIDYAPITH  
AHMEDABAD

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

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

## 507. LETTER TO KUSUM NAIR

MAHABALESHWAR,  
May 2, 1945

CHI. KUSUM,

I like your frankness. You did well in writing to me.

I started on the medicine only yesterday. It is a new medicine for me and while I am taking it I have to take as much rest as possible. It has to be taken for ten days. During this time I will not send for you. Then there is a meeting<sup>1</sup> of the committee of Kasturba Nidhi. After that you can come.

In the mean time you may send me questions and I will reply to them. This time the replies will be only for you. I want you to understand me. Then you will have your own answer to the day-to-day questions and you will consult me only if you want my approval for something. That is what Mahadev used to do. That is what Pyarelal does. And, you will be surprised to know, that is, what the late Saunders of *Englishman* used to do with me. Parameshwaran Pillay and Subrahmanyam did the same. It will not be too much for you to find time to understand my views fully. Accepting them after having understood them is a different question. You can differ, and in that case you can bravely oppose me. I like genuine opposition.

About the phone call. When you were informed that I was in the bathroom or busy otherwise it was really so. There was no thought of deceiving you. You must know that from 7.30 to 11.30 I am busy with my routine. The work I do during that time is all the work I am able to do. After that I have a nap. As a result I am ready to see visitors only at 2.30 p. m. This is my normal routine. Those who are with me while I am taking my food ask me a few things there and then. Bear in mind that the telephone in the house where I live is almost wholly for my use. You can ask me further in this connection.

*Blessings from*  
BAPU

SHRI KUSUMBEHN NAIR  
74 LAKSHMI BUILDING  
SIR PHEROZESHAH MEHTA ROAD, BOMBAY

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

<sup>1</sup> From May 17; *vide* "Letter to P. C. Joshi", 3-5-1945.

508. LETTER TO M. S. KELKAR

MAHABALESHWAR,  
May 2, 1945

DEAR ICE,

I love your Hindustani. You should go on writing like this. Leave space at the top and enough margin.

Choose the leprosy patients [for your treatment] and keep them somewhere in Sevagram. I shall manage the expense for both milk and ice needed for that. A big thing would be accomplished if Hari-ichchha gets well after some time. Try to learn the art of making ice in Sevagram. When will your [equipment] for making distilled water come? Balkrishna's . . . <sup>1</sup> to the Vaidya . . . <sup>2</sup>

*Blessings from*  
BAPU

From a photostat of the Hindi: C.W. 5875

509. LETTER TO RAGHUVIR SAHAY

MAHABALESHWAR,  
May 2, 1945

BHAI RAGHUVIR SAHAY,

Why do you write to me in English? Your daughter is getting married in your own community, isn't she? Why do you seek my blessings for such a marriage? You know—don't you?—that I am a votary of inter-caste marriages. I like this marriage but please spare me.

*Blessings from*  
BAPU

SHRI RAGHUVIR SAHAY  
ADVOCATE  
BADAUN

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

<sup>1</sup> A few words here are illegible.

<sup>2</sup> *ibid*

## 510. LETTER TO CHAKRAYYA

MAHABALESWAR,  
May 2, 1945

CHI. CHAKRAYYA,

I have your letter. Your staying at Anand Niketan seems pointless to me. So tell Sharmaji. Return the money which has been sent to you.<sup>1</sup> Repairs of Anand Niketan cannot be carried out with that money.

I think you should acquire a thorough knowledge of nature-cure during your stay at Bhimavaram. I hope there is no trace of untouchability in Bhimavaram. If there is, you can be of help to Dr. Raju even there. I expect you to keep spinning and weaving while you are there. Improve your health. Then we shall see what to do. Read books on nature cure also. You will have to spend at least a year in Bhimavaram.

*Blessings from*  
BAPU

[PS.]

Chi. Chimanlal should read this and pass on.

From a photostat of the Hindi: G. N. 9116. Also C.W. 9185

## 511. LETTER TO ANJANA CHAUDHARY

MAHABALESHWAR,  
May 2, 1945

DEAR ANJANA,

I have your letter. I do not worry about Ram Narayan<sup>2</sup>. He is brave and will recover. It is good that you have written to me, and I am happy to know that the children are well. They must have grown up. Let me know of their progress in their studies. You have not given your address in your letter. How are you? I am well.

*Blessings from*  
BAPU

[From Hindi]

*Bapu Maine Kya Dekha, Kya Samjha?*, p. 185

<sup>1</sup>Vide also "Letter to T. N. Sharma", 30-4-1945.

<sup>2</sup>Addressee's husband? who had heart attack in jail

*512. NOTE TO RAMESHWARI NEHRU*

MAHABALESHWAR,  
May 2, 1945

Why should Rameshwaribehn write in English?

To the extent possible all business should be transacted in the national language. Rameshwaribehn should write about father only in the national language. The entire biography should be written in the national language—it may well be translated into English later.

From a copy of the Hindi: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

*513. TELEGRAM TO AMRITLAL*

MAHABALESHWAR,  
May 3, 1945

AMRITLAL  
CARE M. L. UDESHI  
BOMBAY

UNNECESSARY COME VISITING.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*514. TELEGRAM TO HAREKRUSHNA MAHTAB*

MAHABALESHWAR,  
May 3, 1945

HAREKRUSHNA MAHTAB<sup>1</sup>  
CUTTACK

HOPE WELL. COME ANY DAY AFTER TWENTY-FIRST.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Congress leader of Orissa

515. LETTER TO MANIBEHN PATEL

MAHABALESHWAR,

May 3, 1945

CHI. MANI,

I got your letter. It is clear.

As regards your fasts, I suggest that you should undertake them only for reasons of health. You will then come to know about yourself, profit from it spiritually too and be emancipated from superstition or insincerity. It is quite absurd to think that we should at least fast in memory of Ba or Mahadev if we cannot do anything more. They would surely be distressed at this if they could know about it. When we lose a dear one, we should do something difficult and at the same time dear to them. We might cultivate a sweetness of temper like Mahadev's or faith like Ba's. I have cited these as two illustrations which readily come to my mind. We can think of more. If only we realize that the body is the temple of God, or rather the instrument of God-realization, all will be well with us. Then the fraud which now passes for religion will cease. I take all this trouble to explain things to you because you are simple in habits and have resisted many temptations. I know that you would be able to achieve much more if you could rise higher in all respects.

And that is why I wish to draw you here or to the Ashram. Father too feels that way, and that makes me all the more eager to attract you. If Father was out of prison neither you nor I would desire that even for a single moment you should be anywhere else but by his side. If you are near me, you will grow in tolerance, for this is a place where one has to cultivate detachment in spite of having to adjust oneself to different temperaments. This means that we should always be ready to learn from others. We should observe people, emulate their virtues and bear with their weaknesses for that is the best way of curing them. And, therefore, come soon.

You did well to give me news of Nandubehn, Diwan Master<sup>1</sup> and [Dr.] Kanuga.

<sup>1</sup> Jiwanlal Diwan

It is nearly morning now and I am about to put out the light. I will, therefore, stop here.

Blessings to everybody there.

*Blessings from*  
BAPU

CHI. MANIBEHN PATEL  
C/O SHRI DAHYABHAI PATEL  
MARINE LINES, BOMBAY

[From Gujarati]

*Bapuna Patro-4: Manibehn Patelne*, pp. 134-5

### 516. LETTER TO P. C. JOSHI

MAHABALESHWAR,  
May 3, 1945

DEAR JOSHI,

I have your kind note<sup>1</sup>.

You need not await the *finale* of our correspondence for answering untrue reports that may appear in the papers. That, however, apart Mohan<sup>2</sup> may come on the 24th instant, if Thursday is the only day he can spare. I am taking medical treatment at least till 10th, and on 17th I have a meeting<sup>3</sup> which may last three days.

*Yours sincerely,*  
M. K. GANDHI

*Correspondence between Mahatma Gandhi and P. C. Joshi*, p. 41

<sup>1</sup> Dated May 1, it *inter alia* read: "As you must know, a number of untrue statements concerning our correspondence have appeared in newspapers hostile to my Party. I have not answered these as we are still exchanging letters, but . . . we should come to some understanding as soon as possible. I would therefore like to send Mohan to discuss this matter . . . on the afternoon of either Thursday May 10 or Thursday May 17."

<sup>2</sup> Mohan Kumaramangalam, son of Dr. P. Subbaroyan

<sup>3</sup> Of Kasturba Memorial Trust Committee; *vide* also "Letter to Kusum Nair", 2-5-1945.

*517. LETTER TO RANGACHARY*

MAHABALESHWAR,  
*May 3, 1945*

DEAR RANGACHARY,

I have gone through your letter. Your wife can remain in the Ashram to do hospital work, provided you and she do not live as husband and wife [and] live at least for a fixed number of years. Otherwise your present mood would be counted as one of fleeting emotion worthless for any lasting good.

*Yours,*  
BAPU

From a photostat: G.N. 9107

*518. LETTER TO MRIDULA SARABHAI*

MAHABALESHWAR,  
*May 3, 1945*

CHI. MRIDU,

I am sending herewith the original as revised and a copy of it for your convenience. If it is too late, you can discard it. I hope you are well.

*Blessings from*  
BAPU

KASTURBA GANDHI NATIONAL MEMORIAL FUND  
SCINDIA HOUSE  
BALLARD ESTATE  
FORT, BOMBAY

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

*519. LETTER TO GAJANAN NAIK*

*May 3, 1945*

CHI. GAJANAN,

Kumarappa and others will be glad if Dhiren Mazmudar goes there. But how can he go? Everyone is busy in his own work. Do

bring him if you are sure that he will come. I am of the opinion that only a new person should be brought in.

What does Jhaverbhai say? He has managed to bring in two persons. Will not one of them do?

*Blessings from*

BAPU

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

### 520. LETTER TO AMIN

MAHABALESHWAR,

May 3, 1945

CHI. AMIN,

You do have compassion and devotion in you. In fact the two words designate the same attribute. But since you lack firmness, the two virtues become mere feelings. You lack firmness because although you know the *atman*, you do not have *paramatma* standing before you. And how can there be *atman* where *paramatma* is not? And how can we exist if there is no *atman*? In the end, however, it is a matter of faith. Have that and everything will be all right.

*Blessings from*

BAPU

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

### 521. LETTER TO ANANT RAM

MAHABALESHWAR,

May 3, 1945

CHI. ANANT RAM,

Your Urdu writing is very good. Continue to write like this. If Ramanama can do so much how much more can you? If things will continue like this, I shall be very happy indeed. I do not desire any change in your time-table.

*Blessings from*

BAPU

From a photostat of the Hindi: S.G. 131

## 522. LETTER TO SARASWATI GANDHI

MAHABALESHWAR,

May 3, 1945

CHI. SURU,

Your letter is good.

I would consider it a great triumph if you can win over Harilal. Do not leave him and do not bring him this side. He is so stubborn by nature that he relapses into his old ways again and again. Maybe, the love of you two or, you may say, the innocent love of the kid Shanti<sup>1</sup> will hold him. I shall be happy.

I am glad to hear that, though Prithuraj<sup>2</sup> is earning so much, Vali<sup>3</sup> continues to be as simple and innocent as she was. Has Vali improved in health? My blessings to both of them. Now even Velanbehn<sup>4</sup> and Anandi<sup>5</sup> will have arrived there.

What can I say about Ramachandran<sup>6</sup>? It would please me to have him with me but I would not like to take him from Travancore to have him here. I think his work in Travancore is over now. He is at present in the Madras Presidency. You will probably meet him. We shall know more from him.

*Blessings to all of you from*

BAPU

From a photostat of the Hindi: G.N. 6187. Also C.W. 3461. Courtesy: Kantilal Gandhi

<sup>1</sup> Addressee's son

<sup>2</sup> Prithuraj Asar and his wife

<sup>3</sup> *ibid*

<sup>4</sup> Wife and daughter of Lakshmidas Asar

<sup>5</sup> *ibid*

<sup>6</sup> G. Ramachandran, addressee's maternal uncle

### 523. LETTER TO GOVIND REDDY

MAHABALESHWAR,  
May 3, 1945

CHI. GOVIND,

I have heard that you have become very naughty. It is shameful, if true. You have been kept for a special purpose. You have to be an ideal child. You will become one, won't you?

*Blessings from*  
BAPU

From a photostat of the Hindi: C.W. 5873. Courtesy: Munnalal G. Shah

### 524. LETTER TO PRABHAKAR

MAHABALESHWAR,  
May 3, 1945

CHI. PRABHAKAR,

You have fallen ill again. This is sin. You overworked and did not care about food and sleep. Why? The body is meant for service. How can we render service, if we do not keep it fit?

You did not exert yourself too much in giving yourself the massage, did you? Take rest and recover. Take quinine if it is necessary. Eat well. Take fruit. Sleep well. Use a mosquito-net. I have written<sup>1</sup> to Govind. Read the letter.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 9027. Also C.W. 9151. Courtesy: Prabhakar

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

## 525. TALK WITH D. N. BALAVENKATARAM

MAHABALESHWAR,  
May 3, 1945

Mr. D. N. Balavenkataram, former President of the Salem Taluka Congress Committee, asked Gandhiji whether the Press reports that he would not think of entering the temple of Mahabaleshwar as long as they were not open to the Harijans were correct. Mahatma Gandhi remarked:

Yes, the Press reports are true. As long as the doors of the temples are not open to the Harijans, I shall never enter them.

Replying to a question whether a visitor should go on a fast unto death to see that the temples were open to the Harijans, Gandhiji said:

No. That would be an act of violence.

Asked when a fast was violent and when it could be construed as non-violent, Gandhiji replied that it would depend on the circumstances of each case.

*The Bombay Chronicle*, 4-5-1945

## 526. LETTER TO HARJIVAN KOTAK

MAHABALESHWAR,  
May 4, 1945

CHI. HARJIVAN,

You believe that I have more influence than I actually have. That is not right. Everything is done at its appointed time and depends also on one's inner urge. Come to the Ashram in July. Write to me.

*Blessings from*  
BAPU

SHRI HARJIVAN KOTAK  
C/O MESSRS VRAJLAL & CO.  
JEWELLERS  
66/3 BEADON STREET  
CALCUTTA

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

## 527. STATEMENT TO THE PRESS

MAHABALESHWAR,

May 4, 1945

These are the remarks attributed to Sir Firoz Khan Noon<sup>1</sup> as having been made by him at San Francisco.

Sir Firoz Khan Noon claimed that while the Japanese were overrunning Burma and heading towards India, the agents of Mahatma Gandhi's party severely damaged or destroyed 332 railway stations and 945 post offices. He also alleged that Gandhiji himself encouraged disobedience because "he was convinced that Britain had been defeated and he did not want to displease the Japanese. Gandhiji is in the hands of the reactionary and orthodox Hindus. He would be doing a great service to the country if, at this moment, he were to retire in favour of a younger man. I feel Nehru would be an excellent successor to Gandhi. He has quite a large support among the Muslims and is not so bigoted as Gandhi, who is at a dead-end. The only solution is for Nehru to come to the forefront. But Nehru respects Gandhi so much that he would not come forward."

Assuming their authenticity, I beg to offer the following remarks:

Time was when I was considered by the British rulers as pro-Japanese, but they quietly withdrew the remark. There was not the slightest foundation for it. It comes somewhat as a surprise that Sir Firoz should make such a statement at this juncture. It may interest him to know that even when the British had suffered severe reverses, I told the masses that the British were fighters who were never dismayed by defeats, delighted in bungling and never learned except by making and even repeating mistakes.

I commend my writings before the August of 1942 to Sir Firoz. He will find in them my answer<sup>2</sup> to the *Congress Responsibility for the Disturbances, 1942-43*. I stood for unadulterated Indian independence and, therefore, could not afford to be lukewarm about Japanese or any other Power's success against the British. My purpose was to end British or any other foreign rule in India as a whole through non-violent non-co-operation and civil resistance.

<sup>1</sup> Defence Member in the Viceroy's Executive Council from October 1943; he was one of the three members of the Indian delegation to the San Francisco Peace Conference; the other two were A. Ramaswami Mudaliar and V. T. Krishnamachari. Noon was answering questions in an interview to Indian journalists attending the Conference.

<sup>2</sup> *Vide* "Letter to Additional Secretary, Home Department, Government of India", 15-7-1943

I had never any party of mine in the Congress. I ceased to be its member from December 1934. Whenever my services were needed by the Congress, it had every right to call me in for my special training in non-violent resistance. Neither the Congress nor I had anything to do with civil or other resistance in and after August 1942. I alone was armed with authority to start it when in my opinion the time for it came. But I was arrested before I could take any action or even issue any instructions. Therefore neither the Congress nor I could be saddled with any responsibility for the disturbances of 1942. Apart from that fact, the figures quoted by Sir Firoz are utterly unproved, the Government, though often challenged, never having taken the trouble to prove before a competent court of law the charges made by them with surprising lavishness.

Next, I come to Sir Firoz's statement about Pandit Jawaharlal Nehru and me. He should know that I have called the Pandit my successor. He does not need to come to the front. He is in the front. The Government of India would not let him work as he would. He and I are friends. But we are no rivals. We are both servants of the people and the platform of service is as big as the world. It is never overcrowded. On it, there is always room for more, and as on the point of independence we have no differences, we are always brothers in arms. He has undoubtedly the advantage of youth over me.

Let Sir Firoz ask his Government, on pain of resignation, to release Pandit Nehru and his fellow-prisoners, and he will see his wish fulfilled. I shall give him my hearty co-operation in its fulfilment.

Let him make no capital out of my supposed bigotry or orthodoxy. He may not know that I have never been a bigot or known as such since my youth. And orthodoxy would not have me for my uncompromising and radical attitude on untouchability and general social reform. Sir Firoz is on safer ground when he accuses me of being out of date. For no one knows what or who is out of date. I confess my ignorance on the point.<sup>1</sup>

<sup>1</sup> In *Mahatma*, Vol. 7, p. 5, D. G. Tendulkar says: "George Bernard Shaw stepped in to defend Gandhi: 'Gandhi's politics is half a century out of date. His tactics like all tactics are subject to error and readjustment, but his strategy is sound, as it was fifty or five million years ago.' As for Gandhi's retiring, he added: 'Retire from what? His position is natural, not official. The Mahatma cannot hand over anything. Leadership is not a plug of tobacco that can be passed from one man to another.' "

I notice too a remark made that “the Cripps Mission would have had a greater chance of success, if Mr. Gandhi had not interfered at the last stage”. It is astonishing how a lie, once it gets a start, persists. I left Delhi long before the Mission had commenced its talks with the Working Committee. I then ceased to interest myself in the Mission, having more important work on hand.

*The Hindu*, 6-5-1945

### 528. TELEGRAM TO GOPAL DEO

MAHABALESHWAR,  
May 5, 1945

GOPAL DEO  
UNDER SECRETARY  
ARYAN CONFERENCE  
GULBURGA

NEEDLESS COMING. WRITE FULLY.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 529. NOTE TO MURIEL LESTER<sup>1</sup>

MAHABALESHWAR,  
[May]<sup>2</sup> 5, 1945

I have time only to send my love to you and our friends.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> This was a postscript to Pyarelal's letter to the addressee. She was Gandhiji's hostess during his stay in London in 1931 at Kingsley Hall, founded by her for the service of the poorer people of the East End in London.

<sup>2</sup> The source, however, has “April”, which is obviously a slip of the pen.

530. LETTER TO APA PANT

MAHABALESHWAR,  
May 5, 1945

MY DEAR APA,

I do not want to write to you in English. You must pick up enough Hindustani. Of course you will come when you like after 20th instant. Don't bring the charkha friend with you. Let him show me the charkha when I descend to Poona.

Love.

BAPU

KUMAR SHRI APA PANT  
264 NARAYAN [PETH]  
POONA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

531. LETTER TO LILAVATI ASAR

MAHABALESHWAR,  
May 5, 1945

CHI. LILI,

Your letter is both good and bad. It is good, you do not wish as a point of honour to go anywhere without work. But it is bad that you are not engrossed in your studies and still feel hurt that I have not taken you with me. You should know that I know you better than you do yourself. I also know better in what lies your good. Therefore, after you have argued the matter with me, you should quietly and gladly agree to do what I say and act accordingly. You have to get through at the first attempt.

*Blessings from*  
BAPU

LILAVATI UDESHI  
S. G. S. MEDICAL COLLEGE  
LADY STUDENTS' HOSTEL  
PAREL, BOMBAY

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

532. LETTER TO KANAIYALAL N. DESAI<sup>1</sup>

MAHABALESHWAR,  
May 5, 1945

BHAI KANJIBHAI,

You are drowned in a sea of miseries. After all it is Manibehn who gives me the news! A man is tempered through adversity, in adversity. So do not consider your miseries as miseries. Forgetting God is the real unhappiness. So keep Him in your heart and remain cheerful.

*Blessings from*  
BAPU

SHRI MANIBEHN PATEL  
C/O DHAYABHAI PATEL  
68 MARINE DRIVE, BOMBAY

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

533. LETTER TO MANIBEHN PATEL

MAHABALESHWAR,  
May 5, 1945

CHI. MANI,

You did well to write. No one could have given the news which you gave. Go and deliver the enclosed letter<sup>2</sup> to Kanjibhai. I will not say anything more as you are coming here. Narahari, Manilal, Kamalnayan and Satyanarayan<sup>3</sup> arrived yesterday. Munshi is coming today. Kamalnayan and Munshi are here only on a flying visit.

*Blessings to you all from*  
BAPU

SHRI MANIBEHN PATEL  
C/O SHRI DAHYABHAI PATEL  
68 MARINE DRIVE, BOMBAY

[From Gujarati]

*Bapuna Patro-4: Manibehn Patelne*, p. 136

<sup>1</sup> This was an enclosure to "Letter to Manibehn Patel", the following item.

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

<sup>3</sup> M. Satyanarayana, Secretary, Dakshin Bharat Hindi Prachar Sabha

534. LETTER TO PARMANAND DESAI

MAHABALESHWAR,  
May 5, 1945

CHI. PARMANAND,

I have your letter. Come whenever you want to. The place will be full when there is a meeting of the Kasturba Smarak Nidhi from the 15th. You are not concerned with that.

*Blessings from*  
BAPU

PARMANAND DESAI  
C/O RAMAN BHATIA  
170 BARA IMAM ROAD  
NULL BAZAAR, BOMBAY

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

535. LETTER TO KRISHNAVARMA

MAHABALESHWAR,  
May 5, 1945

BHAI KRISHNAVARMA,

I have your postcard. I have faith in your treatment and that is why I suggested that Madhavdas<sup>1</sup> should be sent there. Give him whatever treatment you find necessary without any hesitation. I want him to be cured. While that will make me happy, what is more important is that Ba's spirit will have peace. Chi. Manilal will bear all the necessary expenses. You are not to do this work free. Your agreeing to take this case is itself a great thing.

Tell Chi. Madhavdas on my behalf that he should resolve to be there and get cured and that he should do whatever you tell him to do. Let me know what the approximate expenditure will be.

*Blessings from*  
BAPU

DR. KRISHNAVARMA  
NATURE CURE HOSPITAL  
MALAD

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

<sup>1</sup> Madhavdas Kapadia, brother of Kasturba Gandhi

536. LETTER TO VALJI G. DESAI

MAHABALESHWAR,

May 5, 1945

CHI. VALJI,

I have preserved your letter. You can't expect anything else from Beverley Nichols<sup>1</sup>. If you feel like, you may write on it in a newspaper. Please read what has been written about village industries in the pamphlet that is published from Maganwadi. Count how many years we have been working to make Sevagram a model village and, if you can predict the future, say how many more will pass. But the attempt itself is a worthy and sincere one, and, therefore, why need we hope for any fruit? Or let us say, rather, that it is a universal law without exception that the fruit of anything good is always good and, therefore, we need neither worry nor hope. Keep on repeating Ramanama, for that is the *kalpavriksha*<sup>2</sup>. "The two syllables will take the whole family across; all the other gods are only after cash."

*Blessings from*

BAPU

PROF. VALJI G. DESAI  
GANESH VADI  
FERGUSON COLLEGE ROAD  
POONA 4

From a photostat of the Gujarati: C.W. 10226. Courtesy: Valji G. Desai

<sup>1</sup> Chief contributor of *The Sunday Chronicle*. He was sent to India in 1942-43 to write articles on Britain's attitude to India and to publish a book on India. According to *The History of the Indian National Congress*, Vol. II, Nichols was doing anti-India propaganda and made derogatory remarks about Gandhiji, Hinduism and the Indian Press in *Verdict on India*.

<sup>2</sup> Mythical wish-yielding tree

537. *LETTER TO PURUSHOTTAM K. JERAJANI*

MAHABALESHWAR,  
May 5, 1945

CHI. KAKUBHAI,

Read the enclosed postcard<sup>1</sup>. What does it mean?

*Blessings from*  
BAPU

SHRI KAKUBHAI  
ALL INDIA SPINNERS' ASSOCIATION  
KHADI BHANDAR  
BOMBAY

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

538. *LETTER TO LAKSHMI DEVI*

MAHABALESHWAR,  
May 5, 1945

CHI. LAKSHMI DEVI,

I am not in my own house. Please do not come here. Be satisfied with letters. You can go over to Sevagram when I go there.

*Blessings from*  
BAPU

LAKSHMI DEVI (OF HARDOI)  
KASTURBA SHIBIR  
BORIVLI

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

<sup>1</sup> From S. S. Ayyar who had complained that in the Dadar Khadi Bhandar cotton was being carded by two electrically operated machines

### 539. LETTER TO M. SATYANARAYAN

May 5, 1945

SATYANARAYANJI,

If you understand individual self-reliance, you should understand the self-reliance of a society or an institution. If an individual believes that he will get his bread if he puts in earnest labour, then the same is true of an institution. That is to say, if it renders service, it will get bread without asking, meaning thereby that it will get the money to meet its expenses. In fact, it should get the money from its neighbours. If it does not get it, then it should realize that no one cares for its services. Such a thing can happen while dispelling ignorance in a land of blind faith. Then the expenses will be borne by the reformers. The same rule will apply here too. The reformers in the beginning will starve, a few of them will even die. We must have faith that God will sustain them in some way or other. If you don't fully understand this, we shall discuss it. We won't go further than that. I will discuss it only if you want it. However, I would love it.

Blessings from  
BAPU

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

### 540. LETTER TO ROMEN CHATTERJEE

MAHABALESHWAR,  
May 5, 1945

CHI. ROMEN<sup>1</sup> (OF ASHRAM),

Your letter is good. You have got to appear for the examination. Attend to the Ashram work properly. Learn both the Hindi and Urdu scripts. Exercise is necessary. Do it when it is cooler. The body should be as steel. The mind should be firm and work should be done in the spirit of service. Attend prayers both morning and evening. Read the *shlokas* and *bhajans*, etc., with commentary.

Blessings from  
BAPU

From a photostat of the Hindi: C.W. 10396. Courtesy: Amrita Lal Chatterjee

<sup>1</sup> Son of Amrita Lal Chatterjee

541. LETTER TO SAROJINI

MAHABALESHWAR,  
May 5, 1945

CHI. SAROJINI DEVI,

I have your letter. Your handwriting is worse than mine. I can hardly read it. If you want to learn Hindustani and improve your handwriting, you have got all the time at your disposal.

You must meet all your expenses and follow Chimanlalbai's instructions or leave the Ashram. I cannot build quarters for you. Live in a rented house.

*Blessings from*  
BAPU

From a photostat of the Hindi: C.W. 5878. Courtesy: Munnalal G. Shah

542. LETTER TO SHYAMLAL

MAHABALESHWAR,  
May 5, 1945

BHAI SHYAMLAL,

The meeting is on the 17th. I have gone through the agenda. I want that at least the four of us should be of one opinion and finish the work soon. So, if possible, let me have the opinions of the three of you on all the topics or of those available.

Why is the agenda in English? When shall we arrive at Hindi?

*Blessings from*  
BAPU

SHYAMLAL  
KASTURBA NIDHI OFFICE  
SCINDIA HOUSE  
BALLARD ESTATE  
BOMBAY

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

### 543. LETTER TO KRISHNACHANDRA

MAHABALESHWAR,  
May 5, 1945

CHI. KRISHNACHANDRA,

I have your letter. Yes, health and everything else depend on the mind. The saying “If the mind is pure, the Ganga is in the house” is always true. Whatever the kind of work one gets, if it is done willingly, one shall surely succeed.

*Blessings from*  
BAPU

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

### 544. LETTER TO HARIRAM

MAHABALESHWAR,  
May 5, 1945

BHAI HARIRAM,

Why do you write to me in English? In *Bharat Tek* only Bharat’s language should be used. Write in Nagari or Urdu. On paper your work seems good. I will not call anyone here. Continue sending me your journal. If anyone goes over to Segaon after I return there, I might allow him to come. Write to me then. Meanwhile I will continue perusal of your journal.

*Blessings from*  
M. K. GANDHI

HARIRAM ADVOCATE  
“BHARAT TEK” PRESS  
ROHTAK (PUNJAB)

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

## 545. LETTER TO SITA GANDHI

MAHABALESHWAR,  
May 6, 1945

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

I suppose this time I should excuse you for writing in pencil. Don't say cleaning duty—say cleaning work or dharma to clean up. Duty means dharma. It is not '*bheen*' but '*bhinna*'. It is '*sunvu*' and not '*shunvun*'. It is '*bauddhik*' and not '*baudheek*'. It is '*farvun*' and not '*trip*'.

We are all well here. Manu is still weak. She is not completely free from fever. Kanu left on Sunday. He will take Abha to Rajkot. Manilal has arrived. The weather here is good. It is a pleasant thought that by now you are feeling quite at home there. It will help you a lot, if you preserve your health.

Convey my blessings to all.

*Blessings from*  
BAPU

SITA GANDHI  
RASHTRIYA SEVIKA CLASS  
OMARI, AKOLA (BERAR)

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

## 546. LETTER TO SITARAM P. PATWARDHAN

MAHABALESHWAR,  
May 6, 1945

CHI. APPA,

I have gone through your whole letter to Chi. Hemantkumar<sup>2</sup> twice. Consider my opinion as useless. When you act upon something that you honestly regard as truth, it is as good as satyagraha. It does not cease to be satyagraha because of my criticism. There will be no progress if we do not act in such a manner. I have not criticized anything. It will be all right if what I write is taken as a guide

<sup>1</sup> Daughter of Manilal Gandhi

<sup>2</sup> Joint Secretary of the Gujarat Harijan Sevak Sangh

for the future. I smell untruth in what your co-worker has done. The impression he had made on Gangaputra did not last. It is worse than the equivocation: “It could be a man, it could be an elephant”<sup>1</sup> was in itself falsehood.

*Blessings from*

BAPU

SHRI APPASAHEB PATWARDHAN

KANAKVALI P. O.

RATNAGIRI DISTRICT

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

*547. LETTER TO MRIDULA SARABHAI*

MAHABALESHWAR,

*May 6, 1945*

CHI. MRIDU,

You gave me a prompt and full reply. It is well and good if you have not done it at the cost of your sleep. You must have met Raihanabehn. She should be satisfied by your reply.

I will not write more as you will be seeing me in a few days.

*Blessings from*

BAPU

MRIDULABEHN

C/O SHETH AMBALAL SARABHAI

MALABAR HILL

BOMBAY

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

<sup>1</sup>The equivocation from the *Mahabharata* was by Yudhishtira who was asked to confirm that Ashwatthama had been killed.

548. *LETTER TO CHIMANLAL N. SHAH*

May 6, 1945

CHI. CHIMANLAL,

Instead of tearing this up, I am sending it for all of you to read.

I hope you yourself are well. Prabhakar should take all the necessary, treatment and get well. If he wishes to go to Bhimavaram he may do so. But I am quite sure that he can get well there if he is regular in food and other habits.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 9108. Also C.W. 9179. Courtesy: Chimanlal N. Shah

549. *LETTER TO NARAHARI D. PARIKH*

*Not revised*

May 6, 1945

CHI. NARAHARI,

I have gone through your book *Kanyane Patro*. The letters seem to have been written with great care but you have not been bold enough.

Your views about mixed marriages are not expressed clearly. Since I believe that we cannot have too many of such marriages, I do not at all approve of marriages within the same caste. I do not find you advocating mixed marriages on an extensive scale even within the same province. You accept inter-provincial marriages only as exceptions. I would encourage them and they ought to be encouraged. Reformists, being indifferent to religion, may do that, but their example will have no effect. We, however, who keep religion in the forefront should make up our minds how far we are prepared to go. If Hindustani becomes the national language and castes and sub-castes as we know them disappear—as they should—we should unhesitatingly accord the highest importance to marriages between Ati-Sudras and caste-Hindus. The question of provincial boundaries will not even arise then. Where parents are wise, there should be no difficulty even about marriages between persons of different religions.

Do we not look upon all religions as equal? It is with some purpose that we have accorded a place to other faiths in our prayer. The offspring may choose either religion. The couple of our conception will give the children liberal education in that regard. In my view this should be quite easy. In 'letters addressed to a girl', such things should be stated firmly and clearly.

Mahadev's article is a little out of focus. Vanamala's doubt is correct. What do our Jain nuns do? And what about Swaminarayan nuns? It will produce indigestion in the children if we give them so much from English literature. Comparisons should be made only between equals. Our culture is free from the extremes of Western culture. We may know that culture after we have grown up and compare it with ours. Growing children should first understand and assimilate their own heritage. But I will not make this too long.

I was forgetting one point. You have written with people of our category in view, i. e., the upper three castes, and even among them Brahmins and Banias. What about Rajputs? And Sudras? Also Ati-Sudras? They permit divorce and remarriage. There are also communities among whom there is no such thing as marriage ceremony. Even then purity is observed. This thing must be mentioned.

Accept from this only what you can assimilate. This will give you a glimpse of my latest thinking. This is an important letter. Make a copy for record in the office or ask Hemantkumar to make one.

*Blessings from*  
BAPU

From a photostat of the Gujarati: S.N. 9131

### *550. LETTER TO GIRIRAJ KISHORE BHATNAGAR*

MAHABALESHWAR,  
*May 6, 1945*

CHI. GIRIRAJ,

It is good I got your postcard. It is not a matter for worry that you are not able to meet me. It is enough for me that you are doing the work which is dear to me. Advance your knowledge of Hindi and

Urdu so that they become one. It does not matter if it takes time. You did well to send me news of Hari<sup>1</sup> and Vimala<sup>2</sup>.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 8773

*551. LETTER TO G. D. BIRLA*

MAHABALESHWAR,  
*May 6, 1945*

CHI. GHANSHYAMDAS,

I hear that you have decided to go on the 12th.<sup>3</sup>

Bhai Dinshaw is here. He is agreeable to all other conditions; but wants an undertaking that the Trust village will continue to be available for nature cure for at least five years after the document is signed. Later, if the attempt fails, the movable or immovable property of the Trust may be used for educational purposes.

I feel we should agree to this.

You will be in good health.

Is it right about the 12th?

*Blessings from*  
BAPU

[PS.]

Reply by wire.

From the Hindi original: C.W. 8070. Courtesy: G. D. Birla

<sup>1</sup> Addressee's son and daughter

<sup>2</sup> *ibid*

<sup>3</sup> The addressee was planning to visit England and America; *vide* also "Telegram to G. D. Birla", 8-5-1945.

## 552. STATEMENT TO THE PRESS

MAHABALESHWAR,  
May 6, 1945

What do you think of the future plans now being made by the Government to dispose of Indian industries under high-sounding phrases, through the nationalist-minded Sir Ardeshir Dalal<sup>1</sup> and through the visit of capitalists reported to be presently despatched unofficially to America and England, under the auspices of the Government of India?

This question has been put to me.

Nothing said by those outside the Government ring seems to matter. They have come to know that the best of us will speak loud and give it the lie by our action. Big merchants, capitalists, industrialists and others speak and write against the Government, but in action do its will and even profit—through it—though the profit may amount to, say, five per cent against the Government's 95. Circumstances alone may be to blame for the condition in which the country has been weltering since the advent of British commerce backed by British guns.

The bright spot in the situation, however, is that all the big interests proclaim with one voice that India wants nothing less than her own elected national government to shape her own destiny free of all control, British or other. This independence will not come for the asking. It will come only when the interests, big or small, are prepared to forgo the crumbs that fall to them from partnership with the British in the loot which British rule takes from India. Verbal protests will count for nothing so long as the partnership continues unchecked.

The so-called unofficial deputation, which the protestants fear, will go to England and America, dare not proceed, whether for inspection or for entering into a shameful deal, so long as the moving spirits of the Working Committee are being detained without any trial for the sole crime of sincerely striving for India's independence without shedding a drop of blood save their own.

*The Bombay Chronicle 7-5-1945*

<sup>1</sup> Managing Director, Tata Iron and Steel Company, Bombay; Member, Planning and Development, Viceroy's Executive Council

553. *ADVICE TO BRAHMACHARI MAHAVIR*<sup>1</sup>

MAHABALESHWAR,  
[On or before *May 7, 1945*]<sup>2</sup>

My only advice to you is to go to your own neighbouring villages and serve the villagers there. My fifteen-point programme is before you. Choose any of them and work on it. Learn Hindustani, either in the Devanagari or in Urdu script and teach the same to them. Learn to clean cotton, spin and weave and teach the same to others. No speeches are required but there is the necessity for actual service through work.

*The Hindu, 9-5-1945*

554. *TELEGRAM TO AMRITLAL*

MAHABALESHWAR,  
*May 7, 1945*

AMRITLAL  
CARE M. L. UDESHI  
BOMBAY

WRITING. INTERVIEW NEEDLESS.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

555. *TELEGRAM TO MRIDULA SARABHAI*

MAHABALESHWAR,  
*May 7, 1945*

MRIDULABEHN SARABHAI  
KASHMIR HOUSE, NEPEAN SEA ROAD  
MALABAR HILL  
(BOMBAY)

COME WITH TARABEHN.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The advice was reported by United Press of India under the date-line "Mahabaleshwar, May 7" as "sought" by Brahmachari Mahavir of the Ramakrishna Ashram, Madras, who saw in Gandhiji a greater Vivekananda as Vivekananda used to say fifty years ago, "India required great Vivekanandas to serve the poor and the downtrodden and bring about their liberation, both political and spiritual."

<sup>2</sup> *ibid*

556. TELEGRAM TO "VIRBHARAT"

MAHABALESHWAR,  
May 7, 1945

DAILY "VIRBHARAT"  
LAHORE

THEY MUST DECIDE LOCALLY.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

557. LETTER TO AGATHA HARRISON

MAHABALESHWAR,  
May 7, 1945

DEAR AGATHA,

This<sup>1</sup> is a full letter. I simply add my love and say I am flourishing as well as circumstances permit.

BAPU

MISS AGATHA HARRISON  
2 CRANBOURNE COURT  
ALBERT BRIDGE ROAD  
LONDON S. W. 11

From a copy: Pyarelal Papers. Courtesy: Pyarelal

558. LETTER TO MIRABEHN

*Unrevised*

MAHABALESHWAR,  
May 7, 1945

CHI. MIRA,

I got yours last night. I am sorry you are or were ill again when you wrote. The weather here is superb. If Ramprasad can look after your work for some time I would like you to come here and be with me till the end of June.

Do not worry about Ramprasad's returning quickly. He can be easily spared till I return to Wardha. Indeed if the weather there agrees

<sup>1</sup> The reference is to Pyarelal's letter to the addressee.

with him and he likes the work, he can stay even beyond June. He is a very capable man. He has done hard work. But he had illness and has been pulled down. Teach him to take care of cattle if he will learn it. He is quite able to learn new things. The question is whether he is strong enough.

Parmeshwariprasad is the likeliest man to send you a man for animals. I shall ask Kamalnayan to write to him. He is in Gaziabad.

I wish Balvantsinha could come. But he can't leave his niece unless I am in Sevagram. She won't let him go during my absence.<sup>1</sup>

Pyarelal has a staff of his own—shorthand typist and another assistant. Narahari is also here to assist him. Dinshaw of course attends to me. Manilal of Phoenix is also here and so is Dr. Sushila. Shanti Kumar of course.

Love.

BAPU

From the original: C.W. 6506. Courtesy: Mirabehn. Also G.N. 9901

### 559. NOTES FOR NARAHARI D. PARIKH

May 7, 1945

1. There can be one Inspector.
2. One kind of food.
3. Uniform pattern of moral education, e.g., teaching of non-violence and truth. Prayer according to religious persuasion.
4. Basic principles of fifteen-point programme.
5. General information about the institutions.
6. Students should spend at least Sheen days in such institutions.
7. The leading workers should have the ability (in general) to run such institutions so that they can render help in any joint institution when the need arises.
8. [The institutions] should keep with them the surplus money if they can.
9. All the workers should learn Hindustani (Hindi-Urdu).
10. Such notes should be circulated among the members asking them which points mentioned therein they like and which they do not. They should add new points. Suggest the date of meeting after June.
11. This note should be sent to others also.

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

<sup>1</sup> *Vide* also "Letter to Balvantsinha", 12-5-1945.

560. LETTER TO VASUMATI PANDIT

MAHABALESHWAR,

May 7, 1945

CHI. VASUMATI,

What I said, did not mean what you have understood it mean. All I meant was that you should not lose balance of mind. But now I should also like to mean what you have inferred. Free yourself from outside involvements and dig yourself in at Samau whether you live or die. The hope I have cherished of you will flower if you can do so. Have a frank talk with Chandubhai. Clarify things about Surat. But if you lack the necessary strength and do it only for my sake, then it will not be becoming and it will not endure. Whatever dreams I may cherish, how are you concerned?

Do whatever you do, only after measuring your own strength.

I want to see your body glow as copper. I have sent a letter<sup>1</sup> to Akbar. It will have reached him.

*Blessings from*

BAPU

VASUMATI PANDIT  
VILLAGE SAMAU, *via* OLD DISA  
NORTH GUJARAT

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

561. LETTER TO MUNNALAL G. SHAH

MAHABALESHWAR,

May 7, 1945

CHI. MUNNALAL,

I have your two letters. It is not good that you strain yourself and write at twelve o'clock. You should go to bed by ten and get up at four. During day-time you should have one hour's nap.

Democracy need not be dismissed wholesale. It is based on ahimsa. There is profound truth in the saying "The voice of the *Panch* is the voice of God". But the *Panch* should be worshipper of God.

For you and me and everybody else, the way to peace is silent

<sup>1</sup> *Vide* "Letter to Akbar Chawda", 25-4-1945.

service and generosity of heart.

I understand about Kanchan. Let her move towards self-perfection in the way she wants. If she is discontented, nobody will be able to stop her, neither you nor I. How, then, can Amtussalaam?

If we wait till the hearts of all become one, we shall have to go waiting for ever. We should follow the dictum “The whole world is good if we ourselves are good” and try our utmost to live in harmony with everybody.

I know Hiramani very well. I should certainly like it if she were to come and stay in the Ashram and get experience. When she wants to marry, she will find the man. But why need she think about that at all? She is a girl who wants to be useful and can be useful in many ways. She may write to me if she wishes.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 8454. Also C.W. 5577. Courtesy: Munnalal G. Shah

## 562. LETTER TO KRISHNAVARMA

MAHABALESHWAR,  
May 7, 1945

BHAI KRISHNAVARMA,

I have your letter and I am answering it at once. You are perfectly right in sending a man to be with Madhavdas, to keep watch over him and make him eat regularly. Do not worry at all that he may say something or disobey you. He has lost grip over himself. That is why I have entrusted him to your care. Make him read this letter so that he knows what I think about him. Let him feel that this letter is addressed to him also. You must accept money for expenses.<sup>1</sup>

Let me know about it.

Please keep on writing to me.

*Blessings from*  
BAPU

DR. KRISHNAVARMA  
NATURE CURE HOSPITAL  
MALAD

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

<sup>1</sup> *Vide* also “Letter to Krishnavarma”, 5-5-1945.

563. LETTER TO BHAGWANLAL R. SHAH

MAHABALESHWAR,  
May 7, 1945

CHI. BHAGWANLAL,

I have received your draft for Rs. 303 from Chi. Jaisukhlal. I hope you are getting on well.

*Blessings from*  
BAPU

SHAH BHAGWANLAL RANCHHODDAS  
MEHTA MILL STORES, KARACHI  
C/O JAISUKHLAL GANDHI  
SIND MARKET, MAHATMA GANDHI ROAD  
KARACHI

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

564. LETTER TO CHIMANLAL N. SHAH

MAHABALESHWAR,  
May 7, 1945

CHI. CHIMANLAL,

I am enclosing a draft for Rs. 303 drawn on Vachhraj Co., Wardha. Please credit the money in my account. The details are at the back of Chi. Jaisukhlal's letter. I have sent an acknowledgment to Bhagwanlal. So you need not write to him.

You must do what Dr. Ice suggests for you.

*Blessings from*  
BAPU

[PS.]

He says that you will certainly regain your strength if you take rest and the treatment as he suggests. Do take rest. You need not walk much. Eat what he permits you to. Tell Chi. Shakaribehn<sup>1</sup> to write to me. It is your duty to get well. I stick to my advice that you should do all this if you do not want to leave the Ashram.

<sup>1</sup> Addressee's wife

We shall not be able to clean the Birla well by manual efforts. We must blast<sup>1</sup> it out. I had told Rameshwardas about it. I do not know what we can do for the time being.

*Blessings from*  
BAPU

CHIMANLAL  
SEVAGRAM ASHRAM  
WARDHA

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

### 565. *LETTER TO NARAHARI D. PARIKH*

*May 7, 1945*

I remember having replied to one of these letters in Sevagram. I am familiar with the case. I am of the opinion that since Vashi<sup>2</sup> has obeyed the order for so long, he should wait for some time more. However, if he is truly inspired with zeal, he should sacrifice everything, give a clear notice and resort to civil disobedience. He should not be guided by my opinion but by his own inner zeal.

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

### 566. *LETTER TO RAMPRASAD*

*May 7, 1945*

CHI. RAMPRASAD,

I have your letter. It will be very nice if your health remains good. Mirabehn has fallen ill. If you can look after the cattle and manage the other activities and if Mirabehn agrees to take rest, then send her here.<sup>3</sup>

There was a letter from Chi. Kanta. She did not look after her health and so she suffers. For a woman carrying a child it is doubly sinful to be careless about her health. Does she not know that there is neither virtue nor greatness in such carelessness—but only foolishness? How can one make her understand this?

*Blessings from*  
BAPU

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

<sup>1</sup> This word is in English.

<sup>2</sup> Bapubhai Naranji Vashi who, after his release from jail on grounds of health, was prohibited from leaving his village

<sup>3</sup> *Vide* also “Letter to Mirabehn”, 7-5-1945.

567. LETTER TO NARAHARI D. PARIKH

May 7, 1945

CHI. NARAHARI,

Consult me before writing anything in this matter.

BAPU

[P.S.]

Is this Mastram's son? I do not know him at all. Mastram is Nanabhai's friend. He has betrayed Nanabhai. Nanabhai told me that. Now Mastram also must be involved in this. In that case it seems to me that nothing should be written to him.

From a copy of the Gajarati: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

568. LETTER TO SATYAVATI

MAHABALESHWAR,

May 7, 1945

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

I have received your postcard and that of Chimanlal also. It will be a great thing if you are cured even with penicillin. Chand's<sup>2</sup> coming there to you, I have left to Chand herself. If she comes she will stay in Harijan Nivas. She has done good work in Borivli and she is interested in getting training as a nurse. She is a dutiful girl.

*Blessings from*

BAPU

SHRI SATYAVATI DEVI

T. B. HOSPITAL

KINGSWAY [CAMP], DELHI

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

<sup>1</sup> Grand-daughter of Swami Shradhanand, she was a social worker who became Gandhiji's close associate from 1930. She was interned during the "Quit India" movement, developed tuberculosis in jail and was released on grounds of health.

<sup>2</sup> Chandrani's

569. LETTER TO VIYOGI HARI

MAHABALESHWAR,  
May 7, 1945

CHI. VIYOGI HARI<sup>1</sup>,

Chandrani might go there to help Satyavati Devi. If she does, please put her up somewhere in Harijan Nivas. She is a good and simple girl. She is learning nursing at the Ashram. She is from the Punjab. I am well. Convey my blessings to all the Harijan children.

*Blessings from*  
BAPU

VIYOGI HARI  
HARIJAN COLONY  
KINGSWAY [CAMP], DELHI

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

570. LETTER TO M. S. KELKAR

May 7, 1945

BHAI ICE,

I have your letter. It is good. Everyone says, one must take leafy vegetables and fruit. You say, no. Please let me have your reasons. Don't you take those things? Is milk alone sufficient diet?

You can certainly cook separately. I on my part want to give you two rooms for your patients. As I am away you may take those from the Secretary. If you can cure any patients I refer to you, I shall be very happy and can then fix your monthly salary.

Make use of whatever utensil is necessary for distilled water. Such water will be of use to us.

Do treat Balkrishna if he himself consults you. His condition has remained unchanged by Dr. Sushila's treatment.

I am constantly worrying about Hari-ichchha. My faith in you will greatly increase if you can cure her.

<sup>1</sup> Hariprasad Dwivedi

I have answered all the questions, haven't I? Write to me if anything has been left out.

BAPU

[PS.]

Leave space at the top and enough margin.

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

*571. LETTER TO P. C. JOSHI*

MAHABALESHWAR,  
*May 7, 1945*

BHAI JOSHI,

It will be all right if Mohan comes on the 24th.<sup>1</sup> If he comes any time between 2 and 4, I will see him.

*Yours,*  
M. K. GANDHI

SHRI P. C. JOSHI  
COMMUNIST PARTY  
RAJ BHAVAN, SANDHURST ROAD  
BOMBAY 4

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

*572. LETTER TO VIDYA*

MAHABALESHWAR,  
*May 7, 1945*

CHI. VIDYA,

Your husband went and then your son too. But what does it matter? All of us are destined to go the same way. Everyone pays his debt and is gone. Some go early, some late. Let the rest of your life be a life of service. Then happiness or sorrow is all the same. May God prosper you.

*Blessings from*  
BAPU

SHRI VIDYABEHN  
RAMJAS BUILDING  
4 PARK ROAD  
LUCKNOW

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

<sup>1</sup> *Vide* also "Letter to P. C. Joshi", 3-5-1945.

573. LETTER TO PARACHURE SHASTRI

MAHABALESHWAR,  
May 7, 1945

BHAI PARACHURE SHASTRI,

I have your beautiful letter in Sanskrit. You have risen from the death-bed. Recover fully. Achieve complete victory over the mind. I am well.

*Blessings from*  
BAPU

SHRI PARACHURE SHASTRI  
MAHAROGI SEVA MANDAL  
DATTAPUR  
NALVADI P. O., WARDHA

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

574. LETTER TO SAILENDRA NATH CHATTERJEE

MAHABALESHWAR,  
May 7, 1945

CHI. SAILEN,

Father asked me if he might take you to Calcutta for treatment.<sup>1</sup> What could I do except to say, 'Yes'? If you could be treated here I would send for you. But it is not possible. I would advise you to go to the Malad Nature Cure Hospital. If you are agreeable I can send you to Dr. Krishnavarma. But you will have to pay the charges there. It would be good if Rishabhdas could give his consent. The climate of Malad is good. It is a suburb of Bombay.

*Blessings from*  
BAPU

[PS.]

Learn to write in Hindustani.

From a photostat of the Hindi: C.W. 10391. Courtesy: Amrita Lal Chatterjee

<sup>1</sup> The addressee had been suffering from gastritis.

575. LETTER TO AMRITA LAL CHATTERJEE

May 7, 1945

CHI. AMRITA LAL,

Let them write what they want. I do not wish to send for them here. I have not the time either.

I have advised Sailen to go to the Malad Sanatorium.

*Blessings from*

BAPU

From a photostat of the Hindi: C.W. 10403. Courtesy: Amrita Lal Chatterjee

576. TELEGRAM TO G. V. GURJALE

MAHABALESHWAR

May 8, 1945

NIRMALANANDA  
CARE APPLIANCE  
BOMBAY

COME SEVAGRAM WHEN I REACH THERE.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

577. TELEGRAM TO SATIS CHANDRA DAS GUPTA

MAHABALESHWAR,

May 8, 1945

SATIS CHANDRA DAS GUPTA  
15 COLLEGE SQUARE  
CALCUTTA

SORRY ABOUT EYES. DO NOT STRAIN. IF YOU  
COME YOU WILL STAY JUHU WITH SHANTIKUMARJI<sup>1</sup>.  
SOMEONE WILL MEET YOU DADAR STATION ON RECEIPT  
YOUR WIRE SHANTIKUMARJI CARE JALANATH BOMBAY

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Shantikumar N. Morarjee

## 578. TELEGRAM TO G. D. BIRLA

MAHABALESHWAR,  
May 8, 1945

SHETH GHANSHYAMDAS  
8 ROYAL EXCHANGE PLACE  
CALCUTTA

YOUR WIRE.<sup>1</sup> MY STATEMENT<sup>2</sup> WAS NECESSARY. IT  
DEALS WITH HYPOTHETICAL CASE. NO HASTY OPINION.  
STATEMENT EXPRESSES VIEW WHICH I HAVE  
ALWAYS HELD. YOU HAVE NOTHING TO REGRET  
SINCE YOU TATA KASTURBHAI PROCEEDING WHOLLY  
UNOFFICIALLY. YOU HAVE MY BLESSINGS AND PRAYER  
IN TERMS OF FARMISHING AND NAKED INDIA.<sup>3</sup> HANDING  
PRESS BOTH WIRES.<sup>4</sup>

BAPU

From a copy: C.W. 7871. Courtesy: G. D. Birla

<sup>1</sup> The addressee in his telegram of May 7 had, *inter alia*, said: "I am very much pained . . . that you could have given a public expression of distrust in the *bona fides* of myself, Tata and Kasturbhai whom you have so well known, and thought that we were going for entering into a deal on behalf of India, shameful or otherwise. . . . we know that we have no authority to enter even into a good deal to say nothing of shameful. The industrial delegation is going purely as a non-official body at its own expense with its own secretariat to England and America with a view to meet people and study the latest methods of production and scientific achievement. . . . Your statement is sure to be construed as a strong denunciation of our motives. . . . I am leaving Karachi on May 14 and count on your blessings and prayer. . . ."

<sup>2</sup> *Vide* "Statement to the Press", 6-5-1945.

<sup>3</sup> In *Mahatma Gandhi—The Last Phase*, Vol. I, Book One, p. 107, Pyarelal explains that Gandhiji defended himself, when objected to by a friend for "giving his conditional blessing to the industrialists", saying "that is the only way in which ahimsa can act. . . . My blessings will haunt like a ghost anyone who contravenes the condition attaching to it." According to Pyarelal, "Gandhiji explained, he had put all concerned, including the British Government, on their honour and made it easier for the industrialist friends to put up a fight against any reaction whether within their ranks or without and resist any plan detrimental to Indian interests. . . ."

<sup>4</sup> In a telegraphic reply dated May 10, the addressee expressed his sense of relief and said he would go "with a happy heart".

579. TELEGRAM TO NIRMALANANDA

MAHABALESHWAR,  
May 8, 1945

NIRMALANANDA  
CARE APPLIANCE  
BOMBAY

COME SEVAGRAM WHEN I REACH THERE.

GANDHI

From a copy of: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

580. LETTER TO AMRITLAL V. THAKKAR

May 8, 1945

BAPA,

I have your letter. My work is going on according to my ways. The Government's reply has come today from Hyderabad. I shall see what can be done. Go through it when you come here. Take rest.

BAPU

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

581. LETTER TO SHRIMAN NARAYAN

MAHABALESHWAR,  
May 8, 1945

CHI. SHRIMAN,

Your suggestion is good. How we can get away<sup>1</sup> has to be considered. I will send for you if necessary.

Madalasa was not right in giving up hip-bath. She can fill the tub with river water and use it.

Blessings to all of you. A sweet kiss for Rasagulla<sup>2</sup>.

*Blessings from*

BAPU

[From Hindi]

*Panchven Putrako Bapuke Ashirvad*, pp. 305-6

<sup>1</sup> From the Hindi Sahitya Sammelan

<sup>2</sup> Pet name of Bharat, the addressee's son

582. *TRIBUTE TO RABINDRANATH TAGORE*<sup>1</sup>

MAHABALESHWAR,

May 8, 1945

Tagore is not only unquestionably the Poet of India or of Asia, but of the whole world. It has become the custom among us to pay homage to the memory of the great dead not by observing the day of the death anniversary but by observing their birthday. The simple reason, perhaps, is that they never die with the dissolution of their bodies. Their memory becomes immortal in their works. Rama and Krishna were avatars. We celebrate their birthdays. Similarly, though Gurudev is no longer in flesh among us he will continue to live through his immortal poetry. The memory of the Poet will grow richer as years roll by.

*The Hindu*, 13-5-1945

583. *LETTER TO AMRIT KAUR*

MAHABALESHWAR,

May 9, 1945

CHI. AMRIT,

I have read your letter to Pyarelal.

Gurbuxani's wife has sunk herself in him. Therefore she would do what he says. But never spoil them by giving them more than their worth in our cause and according to our scale. Again no more than your public work can cope with. All I want you to do is to extend your sympathy and advice to them.

Yes, Agatha's letter that M. brought was duly received by me. He wanted no acknowledgment and I spared myself.

You must keep yourself fit. I am glad Shummy<sup>2</sup> is better. Love to you all.

*Blessings from*

BAPU

From the original: C.W. 4155. Courtesy: Amrit Kaur. Also G.N. 7790.

<sup>1</sup> Gandhiji was speaking at the evening prayer on the occasion of the 85th birth anniversary of the Poet.

<sup>2</sup> Shumshere Singh, addressee's brother

### 584. LETTER TO SYED MAHMUD

MAHABALESHWAR,  
May 9, 1945

BHAI MAHMUD,

I had been awaiting your letter. It came today. I was very happy. I notice that you are having a good deal of Success.

Yes, do go to Ceylon.

Come over any time you feel like it. I hope to be here or at Panchgani (which is the same thing) till the end of June. It is cool here, but not very.

Take what treatment you can for your eyes. Do not try just any remedy suggested by anyone. But do take treatment from a person you can trust. Rajaji is with me. The rest when we meet.

*Blessings from*  
BAPU

From a photostat of the Urdu: G.N. 5095

### 585. LETTER TO KANAM GANDHI

MAHABALESHWAR,  
May 9, 1945

CHI. KANAM,

I have your letter. I will say, your handwriting is all right this time. Still there is room for improvement. You will form a good hand if, whenever you write to anyone, you do so in a neat handwriting. You are learning well there too. Show this to Krishnachandraji so that he will teach you if he has time.

Come to me whenever you want to. You will be accommodated here. Up to the 20th I shall be a little short of time. After that I hope to have some leisure.

Dr. Mahmud will have gone to Ceylon. Address his letter to Delhi, C/o Dr. Shaukat Ali Ansari.

*Blessings from*  
BAPU

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

### 586. LETTER TO KRISHNAVARMA

May 9, 1945

BHAI KRISHNAVARMA,

I have your letter. I take it that Madhavdas is getting on well. I do wish that you should at least accept the amount you actually spend on him. You may not take anything when I send someone who really can't pay. I did not pay for Ba's treatment, did I? If you do not accept anything I shall have hesitation in sending you other cases.

If you cannot write yourself, you should not hesitate to ask others to write to me. The only thing is that all sections of the Nature Cure Clinic should be functioning well.

*Blessings from*

BAPU

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

### 587. LETTER TO GAJANAN NAIK

MAHABALESHWAR,

May 9, 1945

CHI. GAJANAN,

I have your letter. Even if you go to Dhiren, you can go only with their permission and with money taken from there. You are not going there on your own. After all you are working, are you not, for the Gramodyog [Sangh]?

It is your duty to write to me the things which you now hesitate to write. You should not care whether it will make me happy or unhappy. If a person dedicated to public work has not acquired the capacity to hear unhappy things it may be said he has not achieved anything. Therefore write to me without any hesitation.

*Blessings from*

BAPU

C/O SEVAGRAM ASHRAM

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

588. LETTER TO CHUGH

MAHABALESHWAR,  
May 9, 1945

BHAI CHUGH,

I have your wire. I have written to you that you should treat me when I come down, haven't I? The main treatment will be for shivering, blood-pressure and hook-worm. The climate here is congenial. So if there is an improvement it will be difficult to say whether it was due to the climate or the treatment. If the climate here does not do any good I shall see what your treatment does. Besides, in Sevagram you will also treat other patients.

*Blessings from*  
BAPU

DR. CHUGH  
RAVAL BUILDING  
LAMINGTON ROAD (SOUTH)  
BOMBAY 4

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

589. LETTER TO KAMALA LELE

MAHABALESHWAR,  
May 9, 1945

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

I have your postcard. I am glad that you have fully recovered. It didn't matter that you could not meet me. So you have named him Jyotirmaya<sup>2</sup>. Why this craze for such Sanskritized names? It is a futile trend. Remember this for the future. If the marriage<sup>3</sup> is in the same community do not ask for my blessings, however deserving the girl may be. I send my blessings if she is from another community.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 6111. Also C.W. 3425. Courtesy: Kamala Lele

<sup>1</sup> A social worker; she was teaching in Mahila Ashram, Wardha.

<sup>2</sup> Addressee's new-born son

<sup>3</sup> Of the addressee's brother-in-law

590. LETTER TO MUSHTAQ AHMED

MAHABALESHWAR,  
May 9, 1945

BHAI MUSHTAQ AHMED,

I have your letter of the 2nd instant. The replies to your questions are given below:

1. Communal representation is in itself bad.
2. No one today has the right to enrol members for the Congress.

The committees you mention have not been formed constitutionally. They just set themselves up. Everyone can therefore refuse to recognize them.

4. So far as I am aware there are no restrictions in this regard laid down in the Congress Constitution. Even a hooligan can enter the Congress.

5. Yes, provided, they sincerely work for the Congress.

The above answers should be considered tentative. They represent my personal view. From a legal angle my view could be wrong and, even if it was not, it could be rejected for the simple reason that I do not possess any authority. You may therefore assume that it is not to be taken into account.

*Yours,*  
M. K. GANDHI

MUSHTAQ ALI  
34 PREM HOUSE  
CONNAUGHT PLACE, NEW DELHI

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

591. LETTER TO J. R. D. TATA

MAHABALESHWAR,  
May 10, 1945

BHAI JEHANGIR,

I have your angry note, if you can ever write anything angry.

If you have all gone not to commit yourselves to anything, my

note<sup>1</sup> protects you. My answer is to the hypothetical question. If the hypothesis is wrong, naturally the answer is wrong and is therefore protective of you all. There was no question of my referring to any of you, as I was dealing with an assumption. I hope I am clear.<sup>2</sup>

*Yours,*<sup>3</sup>

M. K. GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 592. LETTER TO S. K. PATIL

MAHABALESHWAR,  
May 10, 1945

BHAI PATIL<sup>4</sup>,

I am not satisfied with the report you have sent to Pyarelal. I wanted the published public programme of the Party. Still it is something. I hope all the efforts being made will bear fruit and the constructive activity will progress.

*Blessings from*  
BAPU

SHRI S. K. PATIL, M.L.A. (BOMBAY)  
HIRA HOUSE  
381 SANDHURST ROAD  
BOMBAY 4

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

### 593. LETTER TO HIRALAL SHASTRI

MAHABALESHWAR,  
May 10, 1945

BHAI HIRALAL SHASTRI,

Enclosed are two letters from Ku. Bagale. You must have seen the newspaper. If you wish you may send a reply. Her letters have not made a favourable impression on me. But why was Ratandevi a party

<sup>1</sup> *Vide* "Statement to the Press", 6-5-1945 and "Telegram to G. D. Birla", 8-5-1945.

<sup>2</sup> *Vide* also "Letter to G. D. Birla", 10-5-1945.

<sup>3</sup> The source has this in Gujarati: "*Tamaro*".

<sup>4</sup> General Secretary of Bombay Provincial Congress Committee for 17 years, he became its President in 1946; Minister, Government of India, 1957-63 and 1964-67

to it? I was under the impression that she did not know English and I always respected her. I was taken aback when I read her letter in the Press. It is immaterial whether she herself wrote it or had someone else to write it. If women themselves kiss these fetters instead of breaking them, what is the good of an institution such as yours? All the girls will write in English and raise a controversy in the Press. This complaint is my own. It has nothing to do with Ku. Bagale and others. She is steeped in English.

*Blessings from*

BAPU

From the Hindi original: Hiralal Shastri Papers. Courtesy: Nehru Memorial Museum and Library

### 594. LETTER TO G. D. BIRLA

MAHABALESHWAR,

May 10, 1945

CHI. GHANSHYAMDAS,

I have your letter. I have read it twice.

I like your enthusiasm. I am doubtful about the benefit. However, there is no harm if you merely observe and do not commit yourselves. You have sent a telegram. Tata writes that you are going only to have some experience and not to bind yourselves to anything. It is just as well.

It was absolutely necessary to answer<sup>1</sup> Noon.

I have published your telegram and also my reply.<sup>2</sup> The sharp replies provoked by my statement<sup>3</sup> show how thoughtless we generally are. My statement is in defence of those who are going, provided they are not proceeding in order to work for the Government. The Government of course want it and are ready to help. They also know its intention. What is the point in going if you will not serve their interests? I told them clearly that so long as they do not expect any orders and till the political prisoners are released, there is no harm in going. Even if there is some gain it has to be given up so long as there is no popular authority or popular rule.

<sup>1</sup> *Vide* "Statement to the Press", 4-5-1945.

<sup>2</sup> *Vide* "Letter to G. D. Birla", 8-5-1945.

<sup>3</sup> *Vide* "Statement to the Press", 6-5-1945.

Convince your colleagues that my statement was quite proper if they prove themselves staunch.

Preserve your health and improve it during the journey.

You must have received my letter<sup>1</sup> regarding Dinshaw. I am enclosing a copy of the letter I had sent at Delhi. There is no harm incoming out of the Trust if there is even the slightest hesitation. Dinshaw's mind is still set on it.

*Blessings from*

BAPU

[PS.]

If you find my statement harmless, pacify Tata<sup>2</sup> and others.

[Enclosure:] Copy of the letter about Dinshaw.

From the Hindi original: C.W. 8071. Courtesy: G. D. Birla

### 595. *LETTER TO SOPHIA WADIA*

MAHABALESHWAR,

*May 11, 1945*

DEAR SISTER,

I have your usual gift for the White Lotus Day to be used for any of my various constructive public activities.

Love to you both.

BAPU

SHRI SOPHIA WADIA

ARYA SANGHA

22 NARAYAN DABHOLKAR ROAD

MALABAR HILL, BOMBAY 6

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> *Vide* "Letter to G. D. Birla", 6-5-1945.

<sup>2</sup> *Vide* also "Letter to J. R. D. Tata", 10-5-1945.

## 596. LETTER TO TARACHAND

MAHABALESHWAR,

May 11, 1945

BHAI TARACHAND,

Pandit Sunderlal is here. It is good he came. I have had talk with him. AS a consequence we all feel that there is a danger of being misled if the committee functions at Allahabad. Panditji said that those working on the Board<sup>1</sup> will be afraid of going to Wardha and may refuse to go there. The implications of this are obnoxious. The Sabha was born in Wardha. It functioned in Wardha. The work on the dictionary should be carried on in Wardha and, if I am to do this work and supervise the dictionary, the office of the Board should be in Wardha. There will be nothing to worry about if, for the sake of convenience, some work is done in Allahabad. A building was constructed in Wardha for this work. Kakasaheb's place is in Wardha. I am, therefore, of the firm opinion that the headquarters of the Dictionary Board should be in Wardha. If Akhtar works for us he should stay in Wardha. It will be all right if your own share of work is for the most part sent on to you in Allahabad. From this point of view, consideration of expenditure becomes secondary. We should now make public the names of the members of the Board we have decided to form, shouldn't we? Panditji is writing to the persons concerned. We have to have someone take the final decision about the work and then get it approved by the executive committee. Isn't that so? According to the rules it should be like that. Let me know your opinion. I am here and in Panchgani till the end of June.

Panditji is of the opinion that I should be the constitutional head of the Board. But I don't think it is necessary.<sup>2</sup>

*Yours,*

M. K. GANDHI

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

<sup>1</sup> The Literature Board of the All-India Hindi Prachar Sabha; *vide* "Statement to the Press", 26-6-1945.

<sup>2</sup> *Vide* also the following item.

597. LETTER TO MAGANBHAI P. DESAI

May 11, 1945

CHI. MAGANBHAI,

I have your letter. What you write about Purushottam is right. A man belonging to the Urdu Anjuman can also belong to our organization, can't he? Therefore those working for the Hindi Sammelan can also work for us. I should maintain that policy as long as I am associated with the Sammelan work. However, if that is against the policy of the Sammelan then I must leave. I am considering this.

Please welcome Kosambi on my behalf.

I am in correspondence with Dr. Tarachand.<sup>1</sup> We have formed a special committee at Wardha, haven't we? We shall do everything after consulting it and the General Body, shall we not?

My views on the future activities of the Vidyapith are as follows. We must start implementing the ideas I have expressed on Nayee Talim. That covers everything. So there will be a revolutionary change in the existing schemes of the Vidyapiths. The entire structure will change. However, these changes won't be effected artificially. Whatever you wish to take from my speeches or discussions should be acted upon. Can you understand from this what I have in mind? Come to Panchgani if you want to know more.

It is your duty to persuade Narahari and take him with you. You will have to take many in this way. That is what is called institution ethics. If that is not done only individual work will be done. Now I have replied to all your questions.

*Blessings from*  
BAPU

MAGANBHAI DESAI  
GUJARAT VIDYAPITH  
AHMEDABAD

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

598. LETTER TO RAMJI GOPALJI BADHIA

May 11, 1945

BHAI RAMJI,

I have your letter. The day of the hearing is over, so we may say that the purpose has been achieved. Do not seek my advice in this

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

thing. Parikshitlal<sup>1</sup> is there. Do whatever is needful after consulting him. You should keep me free from personal affairs. I am no longer in a position to cope with such work.

*Blessings from*  
BAPU

RAMJI GOPALJI  
HARIJAN ASHRAM  
SABARMATI

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

*599. LETTER TO CHIMANLAL N. SHAH*

*May 11, 1945*

CHI. CHIMANLAL,

Give Chandrani whatever amount she needs for the journey to Delhi. See that she reaches safely. Tell her, I have already written<sup>2</sup> to Viyogi Hari and that she should go straight by tonga to Kingsway [Camp]. Let her stay at the Harijan Colony. Tell her to write to me. Tell her to take care of her health.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 10629

*600. LETTER TO SHARDA G. CHOKHAWALA*

MAHABALESHWAR,  
*May 11, 1945*

CHI. BABUDI,

You seem to be very dear to God. Something or the other always befalls you. So a heavy weight fell on Anand<sup>3</sup>? He was lucky to survive. Was the accident caused through any of his pranks? Learn to train him. God is testing you; see that you pass.

*Blessings from*  
BAPU

From the Gujarati original: C.W. 10057. Courtesy: Sharda G. Chokhawala

<sup>1</sup> Parikshitlal Majmudar

<sup>2</sup> *Vide* "Letter to Viyogi Hari", 7-5-1945.

<sup>3</sup> Addressee's son

601. LETTER TO UMADEVI AGRAWAL

May 11, 1945

CHI. OM,

I like your Urdu very much. The handwriting is also neat. If my letter gives you peace, happiness and food for the mind, then it is something to be thought over. You should have such strength that once having understood me, you should not need a letter from me, nor should it be necessary to consult me. That is to say, you should be able to digest my views.

I am happy to know that Kanam is getting on well.

What do Chimanlal and others say about exercise? Saman is there, isn't he?

You have the equipment, don't you?

*Blessings from*

BAPU

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

602. LETTER TO VIRBALA

MAHABALESHWAR,

May 11, 1945

CHI. VIRBALA,

You mention my old letter. But the assurance I gave you then I cannot give you today. I have a place for you because my desire is the same as before. But I do not have the strength. Write to me if you want to, after I return to Sevagram. At the moment it is almost impossible to call you.

*Blessings from*

BAPU

CHI. VIRBALA

C/O LALA RADHAMOHANJI

227 WEST STAND ROAD

KEDAR KUTIR, MEERUT

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

### 603. LETTER TO M. S. KELKAR

May 11, 1945

BHAI ICE,

I have your letter. How nice it will be if Hari-ichchha recovers completely. The entire credit will go to you. More than that, flowers will be showered on you from above.

*Blessings from*

BAPU

[PS.]

Do something to make the heat there bearable.

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

### 604. DISCUSSION WITH C. RAJAGOPALACHARI<sup>1</sup>

MAHABALESHWAR,

May [11/]<sup>2</sup> 12, 1945

RAJAGOPALACHARI: The people, who are now saying they are doing your constructive work, are really parliamentarians but only one branch of it and they seek power through your unofficial influence, whereas other parliamentarians are seeking it through constitutional channels. On the other hand, the only man who understands and can do your constructive work is myself.

GANDHIJI: Yes.

Are you thinking of dividing Congress work into functions?

I am not thinking of division of functions. But there is a natural division. But I have not thought (of)<sup>3</sup> compartments lower and higher.

It is like *varna vyavastha*.

Horizontal, never vertical. But my conception certainly is that we can come to our own if all take up constructive work.

Parliamentary work will help constructive work. But (constructive) work need

<sup>1</sup> The discussion is extracted from "Rajaji: Gandhiji's Alter Ego" by Pyarelal, who says that the talks continued for two days. However, only the last paragraph, under the date-line May 12, 1945, is available in the G.N. source. According to Pyarelal, Gandhiji wrote out his answers on slips of paper as he was "observing silence for a greater part of the day, under medical advice".

<sup>2</sup> *ibid*

<sup>3</sup> This and other parentheses are as in the source.

not necessarily be our whole care.

It replaces armed activity. But we can never come to our own through parliamentary activity (alone).

If, on the one hand, no one outside can act on behalf of the Congress and, on the other, the British Government will not release the Working Committee members unless a basis of reconciliation has been authoritatively agreed to, there is an insoluble tangle. Someone must some time or other act on behalf of the Congress and accept a scheme of settlement and, as a part of that scheme, the prisoners must be released. You must, therefore, act on behalf of the Congress. You know you are competent to do it. You say that every Congressman may act on his own authority as if he were president. But this is chaos. Suppose now, there are a number of president-candidates, the best man must win. That is you. The man who is in fact the best man to take up authority should take up responsibility at some time. There is no use asking others to negotiate without committing the Congress. There is no force behind Bhulabhai's<sup>1</sup> efforts because you have not given<sup>2</sup> open and unreserved approval to his proposals. It is only if you take up the authority like a dictator, can reasonable scheme of settlement have success. You must take up authority on behalf of the Congress some time.

That point may be reached some time, but not now.

It may be that parliamentary activity will advance constructive work and that will help.

Then you hold my view or I yours.<sup>3</sup>

As Churchill (was it Pritt<sup>4</sup>?) has said, the courts are not beyond political influence. This he said some years ago about Judge Granville over a heated political case involving judicial points. In my case (in South Africa) it was a franchise question. I lost because it was political. I had engaged Asquith.<sup>5</sup>

If Colville<sup>6</sup> (the Governor of Bombay) means it, he can say,

<sup>1</sup> Leader of the Congress Party in the Central Assembly, he was trying to end the political deadlock in the matter of Congress-League coalition for the formation of a national government through talks with Liaquat Ali Khan, Deputy Leader of the Muslim League in the Central Assembly; the talks, however, failed.

<sup>2</sup> *Vide* "Note to Bhulabhai J. Desai", 5-1-1945.

<sup>3</sup> Pyarelal explains, rest of the discussion took place on May 12 and it was about the Asthi-Chimur prisoners, which Gandhiji "made the acid test of British sincerity". *Vide* also "Silence day Note to Bhulabhai Desai", 11-6-1945.

<sup>4</sup> D. N. Pritt, Q. C., a noted English lawyer

<sup>5</sup> Then Rajaji asked him to suggest a *modus vivendi*.

<sup>6</sup> Sir John Colville

‘withdraw legal proceedings and exercise clemency.’ I have done all these things in South Africa once through Hertzog<sup>1</sup>. Clemency has now a greater chance of success. Let us hope that Bhulabhai is on the *qui vive*. I don’t mind if the examination is started. . . .<sup>2</sup> I simply feel that we shall have to go through these things, if the rulers are bent on crushing us. The difference between you and me is not great, but (it is) vital though (it seems) small. You want, if you do, power at any price. I have put a limit to the price to be paid. You think if you do that nothing will come if we don’t take power. I say, I can afford to wait till it comes at my price, for I am making progress however slight it may be. . . .<sup>3</sup>

If you feel like talking about any other thing, I am prepared and will gladly set apart the time. I simply do not worry you for I have nothing to ask. Your presence gives me solace and strength. What more do I want? I understand you and you me.

*Swarajya*, 11-12-1971; also from a photostat: G.N. 2105

### 605. LETTER TO SHYAMLAL

May 12, 1945

CHI. SHYAMLAL,

Now I understand why you wrote in English. We cannot remove the ignorance of years unless we persist.

It is 6.45 in the morning, so I am working under a light. I am reading the papers sent by you. As the Hindi typing is not clear, I have difficulty in reading it. But switching over to English is not the remedy. What you want is a Hindi copyist. The copyist should do the writing in a neat hand and copies when required can be chromographed or Roneoed.

*Blessings from*  
BAPU

SHYAMLAL  
KASTURBA HOUSE  
SCINDIA HOUSE  
BOMBAY

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

<sup>1</sup> James B. M. Hertzog, Prime Minister of South Africa, 1924-39

<sup>2</sup> Omissions as in the source

<sup>3</sup> *ibid*

606. LETTER TO SITA GANDHI

May 12, 1945

CHI. SITA,

Your handwriting is good. The letters are clear but too small. Cultivate the habit of writing a bigger hand. You will then get into the habit of writing uniformly either in small or big handwriting. I am glad that you are now fully engrossed in work.

I desire the very same thing that you do. This is a very good opportunity indeed for Arun<sup>1</sup> and Ila<sup>2</sup>. They will not find it easy to bear the heat of that place. But they have not learned to stay without Mother<sup>3</sup>. Her first duty is to stay with her ailing mother. If and when Tari<sup>4</sup> takes Mother's<sup>5</sup> place for a while, she may come here with the children.

You should learn to preserve excellent health in any climate. It is possible to do so.

Blessings from  
BAPU

From a photostat of the Gujarati: G.N. 4979

607. LETTER TO CHIMANLAL N. SHAH

May 12, 1945

CHI. CHIMANLAL,

Can you keep the accounts? This will not imply any responsibility for running the Ashram. The expenditure will be the responsibility of the Secretary. You should look after the accounts. You may take it easy the rest of the time.

“Who would practise the difficult vows of *yama*, *niyama*, *shama* and *dama* which even the minds of seers cannot grasp?” This is easy

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

<sup>2</sup> *ibid*

<sup>3</sup> The source has ‘behn’ meaning sister. In Gujarati, mother is sometimes addressed ‘behn’ by the children

<sup>4</sup> Sushila Gandhi's sister

<sup>5</sup> The source has ‘behn’ meaning sister. In Gujarati, mother is sometimes addressed ‘behn’ by the children

to sing but difficult to practise, as the poet says. Doesn't *agama*<sup>1</sup> in the line stand for *agamyā*<sup>2</sup>? Self-discipline embraces the whole life. How can a man who has achieved freedom from desire or control of desire suffer from any disease or any laxity? Think over this. The responsibility of running the Ashram should be borne by Munnalal and Krishnachandra by turns. Make a list of the jobs to be attended to by them. Other things should be looked after by Jajuji<sup>3</sup>. The Ashram should not be closed, nor should its name be changed. If you don't want to leave the Ashram, I shall not make you do so. One can work according to one's ability, but ability may either increase or decrease. You should see to it that yours increases.

I understand about ice [doctor].

You will find the rest in the other letter, which please read.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 10631

### 608. LETTER TO RAMANLAL ENGINEER

MAHABALESHWAR,

May 12, 1945

BHAI RAMANLAL,

I have your frank letter. Your handwriting is so good that I excuse you for writing in pencil. Otherwise writing in pencil is uncivilized. It is violence.

There is frankness in your letter and it should be so. It is not impolite at all. It should be like that.

I do not agree with some of your suggestions but I do not have the time to go into them. I wish I were proved wrong and what you write should turn out to be true.

I note your inclination. What you like would be best. The book arrived yesterday. It has still to reach my hands.

*Blessings from*

BAPU

SHRI RAMANLAL ENGINEER  
BHARATIYA SAHITYA SANGH  
SECOND FLOOR, BHIMRAJ BUILDING  
KALBADEVI ROAD, BOMBAY 2

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

<sup>1</sup> Beyond comprehension

<sup>2</sup> Beyond comprehension

<sup>3</sup> Srikrishnadas Jaju

609. LETTER TO GULZARILAL NANDA

MAHABALESHWAR,  
May 12, 1945

CHI. GULZARILAL,

I have your letter. We should understand what Ambalal Sheth says. He says, "You do make efforts. But the labourers listen to you as long as it serves their purpose and when it comes to their doing their duty, they do not listen to you so that our scheme must fall flat." It is beside the point whether the Sheth himself fulfils his part of the bargain. What he does is of secondary importance to us. Even so what you wrote to me about his shortcomings, you should write to him also very frankly. I am certainly with you.

I find immediate relief through allopathic medicine. I have written to Dr. Chugh<sup>1</sup> that I shall watch what the climate here can do, and when I descend from here I shall see what his treatment can do. Tell me if you have to say anything in this.

*Blessings from*  
BAPU

GULZARILAL NANDA  
MAJOR MAHAJAN  
MIRZAPUR ROAD  
AHMEDABAD

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

610. LETTER TO CHHAGANLAL JOSHI

May 12, 1945

SHRI CHHAGANLAL,

I have gone through your long letter to Bapa. He suggests that I should see you. I have written to you that I am always ready to see you. So come and see me whenever and wherever you want. Remember that whatever difficulties we imagine are created by us.

Convey my blessings to everyone there.

*Blessings from*  
BAPU

SHRI CHHAGANLAL JOSHI  
ANAND BHAVAN  
RAJKOT  
KATHIAWAR

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

<sup>1</sup> *Vide* "Letter to Chugh", 9-5-1945.

611. LETTER TO AMRITLAL V. THAKKAR

May 12, 1945

BAPA,

That we should be having such a beautiful Hindustani translation brought out by the Servants of India Society and not using it! You are a member in name (officially) and in fact. I am not one in name but am certainly one in fact. I wanted to do it just for fun. The main reason for writing this is to reply to your letter. I am certainly prepared to meet the gentleman from Dharwar. Where should I meet him? After getting down from here or somewhere here itself? I have given time to Chhaganlal.<sup>1</sup> I know about his unhappiness. I will see him again as you advise. I am writing to him. . . .<sup>2</sup>

*Blessings from*

BAPU

SHRI THAKKAR BAPA  
SERVANTS OF INDIA SOCIETY  
POONA 4

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

612. LETTER TO RAMALAKSHMI AND PRAVINBALA

May 12, 1945

CHI. RAMALAKSHMI AND PRAVINBALA,

I have the letter signed by both you sisters and a money order for Rs. 49. One can say that all the girls have done very well. I am depositing the money in the fund for Harijans.

*Blessings from*

BAPU

SHRI RAMALAKSHMI ASAR  
C/O SHRI VALLABHDAS RAMDAS  
VIYOG SADAN, HABIB ROAD  
KANDIVALI

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

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

<sup>2</sup> A sentence is unintelligible here.

613. LETTER TO SUMITRA GANDHI

MAHABALESHWAR,  
May 12, 1945

CHI. SUMI,

I received your letter only today. You do not get the time I do. Your handwriting is good. Continue to write with the same care. You should consider it a crime to be hasty because you are too taken up with your examination.

Tell Lakshmi to get well soon. Tell Papa that if Lakshmi cannot write, then she should. I hope Narasimhan<sup>1</sup> is well. Manilal is here. Sushila, Arun and Ila have not come.

*Blessings from*  
BAPU

CHI. SUMITRA GANDHI  
"HINDUSTAN TIMES" BUILDING  
NEW DELHI

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

614. LETTER TO RAMDAS GANDHI

May 12, 1945

CHI. RAMDAS,

Are both of you too lazy or only showing pity on me? This is for you to read. I am well. Manilal is here. Sushila and the children have not come. How are you? How is Nimu<sup>2</sup>? I receive letters from Kanam. He may come here.

*Blessings from*  
BAPU

[PS.]

How is Usha<sup>3</sup>?

SHRI RAMDAS GANDHI  
TOMCO SALES DEPARTMENT  
KHALASI LINES, NAGPUR

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

<sup>1</sup> Son of C. Rajagopalachari

<sup>2</sup> Nirmala (wife), and daughter of the addressee

<sup>3</sup> *ibid*

## 615. LETTER TO KRISHNACHANDRA

MAHABALESHWAR,  
May 12, 1945

CHI. KRISHNACHANDRA,

Balkrishna has done the correct thing. Does it not mean that the vaidya's medicine did not give permanent relief? If he is inclined that way, why must he wait for my also being so inclined? Dr. Kelkar's treatment after all will do no harm. Keep me informed about the effect of the treatment.

You have done well about Sanskrit. Learn the grammar properly. Let Balkrishna also study Grimm's law<sup>1</sup>. It will help considerably. Learning of the script will also become easy if it is kept in mind.

It is good to study the science of khadi. Do not do any reading while walking. Only think. Do not strain your eyes. Vinoba's discourses are good. Since you have learnt the art of reading newspapers, 45 minutes is not too much. Understand where this art lies.

Do as much carding as is necessary for making slivers.

I forgot about weaving. See both the spinning and the weaving in the Nagpur Mill. Observe both these processes at Savli where too they are carried on.

It is all right to meet at night, but not for discussion. Work in silence. Or everyone may read what they like in silence. The thing is that in spite of diversity of opinions all are working on the same thing. It is your duty to give your whole-hearted co-operation in that work.

The lines in the hand are not without significance. But do not get caught in palmistry.

Urdu diction is used by Muslims in writing. Hindi diction is used by Sanskrit pundits. Hindustani is the sweet mingling of the two.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 4570. Also C.W. 5877. Courtesy: Krishnachandra

<sup>1</sup> Formulated by the German grammarian Jacob Grimm (1785-1863), it is on the regularity in the correspondences of consonants in the Germanic and other Indo-European languages.

## 616. LETTER TO BALVANTSINHA

May 12, 1945

CHI. BALVANTSINHA,

Don't torment Hoshiari now. Wait till I come. Write to Mirabehn. I can understand Hoshiari's sorrow. I have already written<sup>1</sup> to Mirabehn about her.

The experiment which Munnalal is conducting in regard to the 'servants' is good. That is what should be done. If it fails, it will show that our ahimsa is as yet very incomplete. The error is one of understanding. Let us not treat servants as servants but as brothers. Even if they spoil things or steal or the expenses go up, it will not be in vain if we can consider them as members of the family. Think it over.

I have instructed Chimanlal about the question of management. Give thought to it and, if possible, appoint a new manager every month.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 1960. Also C.W. 5876. Courtesy: Balvantsinha

## 617. LETTER TO SWAMI RAMANAND TIRTH

MAHABALESHWAR,  
May 12, 1945

SWAMIJI,

I have your letter and also that of Vinayakrao. It is a sad chapter.<sup>2</sup> I am doing what I can. The ultimate remedy is in the hands of people like you.

*Blessings from*  
BAPU

SWAMI RAMANAND TIRTH  
NANDED, HYDERABAD DISTRICT

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

<sup>1</sup> *Vide* "Letter to Mirabehn", 7-5-1945.

<sup>2</sup> The reference is, presumably, to police atrocities in Gulburga; *vide* also the following two items.

618. LETTER TO VINAYAKRAO KORATKAR

MAHABALESHWAR,  
May 12, 1945

BHAI VINAYAKRAOJI,

I have your letter. I am pained to hear about all that has happened. I am proceeding after my own style. Two activities cannot be carried on at one and the same time.<sup>1</sup>

*Blessings from*  
M. K. GANDHI

SHRI VINAYAK K. KORATKAR, BAR-AT-LAW  
HYDERABAD (DECCAN)

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

619. LETTER TO DAMODARDAS MUNDRA

MAHABALESHWAR,  
May 12, 1945

CHI. DAMODAR,

It seems you have maintained your health. I have seen your programme. I had of course immediately started work about Gulburga. Let us see what happens. It is very sad.

*Blessings to both of you from*  
BAPU

SHRI DAMODAR  
MAHILA ASHRAM  
WARDHA

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

<sup>1</sup> *Vide* "Letter to Muhammad Ahmad Said Khan, 15-5-1945.

620. LETTER TO VINA CHATTERJEE

May 12, 1945

CHI. VINA,

have your letter. It is good you wrote to me. Keep your body and mind healthy. Write to me in Hindi, whatever its quality. Tell me all your experiences of Borivli. How much progress have you made in Urdu?

Zohra has not written. Tell her also to write: what she has learnt, how she is, and so forth. Each one should set down her experiences separately.

Manu has gone to Bombay. Her health has not improved.

*Blessings from*

BAPU

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

621. LETTER TO KAMALA AND VASANTI

MAHABALESHWAR,

May 12, 1945

CHI. KAMALA<sup>1</sup> AND VASANTI<sup>2</sup>,

I have letters from both of you. They are good. You are doing good work. There is no need to feel unhappy. Donald Greene will get well.

Keep fit and render lots of service.

*Blessings from*

BAPU

SHRI KAMALABEHN

FRIENDS' SETTLEMENT, RASANIA

HOSHANGABAD DISTRICT

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

<sup>1</sup> Margaret Jones, a friend of Mary Barr; she was working in Khedi during the latter's absence in South Africa. She was also undergoing training in midwifery to help villagers.

<sup>2</sup> Barbara

622. *LETTER TO SRIKRISHNADAS JAJU*

MAHABALESHWAR,  
May 12, 1945

BHAI JAJUJI,

I have your letter. I approve of Dr. Rajan and Gopaldaswami (of Harijan Sevak Sangh). Let me know if there are any others.

*Blessings from*  
BAPU

SRIKRISHNADAS JAJU  
AKHIL BHARATIYA CHARKHA SANGH  
SEVAGRAM P. O., *via*, WARDHA

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

623. *LETTER TO VIYOGI HARI*

MAHABALESHWAR,  
May 12, 1945

BHAI VIYOGI HARI,

I received Chandrani's letter yesterday. She is going there tomorrow for Satyavati Devi's sake. Put her up in Harijan Nivas. Give her this<sup>1</sup>.

*Blessings From*  
BAPU

SHRI VIYOGI HARI  
HARIJAN NIVAS  
KINGSWAY [CAMP], DELHI

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

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

## 624. LETTER TO CHANDRANI

MAHABALESHWAR,  
May 12, 1945

CHI. CHAND,

I have your letter. Your decision is good. I had written to Viyogiji before I received your letter. Do what Satyavati says. She should get well. If Satyavati agrees, you can come back earlier. Show this letter to her. I had received her postcard. Satyavati is always in my thoughts. If she is a soldier, she is a great one. Khurshedbehn<sup>1</sup> is in Panchgani.

*Blessings from*  
BAPU

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

## 625. LETTER TO M. S. KELKAR

May 12, 1945

BHAI ICE,

I see from your letter that you think it would be good if I took only milk. I tried that too but lost weight immediately. I consider it a crime to take fruit, or leafy vegetables or anything just for the taste. However, if one finds taste in what one ought to eat, I won't reject it. For the present things are being discussed purely from the medical point of view. I have seen no book recommending giving up of leafy vegetables and fruit. It will be a great gain if what you say is true. It will be a great thing if Hari-ichchha is cured.

I hear that you have started Balkrishna's treatment. May you be successful.

*Blessings from*  
BAPU

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

<sup>1</sup> Khurshedbehn Naoroji, grand-daughter of Dadabhai Naoroji

626. LETTER TO IFTIKHARUDDIN<sup>1</sup>

MAHABALESHWAR,  
[Before May 13, 1945]<sup>2</sup>

DEAR IFTIKHAR<sup>3</sup>,

Give up the habit of writing and speaking in English, if you want to be free.

I have read your letter. It is my view that no one has the right to speak in the name of the Congress, not even members of the All-India Working Committee who are out of jail. They can do so only when the whole Committee is out. Neither you nor anyone else has the right to work in the name of the Congress. This does not mean that you should sit idle and not exercise your influence. Nobody can deprive you of your individual position. The same applies to members of the Congress Workers' Assembly. Everyone is his own leader. Everyone is free to lead those who follow him. This to my mind is the constitutional position. Let no one therefore use my name. I have not issued any circular.<sup>4</sup> What was attributed to me must have been taken from an opinion expressed in a letter I wrote to someone in Ahmedabad. All that it meant was that no one can issue orders in the name of the Congress.

Now as regards your restrictions. So long as you do not regard yourself under control of the Government, whatever you wrote (in reply to the restriction order) was correct. We must never yield.

*Blessings to you both<sup>5</sup> from*  
BAPU

*The Hindu, 15-5-1945*

<sup>1</sup> & <sup>2</sup> The letter was reported under the date-line "May 13, 1945" as "sequel to a dispute between two groups of Congressmen in the Punjab who nominated two rival candidates to contest the bye-election in the Lahore City Constituency of the Punjab Assembly"

<sup>2</sup> *ibid*

<sup>3</sup> President of the Punjab Provincial Congress Committee

<sup>4</sup> The reference is to a telegram from Raghunandan Saran of Delhi to C. Rajagopalachari seeking clarification on an alleged circular by Gandhiji which appeared in *The Bombay Chronicle*, 2-5-1945. Gandhiji's denial of the circular was reported by Pyarelal in a statement published in *The Bombay Chronicle*, 11-5-1945; *vide* Appendix "Pyarelal's Statement", 11-5-1945.

<sup>5</sup> The addressee and his nominee, Virendra, who, according to the source, withdrew his candidature "in view of Gandhiji's letter", letting Kedarnath Sehgal of the Punjab Congress Workers' Assembly to contest against the Hindu Mahasabha candidate.

627. TELEGRAM TO MANUBHAI K. BHIMANI<sup>1</sup>

MAHABALESHWAR,  
May 13, 1945

BHIMANI  
CARE VAHLOVALAN  
CALCUTTA

YOU HAVE MISUNDERSTOOD MY WIRE<sup>2</sup> BIRLA. REREAD.

GANDHI

From a copy: Pyarelal Papers. Courtesy Pyarelal

628. LETTER TO SONJA SCHLESIN

May 13, 1945

DEAR MISS SCHLESIN<sup>3</sup>,

Your letter. I value it for its contents.

You did well to send me the ticket. There is no Khalifa family in Kathiawar requiring relief as far as I know.

Matriculation here is not simpler than yours. But for Sita it would be somewhat easier here. She is getting on well and gaining the experience she would never have got there. She wants to fit herself for service. There is no restraint upon her freedom.

Manilal will shape himself at will. Of course he has come for a year only and that to serve me. There is not much for him to choose from.

I agree about Thambi Naidoo<sup>4</sup>. Anything can be named after him here. It will mean nothing. Something worthy should be done

<sup>1</sup> This appears along with a note in Gujarati, presumably Gandhiji's instructions to Pyarelal, which reads: "Today being Sunday we have to pay more. Therefore send it tomorrow. If tomorrow is a holiday with regard to telegrams also, send it day after tomorrow."

<sup>2</sup> *Vide* "Telegram to G. D. Birla", 8-5-1945.

<sup>3</sup> A Jewish girl who was Gandhiji's secretary in South Africa; she was ardently interested in the Indian cause.

<sup>4</sup> A Tamil cartage contractor from Mauritius whom Gandhiji described as "lion-like". He was one of the most eminent satyagrahis of the Transvaal.

there. You must shape things there. Thambi must have many admirers besides you and me. I am glad about Mrs. Naidoo. What is she doing? What about his children? Could you send me a photo of the family with Thambi in it?

So you see, San Fransisco was managed without you and me.<sup>1</sup> But you are dropping in here one of these days. Yes, Kallenbach's<sup>2</sup> niece did give me a long letter after K's death. A truly good man has left us.

I hope to write the story of 125 years.<sup>3</sup> Hold yourself in patience till I write.

Love.

M. K. GANDHI

[PS.]

I am at a hill station. My address must be Sevagram, Wardha.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 629. LETTER TO O. M. THOMAS

"MORARJI CASTLE",  
MAHABALESHWAR,  
May 13, 1945

DEAR FRIEND,

Your registered letter of the 8th inst, to Gandhiji has been received today. Your previous letter also was received. Here are answers to your questions.

1. Gandhiji has no recollection of having read the book<sup>1</sup> referred to by you.
2. Impossible to say anything at this distance of time.

<sup>1</sup> In *Mahatma Gandhi—The Last Phase*, Vol. I, Book One, pp. 101-2, Pyarelal explains that the addressee had written to Gandhiji that she was expecting to meet him at San Francisco Peace Conference, and thence to accompany him to India. She had also suggested: "If you are short of secretaries to accompany you to the Peace Conference, call here on your way and I shall come along."

<sup>2</sup> Herman Kallenbach's. A German Jew who was with Gandhiji in South Africa, he died on March 25, 1945, in Johannesburg. *Vide* also "Message on Death of Hermann Kallenbach", 25-5-1945.

<sup>3</sup> Alluding to the reports on Gandhiji's illness, the addressee had said: "I was not greatly perturbed when you were ill (I regret your suffering, of course) because I felt confident that you would not depart hence until India was free . . . I have not the slightest doubt that you will live until you are 125, if only you desire it."

<sup>4</sup> *After Mother India* by Harry H. Field.

3. The reply is in the negative so far as my recollection goes, but you can look up the files of *Young India*.

4. Please send an authentic copy of Mrs. Annette Helen Doharty's affidavit referred to by you. On the face of it, it seems to be a malicious invention.

*Yours sincerely*

PYARELAL

SHRI O. M. THOMAS  
20 ELGIN ROAD  
ALLAHABAD

From a copy of: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

### 630. LETTER TO AMRITLAL DOSHI

MAHABALESHWAR,  
May 13, 1945

BHAI AMRITLAL,

I got your letter. Though you have given up khadi work as your means of livelihood, you still take interest in it and that is a good thing. I am taking all the measures I can think of. Meet Kakubhai<sup>1</sup> and give him such useful help as he asks for and you can give. As far as I know, people working in the insurance line get plenty of spare time.

*Blessings from*

BAPU

SHRI AMRITLAL DOSHI  
INDIAN GLOBE INSURANCE CO.  
315-321 HORNBY ROAD  
FORT, BOMBAY

From a photostat of the Gujarati: G.N. 6316

<sup>1</sup> Purushottam K. Jerajani; *vide* "Letter to Purushottam K. Jerajani", 13-5-1945.

### 631. LETTER TO SHAMALDAS GANDHI

MAHABALESHWAR,  
May 13, 1945

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

The enclosed is from your paper. I feel that an advertisement which is immoral or is against the recognized or declared policy of the management should never be accepted. No registered bhandar can sell khadi without yarn being tendered. It should not escape your notice. Therefore you should not accept this advertisement. You should outright refuse this person. For doing so you must impose restrictions on advertisements. That involves some sacrifice and some scrutiny. However, in the long run, you won't lose anything but if you do it, it will be nothing more than the dirt on your palms<sup>2</sup>. Do lose it.

*Blessings from*  
BAPU

[PS.]

Enclosed is a cutting of the advertisement by a shop which announced sale of khadi without yarn being tendered.

CHI. SHAMALDAS GANDHI  
EDITOR "VANDEMATARAM"  
BOMBAY

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

### 632. LETTER TO PURUSHOTTAM K. JERAJANI

MAHABALESHWAR,  
May 13, 1945

CHI KAKUBHAI,

I got your prompt reply to my previous letter. I am sending other things herewith. I have sent<sup>3</sup> a cutting of the advertisement to

<sup>1</sup> Gandhiji's nephew

<sup>2</sup> A Gujarati phrase meaning money

<sup>3</sup> *Vide* the preceding item.

Shamaldas and have written<sup>1</sup> to Amritlal Doshi to see you. That man is clever, no doubt. He has done quite a lot of khadi work. I have written to him that he should give you such occasional help as you feel he can give.

Make the bhandar an institution for learning. Some should go there to learn the work and to spin also. Others should pay for the lesson. The poor should pay in the form of labour. The entire material should be good. There is no need of telling you all this but my attachment impels me to do so.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 10854. Courtesy: Purushottam K. Jerajani

### 633. LETTER TO LILAVATI ASAR

MAHABALESHWAR,

*May 13, 1945*

CHI LILI,

I read your letter just now. They handed it to me without opening it. But I am going to give it to Narahari, Pyarelal, Munnalal and Hemantkumar to read. That letter is a mirror of your soul.

You have always been, and still are, silly. Remember the verse: “Dwelling in thought on *vishayas*.”<sup>2</sup> Here *vishaya* does not mean merely what it does in Gujarati, namely, immoral sex-pleasure. All objects of desire are *vishayas*, as for example, desiring what appeals to the eye, hearing with the ear, smelling with the nose, and other similar objects of sense. Your object of desire is to come to the hills. If it didn’t materialize you should forget about it. But you would not be Lili if you could forget anything. And that is why you suffer. Otherwise there are few other women as fortunate as you. Though married in the prime of your youth, you have remained a virgin all these years so that all the desire in you for that momentary pleasure has been burnt away. You like service and get opportunities for it. The best service you rendered was to Bhansali, then to Ramprasad and then to Krishnachandra. I will not consider your services to Ba, Mahadev

<sup>1</sup> *Vide* “Letter to Amritlal Doshi”, 13-5-1945.

<sup>2</sup> *Bhagavad Gita*.

and myself as there was attachment in that.

You are educating yourself to be a doctor entirely with the aim of dedicating yourself to public service. What purer happiness than this could one have? If you are still discontented, does it not mean that you are silly?

Hoshiari wishes to come to me, and so does Vina. And there is no limit to the number of men who wish to come. If they cannot come, does it mean that they are unfortunate? You should completely burn up this desire of yours. Hence, though from one point of view your letter is good, from another point of view it is one that you should withdraw, and that too, cheerfully. You must pass, and do so with credit. Afterwards you will be serving to your heart's content. And you do get opportunities from time to time, such as serving uncle. Sushila is there. Pyarelal is leaving tomorrow.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 9601. Also C.W. 6573. Courtesy: Lilavati Asar

### 634. LETTER TO SAVITRI

MAHABALESHWAR,

May 13, 1945

CHI. SAVITRI,

You are a coward. You let the engagement take place. Then you ran away from the house and are now staying with your paternal aunt's son. That is not right. You have done a virtuous thing. Haven't you? What is there to run away from?

I shall go to the Ashram only in July. Write to me, if you want, when I go there. I can't say for certain that I shall be able to keep you even then. The management of the Ashram is not in my hands. I can do something only after consulting them.

Do you spin? Do you wear khadi? You don't observe untouchability, do you? Are you studying?

*Blessings from*

BAPU

CHI. SAVITRIBEHN

C/O PURUSHOTTAM BIJLANI

MANAGER, ANJAR SPINNING-WEAVING MILLS

ANJAR, CUTCH

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

635. LETTER TO R. K. NANDKEOLYAR

MAHABALESHWAR,  
May 13, 1945

BHAI NANDKEOLYAR,

I know you refrained from coming so as to save me trouble. I will lovingly use the tumblers when they arrive. You and Priyamvada have asked for my blessings for Mohandas and his bride. My fear is, theirs may not be an inter-caste marriage. Has the bride given up *pardah*? Will both of them give themselves up to service? Will Priyamvada keep the bride engaged in household work or give her time to do work of service? I hope the bride's parents do not keep her like a slave. If you can give satisfactory replies to all these questions, then here are heaps of blessings for the bride and bridegroom.

*Blessings from*  
BAPU

BARRISTER NANDKEOLYAR  
NAND VILAS  
GAYA (BIHAR)

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

636. LETTER TO HARIBHAU JOSHI

MAHABALESHWAR,  
May 13, 1945

BHAI JOSHI,

I have your letter and also the book. I shall read it and do what is necessary.

*Blessings from*  
BAPU

SHRI HARIBHAU JOSHI  
"LOKSHAKTI"  
291 SHANIVAR PETH  
POONA 2

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

637. LETTER TO S. V. VENKATARAMAN

MAHABALESHWAR,  
May 13, 1945

BHAI VENKATARAMAN,

I have your letter. I hope you will understand my Hindi.

On paper your work seems good. I hope in fact it is so. Assuming that it is, I give you my blessings. Is ginning done differently? The spinners themselves separate the seeds, card the cotton and make the slivers, don't they?

How is the cotton grown? In how many acres?

*Blessings from*  
M. K. GANDHI

SHRI S. V. VENKATARAMAN  
A. I. S. A. KHADI VASTRALAYA  
MAYAVARAM—SOUTH INDIA

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

638. LETTER TO DR. GOPICHAND BHARGAVA

MAHABALESHWAR,  
May 13, 1945

BHAI GOPICHAND<sup>1</sup>,

You did a good job in the matter of the Dukhaidi Harijans. They should have full relief. You must persuade the Rajputs. The courts alone cannot do the thing. A sad thing has happened. I was under the impression that the Dunichand who died was the Dunichand<sup>2</sup> we know. How is the deceased related to him? I couldn't have written to him. Please find out. If there is anything I have to do, I will do it.

*Blessings from*  
BAPU

DR. GOPICHAND BHARGAVA  
LAJPAT BHAVAN  
LAHORE  
(PUNJAB)

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

<sup>1</sup> Congress worker of the Punjab since 1919; elected to Punjab Assembly in 1937 and again in 1946; Chief Minister of Punjab, 1947-51

<sup>2</sup> Leading Congressman of Ambala; Member, Punjab Legislative Assembly; *vide* also the following item.

### 639. LETTER TO DUNICHAND

MAHABALESHWAR,  
May 13, 1945

BHAI DUNICNAND,

I learnt from what you did about the Harijans of Dukhaidi that you are still alive. How wonderful! I even wrote a letter of condolence to your wife. The poor woman must have laughed. What could she have written in reply? Is it my fault or yours if Dunichand continues to live? I think the fault is mine. As a punishment I must die before you. I want to live up to 125 years. Since you are older than I you must live even after 125 years. My apologies to Deviji.

Look after the Harijans.

*Yours sincerely,*  
M. K. GANDHI

From a photostat of the Hindi: G.N. 5587

### 640. LETTER TO K. N. KATJU

MAHABALESHWAR,  
May 13, 1945

BHAI KATJU,

I read your letter addressed to Pyarelal. About *Dehati Pragati* you will be happy to know that I started reading it long ago. I have kept it along with my papers. It is taking time because I have to read other things also. I will read the whole of it and then write to you.

My blessings to Prakashnarayan and the bride. Normally I do not bless marriages contracted within the caste unless there is a special reason. My fear is, this marriage will be one such. Anyway, there is a special reason for my sending blessings for this marriage. I have met Purnima. She made a good impression on me.

*Blessings from*  
BAPU

DR. K. N. KATJU  
ADVOCATE  
9 EDMONSTONE  
ALLAHABAD (U. P.)

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

641. LETTER TO KUSUM NAIR

MAHABALESHWAR,  
May 13, 1945

CHI. KUSUM,

I have received your letter written in beautiful Hindustani. I shall be a little free after the 20th. You may come then. I will try to answer your questions. Do not go about shouting that you are coming to me.

*Blessings from*  
BAPU

SHRI KUSUMBEHN NAIR  
N. I. P. & I. BUREAU  
74 LAKSHMI BUILDING  
SIR PHEROZESHAH MEHTA ROAD  
BOMBAY 1

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

642. LETTER TO JIVAJI RAO SCINDIA

MAHABALESHWAR,  
May 13, 1945

MAHARAJA SAHEB,

I congratulate you on what you have done for the Harijans. I am confident that you will be taking the necessary steps to see that your decision is implemented. It is in your hands to educate the people to get rid of their superstitions. Otherwise your decision will remain confined to the *Gazette* only. As you may know I have said that Hinduism will perish if any kind of untouchability persists.

May God grant a long life to the son on whose birth you have done such a good deed, and keep him healthy physically and mentally.

*Yours,*  
M. K. GANDHI

MAHARAJA OF GWALIOR  
GWALIOR STATE

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

### 643. LETTER TO N. G. RANGA

MAHABALESHWAR,  
May 13, 1945

BHAI RANGA,

I have read what you have written about the tribes in the Nilgiris. I wanted to write to you about it but in the mean time your letter came.

The article about the Nilgiris is good. I congratulate you. There should have been a glossary of the Indian words. There should have been figures concerning their numbers. You should have said something about their language. You should have described their habits and customs in greater detail.

Do not drag me into the quarrel with the communists. It concerns you people. Before I say anything, it is necessary that I talk to them. Going as far as that will be a waste of my time. My place is to advise in more important matters.

Now I write in Hindustani even to South Indians. But this is not without exceptions. I hope you do not find it difficult to read letters such as this. Do write to me in English, if you can't write in Hindustani. However, you should cultivate the habit of writing in Hindustani.

*Blessings from*  
BAPU

PROF. N. G. RANGA  
NIDUBROLU  
ANDHRA DESH

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

### 644. LETTER TO TEJ BAHADUR SAPRU

MAHABALESHWAR,  
May 14, 1945

DEAR SIR TEJ,

I was going to write to you in Hindustani but for this letter at least I restrain myself. For the future I shall do as you will bid.

I had thought that Dr. Jayakar and Kumar Saheb had come to

me on your behalf and at your instance. Rajaji told me otherwise. Hence this note, though belated.

I considered the whole of your report as sketched to me to be an able document. But I did not interest myself in the whole of it. My interest was naturally confined to the communal question and it was wholly satisfactory. I hope you do not want me to express any opinion on the rest.

You have, and that at your age, laboured at the report and laboured with your colleagues as few men would have done. Rajaji has told me much about this part of your valuable work. And in Santanam you have an able and painstaking secretary.

Hope you are keeping well and that your ailing son has recovered completely.

*Yours,*

M. K. GANDHI

THE RT. HON. SIR TEJ BAHADUR SAPRU

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

### *645. LETTER TO SUSHILA NAYYAR*

*May 14, 1945*

CHI. SUSHILA,

Your expected letter has come. I abide by what I wrote about Manu in the morning. She and the sisters should do what they think fit.

It hurts me that Shyamlal's affairs are disorganized. You would not have told him about it and I do not want to say that he should use your name. I am watching the developments. Enough if you take care of your first division. That would be the best education you could give to others.

*Blessings from*

BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

## 646. LETTER TO SUSHILA NAYYAR

May 14, 1945

CHI. SUSHILA,

I hope all your work is going on well and bringing you credit. It would be only proper that the sisters hear everything and do whatever they want after due consideration. Every place has advantages as well as disadvantages. It is possible that Manu will not be able to get rid of her fear just by being told to do so. It seems to be an ingrained trait. If she recovers fully it will be a great achievement for us. I take it that you will be coming back on the 16th.

*Blessings from*

BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Dr. Sushila Nayyar

## 647. LETTER TO MANU GANDHI

May 14, 1945

CHI. MANUDI,

I can see no difference between your handwriting and Yukti's<sup>1</sup>. Instead of myself telling you not to go to Karachi, I told Sushila-behn to tell you lest you think I was ordering you. If you wishto go either to Karachi or to Porbandar, by all means go. What I am concerned with is that you should become strong in body and mind. If you can do it there, I shall be pleased. Because of your negligent habits, I thought that, if you could overcome your fear, you would be able to benefit fully and for long from the mountain-air. However I am not enamoured of hill-stations either. Wherever you stay with a free mind, you are bound to benefit. You may, therefore, do what your sisters desire. I give my consent for it.<sup>2</sup>

Why should we observe anybody's face? We may even make a mistake in judging a person from his face. We are not God. We might even do him injustice. And moreover, when one has made up one's mind not to fear anybody, why need one know the other person's mind? The rest from Pyarelal.

*Blessings from*

BAPU

From a microfilm of the Gujarati: M.M.U./24

<sup>1</sup> Addressee's elder sister Sanyuka's

<sup>2</sup> *Vide* also the following item.

648. *LETTER TO VINODINI GANDHI*

May 14, 1945

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

It is good that you wrote. Take Manu off to wherever you can, whether Karachi or Porbandar.<sup>2</sup> The only conditions are that you must not allow her to work; and see that she sleeps properly and teach her to masticate thoroughly.

*Blessings from*  
BAPU

From a microfilm of the Gujarati: M.M.U./III

649. *LETTER TO DR. DINSHAW K. MEHTA*

May 14, 1945

CHI. DINSHAW,

Following is the reply to your letter sent to Ghanshyamdas at Calcutta:

Your letter about Dinshaw's trust. I think his demand quite reasonable, but leave matter to you.<sup>3</sup>

Therefore, after getting the necessary changes made about the aims as suggested by you, I intend to write to Pakvasa<sup>4</sup> to have the Trust Deed drawn up.

Mavalankar, who was your patient, has written to me about your administrative abilities. His complaint is quite justified.<sup>5</sup>

*Blessings to all the three of you from*  
BAPU

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

<sup>1</sup> Manu Gandhi's elder sister

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

<sup>3</sup> This paragraph is in English; *vide* also letters to G. D. Birla, "Letter to G. D. Birla", 6-5-1945 and "Letter to G. D. Birla", 10-5-1945.

<sup>4</sup> Mangaldas Pakvasa, Solicitor from Bombay, President, Bombay Legislative Council, 1937-47; was appointed Governor of Central Provinces and Berar in 1947

<sup>5</sup> *Vide* also the following two items.

650. LETTER TO DR. DINSHAW K. MEHTA

May 14, 1945

CHI. DINSHAW,

Read this letter carefully. You should live most of the time in Poona. I would not like it at all if you remained out of it for my sake. Attend to dirt, carelessness, massage, etc. Patients should not find you severe. There is always an answer to every kind of charge. Our duty is to take the essence and throw away the rest which is waste matter. Send the papers back.

*Blessings from*

BAPU

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

651. LETTER TO BALKRISHNA MAVALANKAR

MAHABALESHWAR,

May 14, 1945

CHI. BALKRISHNA,

I am glad that you wrote. I have read everything. I have sent the papers to Dr. Dinshaw. That is the only way I can bring about change, if any change is necessary. There is no discourtesy in your letter. You may write more if you wish to. I will let you know the result.

*Blessings from*

BAPU

From a photostat of tile Gujarati: G.N. 1253

652. LETTER TO AMRITLAL V. THAKKAR

May 14, 1945

BAPA,

I have your letter. The registered post will arrive in due course. You are coming here on the 16th, but as you want me to write I am writing this.

BAPU

SHRI BAPA

SERVANTS OF INDIA SOCIETY

POONA 4

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

653. LETTER TO SAILENDRA NATH CHATTERJEE

MAHABALESHWAR,  
May 14, 1945

CHI. SAILEN,

I have your letter. I hope you have a place to stay in Bombay. Go to Bombay. There is a Nature Cure Clinic ill Malad. It is owned by Dr. Krishnavarma. He will admit you. I am writing to him. Follow his instruction. You will be cured. You must also learn everything. Give whatever help you can, if your health permits. Keep me informed. Leave Wardha only with Rishabhadas's permission. Show this postcard to Dr. Krishnavarma.

*Blessings from*  
BAPU

CHI. SAILEN CHATTERJEE  
INSURANCE COMPANY  
BAJAJWADI  
WARDHA

From a photostat of the Hindi: C.W. 10391a. Courtesy: Amrita Lal Chatterjee

654. LETTER TO KRISHNAVARMA

May 14, 1945

BHAI KRISHNAVARMA,

What I wrote to you has happened. Sainen Chatterjee is an employee of an insurance company. He lives on whatever he earns. I have advised him to go to your clinic. The doctors say he keeps getting well and falling ill again. He has agreed to go to you. The matter of expenses has to be considered. Madhavdas's case is entirely different. In any case, Sainen must give something. If you run a free hospital, it will get filled up and no one will be benefited. That can be discussed when we have the time. I have written to Sainen to go to you and show my postcard. He lives in Wardha.

*Blessings from*  
BAPU

DR. KRISHNAVARMA  
NATURE CURE CLINIC  
MALAD, *via* BOMBAY

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

655. LETTER TO RAMESHWARDAS BIRLA

May 14, 1945

CHI. RAMESHWARDAS,

Read this and then reply if there is anything you want to say. I have replied saying that I shall pursue the matter if he sends me something to support such allegations.

*Blessings from*  
BAPU

SHRI RAMESHWARDAS BIRLA  
BIRLA HOUSE  
MOUNT PLEASANT ROAD  
BOMBAY

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

656. LETTER TO OMKARSINGH SENGAR

MAHABALESHWAR,  
May 14, 1945

BHAI OMKARSINGHJI,

Your daughter Premlata is distressed. She has chosen a husband belonging to a different caste and you are preventing her from marrying him. He is a deserving man. This talk about castes has become outmoded. Ability alone should count today. Premlata wants to go on a fast. Show her this postcard and stop her from undertaking the fast. Write to me if there is anything else.

*Blessings from*  
M. K. GANDHI

THAKUR OMKARSINGH SENGAR  
MADAN KHADI KUTIR  
KAROLI STATE, RAJPUTANA

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

657. LETTER TO L. N. GOPALASWAMI<sup>1</sup>

MAHABALESHWAR,  
May 15, 1945

MY DEAR GOPALASWAMI,

I have your generous letter. You will do as Bapa bids you. I must not abuse your good nature. Push forward good women for all you are worth.

*Yours,*  
BAPU

SHRI L. N. GOPALASWAMI  
KASTURBA GANDHI NATIONAL MEMORIAL FUND  
S. 13 BUILDINGS  
ROYAPETTAH  
MADRAS

From a photostat: C.W. 10549. Courtesy: Government of Tamil Nadu

658. LETTER TO MUHAMMAD AHMAD SAID KHAN

MAHABALESHWAR,  
May 15, 1945

DEAR NAWAB SAHEB,

I thank you for your kind note of 5th instant. I have been besieged with letters and cuttings of newspapers from Hyderabad. Some of these make sad reading.<sup>2</sup> I have heard from Shri Vinayak Rao too.<sup>3</sup> Their fear is that justice will be defeated. Whatever may have happened in the past, I feel sure that you will allow no such thing to happen.

*Yours sincerely,*  
M. K. GANDHI

H. H. NAWAB SAHEB OF CHHATARI  
HYDERABAD

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> The letter was redirected to: 3 Gopapuram, Tennore, Trichinopoly.

<sup>2</sup> The reference is to the police excesses; *vide* "Letter to Muhammad Ahmad Said Khan", 30-4-1945.

<sup>3</sup> *Vide* "Letter to Vinayakrao Koratkar", 12-5-1945.

659. LETTER TO K. NATARAJAN

MAHABALESHWAR,  
May 15, 1945

DEAR MR. NATARAJAN,

It was good of you to have written to me on my remarks about the industrialists and to have sent me a copy of the *Indian Social Reformer*<sup>1</sup> containing your note on them.

How I should love to write to you in Hindustani of which your long residence in Bombay should have made you a scholar.

*Yours sincerely,*  
M. K. GANDHI

SHRI K. NATARAJAN  
KAMAKSHI HOUSE  
BANDRA, BOMBAY 20

From a copy: Pyarelal Papers. Courtesy Pyarelal

660. LETTER TO FARID ANSARI

MAHABALESHWAR,  
May 15, 1945

MY DEAR FARID,

I was glad to see your beautiful handwriting after a long time. It at once reminded me of the late Dr. Ansari<sup>2</sup>.

You were bound to think of Ba and Mahadev. They have won. We have to plod. I am delighted that you are keeping well. My love to all.

*Yours,*  
BAPU

FARID ANSARI SAHEB  
PRISONER  
FEROZEPUR JAIL  
PUNJAB

From a copy of: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

<sup>1</sup> The addressee was its editor from 1892 to 1940.

<sup>2</sup> Dr. M. A. Ansari

661. LETTER TO CHIMANLAL N. SHAH

May 15, 1945

CHI. CHIMANLAL,

I have not fully answered<sup>1</sup> one of your letters. It does not seem proper to me to send for the Santiniketan gentleman now. We have said “No” to him, and we should stick, to it.<sup>2</sup> Jajuji is a king. He may relent in response to a request. How can we take advantage of that?

Do not mind if Sarojini has gone.<sup>3</sup> She is bound to return. We cannot control her mind.

I have already suggested one remedy for Shakaribehn. Another is to take the treatment of Dr. Ice. He can easily deal with such a complaint.

There is no harm in your having detained Saroj. You may detain anyone whom you wish to and can. Do not detain anybody just to please me and that too in my absence.

Blessings from  
BAPU

From a photostat of the Gujarati: G.N. 10632

662. LETTER TO KISHORELAL G. MASHRUWALA

MAHABALESHWAR,  
May 15, 1945

CHI. KISHORELAL,

Your letter to Manilal was read out to me.

You stayed for a very short time at the place Swami had chosen for you. I hope the improvement in your health will continue. Gomati's<sup>4</sup> health may go on as it is.

Examine the views I have at various times expressed on *varnavyavastha*. If there have been changes, do let me know. I am nottaking the trouble myself because I must let people know where I stand today and be satisfied with that. If there is anything

<sup>1</sup> *Vide* “Letter to Chimanlal N. Shah”, 12-5-1945.

<sup>2</sup> *Vide* “Letter to Chimanlal N. Shah”, 30-4-1945.

<sup>3</sup> *Vide* also “Letter to Sarojini”, 5-5-1945

<sup>4</sup> Addressee's wife

contradictory in the views I expressed earlier, they should not be taken into consideration. Some of what has been written is meant only to malign me. Some show a lack of understanding, some ignorance. Then again some of it is written with a view to publication and largely for money. It is immaterial whether people are convinced by my reply or not. Those, with whose criticism I have dealt, have certainly been convinced. Some would like it more if I dispensed with the distinction I have laid down in my article. But how could I do that? *Varnavyavastha* will not cease to be beneficial by our not being aware of its benefits. That the meaning of varna needs to be properly understood is another question. The difference pointed out by you seems correct.

It would certainly be good if my articles on varna, etc., are published. No omissions and additions should be made before getting them published. Even if I had the time I would make no changes. However, I would explain<sup>1</sup> my present stand in detail. Study them if you have the time and the will. I shall be ready to go through your work. But do not at all think that it is your duty to do this work. Ask me whatever you want.

*Blessings from*  
BAPU

KISHORELAL MASHRUWALA  
VASANT NIVAS  
BABULNATH ROAD  
BOMBAY 7

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

### 663. LETTER TO SHAMALDAS GANDHI

*May 15, 1945*

CHI. SHAMALDAS,

I have your letter. You have done well. I shall go on keeping a watch if you allow me to do so. and if I have the strength.<sup>2</sup>

*Blessings from*

SHRI SHAMALDAS GANDHI  
“VANDEMATARAM”  
FORT, BOMBAY

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

<sup>1</sup> *Vide* “Foreword to *Varnavyavastha*”, 31-5-1945.

<sup>2</sup> *Vide* also “Letter to Shamaldas Gandhi”, 13-5-1945.

664. LETTER TO CHIMANLAL TRIVEDI

MAHABALESHWAR,  
May 15, 1945

BHAI CHIMANLAL,

I have your letter. Sir Radhakrishnan's letter is clear. You should arrange a suitable programme. You have already received my blessings, haven't you?

*Blessings from*  
BAPU

SHRI CHIMANLAL TRIVEDI  
MEHERVILLA  
OPP. SUPER TALKIES  
GRANT ROAD, BOMBAY

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

665. LETTER TO KEDARNATH SANDILYA

MAHABALESHWAR,  
May 15, 1945

BHAI KEDARNATH,

You alone should decide the matter about which you write. I have explained the general rules. You should follow them as much as you can.

*Blessings from*  
BAPU

SHRI KEDARNATH SANDILYA  
C/O SUB-POST MASTER  
JEHANABAD  
GAYA (BIHAR)

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

666. LETTER TO AMRITA LAL CHATTERJEE

MAHABALESHWAR,  
May 15, 1945

CHI. AMRITA LAL,

Dhiren has arrived today with Satis Babu. It appears from your letter of the 8th that Bhai Bhimani wanted to send information about the women. If so, let me say that I do not regard him as a reliable person to give such information. He can send me written evidence even from there. I have not forgotten what you said. But of what use can it be if it is not fully supported?

I have arranged to send Sailen to Malad.<sup>1</sup> I hope he will do as Romen has written.

*Blessings from*  
BAPU

From a photostat of the Hindi: C.W. 10404. Courtesy: Amrita Lal Chatterjee

667. LETTER TO SITA CHAUDHARY

May 15, 1945

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

Your letter is good. Subhadra<sup>3</sup> will now recite the *Ramayana* to me. You also seem to have made good progress. Pratap<sup>4</sup> has done very well indeed! Where did Jugalkishoreji study? What treatment is to be given to your mother? Whether I reply or not, you should write to me. As far as I remember, Parnerkarji has not given me anything. Convey my blessings to your father. I trust he will recover<sup>5</sup> and be quite fit once again.

*Blessings from*  
BAPU

[From Hindi]

*Bapu: Maine Kya Dehha Kya Samjha*, p. 185

<sup>1</sup> *Vide* "Letter to Sailendra Nath Chatterjee", 14-5-1945.

<sup>2</sup> Daughters of Ramnarayan Chaudhary

<sup>3</sup> *ibid*

<sup>4</sup> Addressee's brother

<sup>5</sup> Of Kashmir Khadi Bhandar

668. TELEGRAM TO SHRIKRISHNADAS JAJU

MAHABALESHWAR,  
May 17, 1945

JAJUJI  
CHARKHA SANGH  
SEVAGRAM, WARDHA

KRISHNADAS WIRES YOU FOLLOWING: "BRANCHES REFUSE  
SENDING MORE ADVANCE. KASHMIR'S CAPITAL POSITION  
BELOW SANCTIONED AMOUNT. KINDLY ARRANGE REMIT-  
TANCE AT LEAST FIFTY THOUSAND TELEGRAPHICALLY.  
WORK COMPLETELY STRANDED." MY OPINION IS I  
SHALL ENDORSE YOURS.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

669. TELEGRAM TO KRISHNADAS

MAHABALESHWAR,  
May 17, 1945

KRISHNADAS  
KHADI BHANDAR  
SRINAGAR (KASHMIR)

HAVE REPEATED YOUR WIRE TO JAJUJI WARDHA  
ADDING I SHALL ENDORSE HIS DECISION.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

670. LETTER TO NARAYAN M. DESAI

MAHABALESHWAR,  
May 17, 1945

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

I have your letter. You are learning a lot whilst teaching. That knowledge is part of Naye Talim. It has become your profession and your mission to transform the art of spinning into a science and make it interesting. May that remain so. When spinning comes to be recognized as true knowledge, it will become the centre of many other branches of learning. Knowledge has infinite forms, but only he who knows that at the bottom all knowledge is one really knows.

According to the present programme, I shall be spending the whole of June in Panchgani at 'Dilkhush'<sup>2</sup>. Go over there. Shantabehn will arrive there on the 20th. Vanamala and Manibehn are here. Describe your experiences.

*Blessings from*  
BAPU

CHI. NARAYAN M. DESAI  
C/O DINKAR SANKARIA  
KHALSA COLLEGE  
MATUNGA, *via* BOMBAY

From a photostat of the Gujarati: S.N. 9192

671. LETTER TO CHANDRANI

MAHABALESHWAR,  
May 17, 1945

CHI. CHAND,

I have your postcard. I had at once answered<sup>3</sup> your letter. What can one do if there is delay in the post? You have achieved your purpose. You will have got the accommodation in Harijan Nivas. I had written<sup>4</sup> to Viyogi Hari. There has been no change in my health.

<sup>1</sup> Son of Mahadev Desai

<sup>2</sup> Of Nanji Kalidas

<sup>3</sup> *Vide* "Letter to Chandrani", 12-5-1945.

<sup>4</sup> *Vide* "Letter to Viyogi Hari", 12-5-1945.

However, the climate is very good. You will come here only when Satyavati relieves you. You will not be going directly to Nagpur in June, will you? . . .<sup>1</sup>

You and Satyavati have to think over all this. You do not want to see your parents, do you? Convey my blessings to everyone in Harijan Nivas.

*Blessings from*

BAPU

SHRI CHANDRANI  
HARIJAN NIVAS  
KINGSWAY CAMP  
DELHI

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

*672. LETTER TO GOPE GURUBAXANI*

MAHABALESHWAR,

*May 17, 1945*

CHI. GURUBAXANI,

One of two things has happened; either it was my impression that I had written to you or you had written saying that it was not necessary for me to reply. I sent your letter on to Sevagram because I thought it was good. Now it appears that I did not write at all. But now it is to be understood that you are to write, whether I write or not. Vimala must be well. It is not right that she does not write. I must know if it is because of illness. But if it is because of laziness, she is guilty.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 1316

<sup>1</sup> A sentence is illegible here.

673. TELEGRAM TO B. SHIVA RAO

MAHABALESHWAR,  
May 18, 1945

B. SHIVA RAO<sup>1</sup>  
ASSOCIATED PRESS  
SANFRANCISCO (U. S. A.)

RAMAN<sup>2</sup> NEVER PERSONALLY ASSOCIATED WITH ME  
ON STAFF OR ENTOURAGE. STATEMENTS THIS EFFECT  
ON JACKET RAMAN'S BOOK<sup>3</sup> WHOLLY WRONG. YOU  
HAVE AUTHORITY CONTRADICT ALL HIS MANY MIS-  
STATEMENTS.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

674. TELEGRAM TO KUSUM NAIR

MAHABALESHWAR,  
May 18, 1945

KUSUM NAIR,  
CARE "LOUDTALK"  
BOMBAY

COME AS ADVISED.<sup>4</sup> STAY CASTLE.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Labour leader, journalist; correspondent in Delhi of *The Hindu* and of *The Manchester Guardian* since 1935

<sup>2</sup> T. A. Raman of the Indian Information Office in Washington. He was speaking and writing in America against the Congress and its political demands.

<sup>3</sup> *Report on India*

<sup>4</sup> *Vide* "Letter to Kusum Nair", 13-5-1945.

*675. DRAFT AMENDMENT TO RULE 72 OF KASTURBA  
GANDHI NATIONAL MEMORIAL TRUST*

MAHABALESHWAR,

*May 19, 1945*

The travelling expenses shall be third-class fare provided that it will be open to the local chairman to sanction second class fare owing to sickness or other valid reason which he shall record in the minute-book.

This is my suggestion.<sup>1</sup>

From a photostat: G.N. 1258

*676. FOREWORD TO "COW IN INDIA"*

One of the first and best pupils of the late lamented Dr. P. C. Ray, Shri Satis Chandra Das Gupta is a fit person to bring under one cover all the available literature on the cow rightly called the 'Mother of Prosperity'. By convincing arguments based on copious reading of which he has reproduced the relevant parts in the volume, the author has dispelled the belief held even by learned men that India's cattle are a burden upon the land and divide its production with the people to the latter's detriment. He shows the usefulness of the cow as the giver of milk, the producer of draught-bullocks, the manurer of our fields and after death the giver of her hide and bone. He proves the superiority of cattle over the engine for ploughing the fields of India. He establishes the inevitable connection and interdependence between the cattle and other animal life, the earth and man. Lastly, he proves the superiority of the cow over the buffalo, not so that the latter should be killed off or starved out but so that the buffalo should not be favoured at the expense of the cow as is done at the present moment. I commend the volume to the lover of the cow as also to everyone who would learn that the slaughter of cattle for food is a pure economic waste and know how he can turn the cow into a giver of plenty instead of being the giver of scanty which, owing to criminal negligence, she has become today.

It will interest the reader to know that the author wrote the whole

<sup>1</sup> This sentence is in Gujarati.

volume during his recent imprisonment.

M. K. GANDHI

MAHABALESHWAR, May 20, 1945

*Cow in India*

*677. LETTER TO MUNNALAL G. SHAH*

*May 20, 1945*

CHI. MUNNALAL,

I have a letter from Amtul Salaam. She has sent a message for you to the effect that you should go and bring back Kanchan. She has become very weak. In these circumstances, you must either go yourself or send someone. If A. S. herself accompanies her from Borkamata, nothing like it. But I cannot decide about all this from here. You yourself should decide. Kanchan also is tired of the place. She must, therefore, return. A. S.'s letter is enclosed. I am writing to her as above as also to Kanchan. If she has already left, you need not worry.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8453. Also C.W. 5578. Courtesy: Munnalal G. Shah

*678. LETTER TO KANCHAN M. SHAH*

*May 20, 1945*

CHI. KANCHAN,

I do not like it at all that you have really fallen ill. You have become restless too. So run away from there without delay. I have written to Munnalal. He should go there and fetch you or send somebody. Or ask somebody there to accompany you. Write to me after you reach the Ashram. It will be better still if you write before leaving.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8265. Also C.W. 7188. Courtesy: Munnalal G. Shah

679. LETTER TO AMTUSSALAAM

May 20, 1945

CHI . AMT UL SAL AAM,<sup>1</sup>

I have your letter. In the circumstances, Kanchan must go. You may accompany her or send somebody or let Munnalal come or send somebody. Is this not the only way?<sup>2</sup>

How can I decide about Akbar and Zohra? Akbar is doing good work in Samau. He would go if I were to order him. But I have left it to him. Zohra is still studying. You should consider this also if possible. It is a very difficult situation.

You cannot go anywhere leaving the things in the middle there.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 495

680. LETTER TO SATIS CHANDRA DAS GUPTA

MAHABALESHWAR,

May 20, 1945

CHI . SAT IS BAB U,

Since all your activities are devoted to furthering my policies, they always have my blessings. I very much hope that you won't be careless about your health. Being careless about one's health is also against my policy and there is a subtle pride in it. Write to me on reaching Calcutta.

*Blessings from*

BAPU

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

<sup>1</sup>This is in Gujarati.

<sup>2</sup>*Vide* also the preceding two items.

## 681. HOW TO IMPROVE VILLAGE INDUSTRIES

*May 21, 1945*

I have distinguished other village industries from khadi and called them planets and the charkha or the spinning-wheel the sun. As a matter of fact there is no real reason for such a distinction, for khadi is also a village industry. But it has acquired a special position, and it is because of this special position which it has acquired that we can now talk about the other village industries.

Today we are not required to demonstrate the special position acquired by khadi but we are required to discover ways and means of putting it and other village industries on a firm footing.

One of the ways is to resort to centralized production of necessities through machinery worked by power and requiring the minimum of human labour. This results in increasing the number of the rich few and making it a dharma to multiply the people's wants. Even if all such centralized industries were to be State-owned, it would make no difference to me. For the obligation to increase wants will not only not decrease, but may be strengthened where such industries are owned by the State. Only the task of increasing wants will pass from the hands of small capitalists to the bigger capitalists, or the State, whose action will secure the seal of public support. This is how things are going in England and America. I am purposely leaving out Russia; because their work is still continuing, I shall not at this stage dare to assess the result. I hope that Russia will produce something unique. But I must confess that I have my doubts whether it will truly succeed. I shall consider it a great success if, through it, all the wealth really goes into the hands of the poor, and intellectual and personal freedom is at the same time secured. In that case I will have to revise my present concept of ahimsa.

Now I come to the main point. In England and America, machinery rules supreme. On the contrary, in India we have village industries, symbolizing the resurgence of human labour. In the West, a handful of persons with the aid of mechanical power rule over others. In India, on the other hand, the great task of bringing out what is best in every individual is being attempted by the A. I. S. A., A. I. V. I. A. and other allied institutions. From this point of view the growth of Western civilization seems to be an easy thing, but to develop a

organize the latent capacities of individuals through village industries appears to be a very difficult task.

Looking at it from another point of view, it may be said that, for a handful of men to rule over other men with the aid of steam and other power will be harmful in the end, as it is bound to multiply injustice. By using the human power available to us by the million, injustice is reduced. And there is no room for failure. For here, along with human power, we rely on divine Power. In the other method, no value is attached to divine Power. In short, if in the case of village industries we do not truly obtain God's help, we are bound to fail. The Western method only appears to be successful, but in truth there is nothing but failure in it. For it destroys the will to work.

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal. Also *Gram Udyog Patrika*, June, 1945, Part-I, pp. 344-5

### 682. TELEGRAM TO JAIRAMDAS DOULATRAM

MAHABALESHWAR,  
May 21, 1945

JAIRAMDAS DOULATRAM  
HYDERABAD (SIND)

HOPE REACHING PANCHGANI END MONTH. STAYING  
THERE JUNE.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 683. LETTER TO BHARATAN KUMARAPPA

MAHABALESHWAR,  
May 21, 1945

MY DEAR BHARATAN,

I am sending you my article<sup>1</sup> written after some thought, but in the midst of much other work.

Your letter just to hand. You should give the names of those who have accepted. Consult Jajuji for the other names. I shall think about them. You can certainly ask [A.] Vaidyanatha Iyer of Madura. If he

<sup>1</sup> *Vide* "How to Improve Village Industries", 21-5-1945.

refuses he will suggest some other name.

So you have been travelling much. I am glad.

So send me the typed copy of your forthcoming book<sup>1</sup>. Of course I have to give you a word for it.

Love.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 684. LETTER TO DR. P. SUBBAROYAN

MAHABALESHWAR ,  
May 21, 1945

MY DEAR SUBBAROYAN,

I was glad to have your letter. Regard me as partner in your joint joy on the restoration of your son to liberty. May he soon join you! Mohan ought to see me this week. I like him. The para about Rajaji was redundant as you say. He left on 19th.

Love.

BAPU

[PS.]

You will come when I return to Wardha.<sup>2</sup>

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 685. NOTE ON LETTER FROM SEVAKRAM KARAMCHAND<sup>3</sup>

May 21, 1945

Write a postcard congratulating him. If the reform stays, there is no need to publicize it. They are no doubt Hindus but it is necessary to use the appellation to identify them. (What about the previous letter?)

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

<sup>1</sup> *Capitalism, Socialism or Villagism.*

<sup>2</sup> *Vide* also "Letter to Dr. P. Subbaroyan", 31-5-1945 and "Fragment of Letter to Mohan Kumaramangalam", 2-6-1945.

<sup>3</sup> Sevakram Karamchand had informed Gandhiji of the opening of Sadhubela temples at Sakkur to Harijans, and also suggested that henceforth they should be known as Hindus only.

686. LETTER TO SANYUKTA GANDHI

MAHABALESHWAR,  
May 21, 1945

CHI . YUK TI,

I have your letter.

I am sorry that though I had thought that Manu had gone there after having recovered, she still gets fever. All the same Sushilabehn is going there today—just to meet the sisters. She will stay there as long as she wishes. Is not Umiya<sup>1</sup> also going? So all the four sisters will get together. If Manu wishes, she may go to Karachi also. And after spending her holiday as she pleases, she will return to me. See that she gets well soon. She is a brave worker but she gets frightened as soon as anything happens to her. I try to reassure her, why should she be afraid when I am with her? I have not succeeded, may you the elder sisters succeed.

*Blessings to all of you from*  
BAPU

From a microfilm of the Gujarati: M.M.U./24

687. LETTER TO ANNAPOORNA C. MEHTA

May 21, 1945

CHI . ANN APOOR NA,

I got your postcard yesterday. How can I believe that you are 25? I saw you as a mere child. You have yet to live for many years and do much work.

I will wear the khadi dhoti when I get it. There is no hurry. Is the word *prandai* or *prandayi*?

*Blessings from*  
BAPU

From a photostat of the Gujarati: S.N. 9437

<sup>1</sup> Addressee's elder sister, Umiya S. Agrawal.

688. *LETTER TO KISHORELAL G. MASHRUWALA*

MAHABALESHWAR,  
May 21, 1945

CHI . KIS HOREL AL,

We cannot answer the question by merely quoting Sanjana's name. Do so only if the questions arising call for a reply. We shall lose nothing if for the time being you leave things alone.

I have an impression that I have written to Surendraji. If he does not want to wait till I reach Wardha, he can come to Panchgani. However I should prefer Wardha. But I leave it to him to decide. Guide him. He is not going to lose anything if he spends some time in Wardha. Khadi Vidyalaya, Goshala, Village Industries and other such activities can take up considerable time.

I should like it very much if Gomati could take some treatment. It will be better to take Chugh's advice. Raihana writes highly about him.

I would like you not to go to Sevagram before June.

*Blessings from*  
BAPU

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

689. *LETTER TO SARAYU DHOTRE*

May 21, 1945

I got your letter yesterday after 5 o'clock. I could not have got the reply posted then. I have written to Rameshwardasji today. Let us see what happens. Never forget that we are poor. We have no right to behave like the rich. Our right comes from our duty. Do you understand that we must "renounce and enjoy"<sup>1</sup> the things we easily get?

*Blessings from*  
BAPU

CHI. SARAYU (DHOTRE)  
KHADI VIDYALAYA

From Hindi: C.W. 839. Courtesy: Sarayu Dhotre

<sup>1</sup> The reference is to the first verse of the *Ishopanishad*.

690. LETTER TO CHIMANLAL N. SHAH

May 21<sup>1</sup>, 1945

CHI . CHIMANLAL,

I have no idea why in particular I should write to you today. But since there is an envelope with your address on it, I am writing this. Sarayu Tai has given her address c/o Khadi Vidyalaya. So there is a letter<sup>2</sup> enclosed which has to be passed on to her.

You are always in my thoughts. You should force yourself to take rest, whether there or elsewhere. I should like you to do it there. You know that is what I have always done. Now I may be said to have risen high, or, maybe, descended lower. So I have learnt to go to hill stations like Panchgani, Mahabaleshwar, Nandi, etc. This is just for your guidance.

*Blessings from*

BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal. Also G.N. 10633

691. LETTER TO V. N. APTE

MAHABALESHWAR,

May 21, 1945

BHAI APTE,

In Poona too there is Godbole. He has been to America. He gives nature cure treatment. However, what you are doing is all right. My faith was the main thing in the treatment I gave. Everyone would say that such a major case should have been taken to a doctor. May your son get well. How can I give three or four hours to your father-in-law? I do not have even a moment's time. He can ask me if there is anything. I shall reply when I have the time.

*Blessings to all of you from*

BAPU

V. N. APTE

SHRI GAJANAN MILLS

SANGLI

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

<sup>1</sup> The G.N. source, however, has "25".

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

692. *LETTER TO AMRITLAL T. NANAVATI*

May 21, 1945

CHI . AMRITLAL ,

I have gone through your two lines. You will certainly find work wherever you go.

*Blessings from*

BAPU

[C/O] SHRIMATI YASHODHARA DASAPPA  
VONTICOPPAL  
MYSORE

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

693. *LETTER TO YASHODHARA DASAPPA*

MAHABALESHWAR,

May 21, 1945

CHI . YASHODHARA,

Tell Dasappa<sup>1</sup> that the climate here is in no way inferior to that of Nandi. We are certainly being looked after.

I hope you are getting on well.

Is Dasappa calm now? If not, he should write to me or you should. The work of Kasturba Smarak Nidhi is difficult. Do it and have it done very carefully.

You will of course work for Hindustani [Prachar Sabha].

Let Ramdas stay as long as he likes.<sup>2</sup>

*Blessings from*

BAPU

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

<sup>1</sup> Addressee's husband H. C. Dasappa, President, Mysore Congress Committee

<sup>2</sup> *Vide* also the following item.

### 694. LETTER TO RAMDAS DASAPPA

May 21, 1945

CHI . RAM DAS,

It is good that you wrote. Though there are slips, do not worry about it. Improve your Hindustani as well as your health. Do not hide anything. If you have the slightest pain, let me know immediately.

Come back whenever you want. You have written about your birthday. May you live long and render plenty of service.

*Blessings from*  
BAPU

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

### 695. LETTER TO KRISHNACHANDRA

May 21, 1945

CHI . KRISHNACHANDRA,

1. You are right about Balkoba<sup>1</sup>. Along with milk let him take vegetables and fruit. Let him regularly take hip-baths during the day. He should talk as little as possible. If he feels like it and walks a little in the morning, his weight will become stabilized. It can even increase.

I am not writing separately to him.

2. If you study Grimm's law you can discover the laws of variations of script. The study of one science makes the study of another science easier. The same applies in this case. The chart of the scripts is being used here. Wait till I come.

3. If you have a clear idea with regard to newspapers, you will be able to read everything in a short time.

4-5. I have noted what you say about carding.

6. I have fixed periods of one month for the management of the Ashram. Make it two or three months in the light of experience or even right away. Balvantsinha's name has been kept out because he will have to go to Mirabehn for the next two or three months. We will have to take more trouble if we regard servants as brothers.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 4571. Also C.W. 5879. Courtesy: Krishnachandra

<sup>1</sup> Balkrishna Bhave

696. *LETTER TO ABDUL GHANI DAR*

MAHABALESHWAR,  
May 21, 1945

BHAI ABDUL GHANI,

If you sent me a wire about the Lahore riots, it is possible I did not reply to it. I did not want to interfere. My silence did not mean I was displeased. On the other hand, it was good that precious lives were laid down for the sake of the country.

*Blessings from*  
BAPU

ABDUL GHANI DAR  
LUDHIANA (PUNJAB)

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

697. *LETTER TO KANAM GANDHI*

May 22, 1945

CHI . KAN AM,

I got your postcard today. Manilal and Devdas left for Bombay this morning. You may come whenever you wish to. I will leave Mahabaleshwar for Panchgani on the 31st of this month. It will, therefore, be better if you come on the 1st of June to Panchgani. Nevertheless, if you wish to come to Mahabaleshwar, do so. I hope you are keeping good health. It is cool here, but it cannot be described as chilly. One feels pleasant in the sun. The difference in altitude between this place and Panchgani is 500 ft. But here it rains so heavily that one cannot stay on after the rains start in June.

*Blessings from*  
BAPU

From a photostat of the Gujarati: C.W. 9517. Courtesy: Kanam Gandhi

## 698. LETTER TO JAISUKHLAL GANDHI

MAHABALESHWAR,  
May 22, 1945

CHI . JAI SUKHL AL,

So Manu has returned there at last, not restored in health but broken both in body and mind. The two react on each other. She is of course responsible for the weakening of both. The atmosphere also may be responsible, but man's strength lies in overcoming his surroundings. I could not teach this to her fully. She is consumed by fear. She herself is the cause of that fear. It has become an occupation with her to listen to others, then get upset and jumpy and start crying, and she studies only when she gets some free time from this. She is filled with the highest spirit of service, is interested in learning and is of loving nature. Like me, she also suffers from amoebiasis and hookworm. I keep the infection under control, but she does not. Do now whatever suggests itself to you as best. She can always come back to me. I will never leave her. But she is free. I trust you are all right.

*Blessings from*  
BAPU

From a microfilm of the Gujarati: M.M.U./24

## 699. LETTER TO MANU GANDHI

May 22, 1945

CHI . MAN UDI,

I have your letter. I had got your previous one also. I did not get the time to answer it. I am answering this at once. It is all right that you have gone to Karachi. But you must get rid of the amoeba and hook-worm. But how can you manage to do so, if you are returning on the 4th? In any case, do not take that vaid's treatment. If you decide to stay on there, do so with a firm resolution to get rid of your illness. Do not be anxious to appear for the examination. If you can easily manage to read a little, it will be all right.

I can see from your letter that you are consumed by the fear of the surrounding atmosphere. The world will always frighten those who let themselves be frightened. You would, therefore, do well to cast all fear into the sea. The best medicine for that is Ramanama. Why need

he who worships Rama, fear anything else? But this is only a suggestion from me. You did not regain peace of mind even after meeting your sisters. You may come whenever you wish. You need have no fear on that score.

*Blessings from*

BAPU

From a microfilm of the Gujarati: M.M.U./24

### *700. LETTER TO SUMATI S. MORARJEE*

*May 22, 1945*

CHI. JAMNA ALIAS SUMATI,

Why should a woman be given a different name when she goes to live with her husband and why not a man? This custom irks me very much. I think I came to know only here that your real name is Jamna.

The reason for writing this letter is the accompanying letter. Give it to the two women if they are there or, if they have left, post it to them. Read it yourself. There is nothing private in it. You made the girls very happy. Were they of any help to you or did they merely treat themselves to the tasty food you offered them? Is it true that you pamper your guests' palate?

How can you now leave Mother? I can, therefore, see you only in Bombay. I like your being so very devoted to service, but I don't like your being delicate in body.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 846

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

MAHABALESHWAR,

*May 22, 1945*

CHI. KAILAS,

I have your letter. I will go to Sevagram either by the end of June or the beginning of July. Write again to ask me. If possible I shall arrange for your stay there. In the mean time have Prabhubhai explain to you everything you must do to prepare yourself for the

Ashram life. Learn all the processes of cotton right from separating the cotton from the pods. Spin the finest yarn possible. Observe cleanliness in everything you do. Learn Hindustani, that is to say both the Urdu and Nagari scripts. Learn as much Hindustani as can be understood by everyone.

*Blessings from*

BAPU

SHRI KAILAS DAHYABHAI  
C/O DAHYABHAI V. MASTER  
MANDLESHWAR ROAD  
BORIVLI

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

### 702. LETTER TO PRABHUDAS GANDHI

MAHABALESHWAR,  
May 22, 1945

CHI. PRABHUDAS,

I saw your note at the bottom of the letter from Kailas. Mridulabehn is still here. A few days back I received your letter to Bapa and also that of Chimanlal. Both the letters are good. There is a different version also. I have already received it. If I have the time, I shall find out more. I have noted your programme. You have made the right decision. Amba<sup>1</sup> will like it there and only there will she be able to look after her health. You will shine wherever you go and you will be in demand. So your place is wherever there is work. However, you should think about your family also.

Read the letter<sup>2</sup> I have written to Kailas.

*Blessings from*

BAPU

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

<sup>1</sup> Addressee's wife

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

### 703. LETTER TO BHULABHAI DESAI

MAHABALESHWAR ,  
May 22, 1945

BHAI BHULABHAI,

Keep in mind the Chimur prisoners.<sup>1</sup> They must live. It will spoil everything if they are hanged.

*Blessings from*  
BAPU

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

### 704. SPEECH AT HINDUSTAN SCOUT ASSOCIATION TRAINING CAMP<sup>2</sup>

MAHABALESHWAR,  
May 22, 1945

Mahatma Gandhi said that the national song which they had sung to welcome him praised 'Bharatmata' and struck a victorious note but the present time was not the one in which one could indulge in joyous celebrations. India was now in the same plight as Draupadi was at one time and it was a matter to be seriously considered whether that should be an occasion to celebrate. In the song they had sung, there occurred the motto "Do or Die". That should encourage them to carry on the fight for the liberation of the motherland without rest. It was the natural duty of the young to carry on the fight for freedom but at the same time they should not allow the old to take rest.

*The Bombay Chronicle, 23-5-1945*

<sup>1</sup> In the Central Provinces, a number of persons had been sentenced to death in a case of rioting in which some policemen were killed in the villages of Ashti and Chimur during the Quit India movement. The King had rejected their mercy petition; *vide* "Statement to the Press", 31-3-1945. But a lacuna in the order was discovered by the defence counsel, and the executions were stayed. Later, owing to Gandhiji's efforts, on August 16, 1945, the Viceroy commuted the sentences to life imprisonment.

<sup>2</sup> The camp, organized by Shivaji Troop Boy Scouts of Poona, was addressed by Gandhiji in the evening.

## 705. LETTER TO LAKSHMI GANDHI

May 22/23, 1945

CHI. LAKSHMI,

I have your letter. I was very glad. Let the new grandson be named Govind and also Mahadev. If you want to keep only one name, let it be the one suggested by Anna<sup>1</sup>. Ba has gone, her love remains. The body has got to perish, but even if it does so the love of Him who dwells in the body cannot die.

Anna left on the 19th. Papa and Narasimhan have got to reach Madras. They are Anna's hands and feet in Madras. Devdas left yesterday.

What will happen to your studies now? Let one of the boys at least occasionally write to me.

*Blessings from*  
BAPU

From a photostat of the Hindi: G.N. 2002

## 706. LETTER TO GULBAI D. MEHTA

MAHABALESHWAR,  
May 23, 1945

CHI. GUL BEHN<sup>2</sup>,

I received your letter too late yesterday to write a reply to catch yesterday's mail. So I am writing this now in the morning after the prayer. You can come here with Ardeshar. However, it is getting quite cold here. If you don't mind that, do come. I will have to go to Panchgani latest by May 31. Do what you think proper.

If Dinshaw has not come knowingly he has done well. I am well. I will certainly call him if there is need and he will have to come. Otherwise Dinshaw's place is there. He should certainly come whenever he feels like it. In view of Ghanshyamdas's telegram, we have to consider what we must do.

*Blessings to all the three of you from*  
BAPU

SHRI GULBAI DINSHAW MEHTA  
NATURE CURE CLINIC  
POONA CITY

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

<sup>1</sup> C. Rajagopalachari

<sup>2</sup> Wife of Dr. Dinshaw Mehta

707. LETTER TO S. SALEMNA

MAHABALESHWAR,  
May 23, 1945

DEAR FRIEND,

The case you relate is very sad. You should do all you can locally. My capacity is too limited to cope with things I used to.

*Yours sincerely,*  
M. K. GANDHI

SHRI S. SALEMNA  
DEPRESSED CLASSES LEAGUE  
VANIVILAS  
MANGALORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

708. LETTER TO MARGARETE SPIEGEL

May 23, 1945

CHI .AMA LA<sup>1</sup>,

What sort of a person are you? How did you manage to return so soon? You can no doubt get a teaching job.

Khurshedbehn is not with me at present. She is in Panchgani.

*Blessings from*  
BAPU

DR. M. SPIEGEL  
3 WODEHOUSE ROAD  
FORT, BOMBAY

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

<sup>1</sup> Worked in Sabarmati Ashram for two years from May 1933, after having been dismissed from Government College, Berlin, being a Jewess; teacher at Santiniketan; Lecturer in German, Elphinstone College, Bombay; Principal, Maharani High School, Baroda

## 709. LETTER TO SUMITRA GANDHI

May 23, 1945

CHI . SUMI,

I have your letter. One should not work too hard for examinations. One can study well only if one does not have such infatuation. A student sometimes forgets the things in which he is to be examined if he studies only for the examination. Are you studying for the examination or for knowledge? An examination is only yardstick, but knowledge is the end [the reality]. Many sit for examinations only to make money— that is a very mean thing to do. Knowledge develops intellect. Your letters sometimes suggest that you learn things by heart only for the sake of an examination and then later on forget them. For the development of intellect you should think over what you have read.

Manilal left yesterday with Devdas. After thinking for a long time he has realized that there would be ore guest less if he kept himself away when there were others to look after me while I was out of Sevagram. Many persons can't stay with me if this argument is correct. He is coming here with Kanam. I have given him the permission. . . .<sup>1</sup>

From the Gujarati original: Sumitra Gandhi Papers. Courtesy: Nehru Memorial Museum and Library

## 710. LETTER TO NIRMALA GANDHI

MAHABALESHWAR,  
May 23, 1945

CHI . NIM U,

I have received your long letter just now. I will not say that you have been lazy and so have saved yourself from writing to me. Today you had no escape from writing. That is as it should be. I love to have letters from all of you but I will not expect them from anyone.

I have a letter from Sumi which I am sending you. I have lovingly rebuked her about the examination.<sup>2</sup> Ask her to send you the

<sup>1</sup> Incomplete in the source, *vide* also the following item.

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

letter. Do not send for her there. Her eyes will be harmed. Everything can be done in Delhi. If you want to go and take Usha with you, you may go. Kanam will look after himself. However, I want you not to leave Ramdas. My advice is that you should entrust Sumi to Devdas and Lakshmi. If Sumi can manage without you, let her do so. If you people go, Devdas will certainly have to bear some burden. Lakshmi is very good-natured and affectionate. But her health is delicate. She has just left childbed. It will be a different thing if you go there and take charge of cooking, etc. You will not be able to do that; so your place is in Nagpur with Ramdas. It will be enough if you can make Sumi give up her infatuation for reading. It is not through reading that one can think. What is the advantage of mere cramming? Devdas will manage. Lakshmi can also manage. The doctors in Delhi are good. It is a consolation that Sumi likes being there.

You have to persuade Ramdas. He should continue with Mehta for a long period. That was what he decided when he was here with me. If you wish, you can win him over and make him do what you want. No one else has that power. I had it once. But not now, because I am not able to pay much attention to him. My attention has been divided these days.

Kanam will come and see me either here or at Panchgani. I have a letter from him. I have given him the permission.

Manilal and Devdas left yesterday. Most probably Sushila will not come to the hill station. She will come only to Sevagram.

*Blessings from*

BAPU

SHRI NIRMALABEHN GANDHI  
[C/O] RAMDAS GANDHI  
TOMCO SALES DEPOT  
KHALASI LINES, NAGPUR

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

711. LETTER TO USHA GANDHI

May 23, 1945

CHI . USHI,

What you wrote to me is all right. The handwriting is also fairly good. Keep on writing to me. No more now.

*Blessings from*

BAPU

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

712. LETTER TO RANJIT ASHER

MAHABALESHWAR,

May 23, 1945

CHI . RANJIT,

You must know Gujarati. However, you have written good English. What you write, I did not know. My advice is the same as I have already given. You should humbly try to persuade your father. I have not the least doubt that your true happiness lies in accepting my advice. The times are to be thanked for what has happened. There is no need at all for you to lose your head over what has happened or is happening. Do what is proper and that will certainly give you peace.

*Blessings from*

BAPU

SHRI R. K. ASHER

ASHER ESTATE

NASIK ROAD

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

### 713. LETTER TO AMRITLAL V. THAKKAR

MAHABALAESHWAR,  
May 23, 1945

BAPA,

What you decided was right. I am not waiting to consult Mridula.<sup>1</sup> How can I remember what I told her and why should I? This I know I said: "I will not give my decision without knowing Bapa's opinion." I certainly will not be a party to keeping a large number of persons as paid employees. Therefore I shall comply with your decision.

The doctor has left today.

I would like it if Amba and Prabhudas stayed there. Only yesterday I received a letter from him. His preference appears to be for staying at Hapur. If you can draw him into your work, do so. He is a very useful man. But he has become weak. So for the two together you may have to pay as much as Rs. 200, because Prabhudas will need plenty of milk, fruit, ghee and green vegetables. He has gone through a pretty hard time. In view of his state of health you will have to permit him to go somewhere else in extreme summer. It is possible that Prabhudas will agree to accept a little less. But I would not consider it proper. His daughters too are sensible and, in my view, quite capable. So between all of them I would not consider that salary too high. It is necessary that he should be free of anxiety about the money.

Do not neglect your eyes. Do not spoil your health. I know that you are more careless than I. You have so far got along. You may even be tempted to do more. But you will not benefit by that. "Thou shalt not tempt the Lord thy God."<sup>2</sup> Jesus had said this on a different occasion. I do not recollect at the moment its Hindustani or Sanskrit equivalent.

I have filled one sheet of paper.

BAPU

SHRI BAPA  
SERVANTS OF INDIA SOCIETY, POONA

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

<sup>1</sup> *Vide* "Letter to Mridula Sarabhai", 29-4-1945.

<sup>2</sup> *St. Matthew*, IV. 7

*714. NOTE TO MRIDULA SARABHAI*

*May 23, 1945*

I had not read the last portion carefully. But I think I have grasped the purport of the whole thing. I do not propose to answer your points. This is what I advise : We must not spend so much time in preparing questions. We must take whatever work we can with ease and be patient with regard to the rest. You do not have to move only with me. I have provided you a great institution. Now it is for you to prove your worth. You must play the main part in winning over Bapa. I might be of help to you, but if you do not like what I do, or my method of doing it, it is difficult for me to say what you should do. Some words of yours have given me that impression. You do not like the Ashram and I have been constantly wondering how anyone who does not like the Ashram can like me. I blame myself for that. It is a case of my being liked but not my work. You alone must sit down at leisure and find a solution. But what is to be done when leisure is something you cannot afford ? How long must I go on writing like this ? A word to the wise should suffice.

BAPU

From the Gujarati original: C. W. 11234. Courtesy : Sarabhai Foundation.

*715. LETTER TO K. G. GOKHALE*

*May 23, 1945*

I had your letter. Gandhiji says that you should do what Kher says. G. would not be able to collect the money. G. would not be able also to say whether Mr. Polak should or should not be detained. The whole matter should be left to Kher.

From a copy of the Hindi: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

716. LETTER TO AMIYA NATH BOSE

MAHABALESHWAR,  
May 23, 1945

BHAI AMIYA,

Your letter suggests that the power scheme according to my calculations is useless.<sup>1</sup> How can I therefore form a committee?

*Blessings from*  
BAPU

SHRI AMIYA  
1 WOODBURN PARK  
CALCUTTA

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

717. LETTER TO HAREKRUSHNA MAHTAB

MAHABALESHWAR,  
May 23, 1945

Your letter of the 17th. Bapuji has seen it. He says that if you are not in a hurry, you may come after he has settled down in Panchgani. We have to leave Mahabaleshwar on the 31st at the latest. We shall have to leave earlier if it rains. So you may take it that your coming to Mahabaleshwar will be useless.

*Yours,*  
PYARELAL

SHRI HAREKRUSHNA MAHTAB  
CUTTACK, ORISSA

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

<sup>1</sup> *Vide* also "Letter to Amiya Nath Bose", 30-4-1945.

718. LETTER TO GHANSHYAMSINH GUPTA

MAHABALESHWAR,  
May 23, 1945

BHAI GHANSHYAMSINH,

What should we write to Sidhwa<sup>1</sup>? We should wait a little.

*Blessings from*  
BAPU

SHRI GANSHYAMSINH GUPTA  
SPEAKER  
DRUG

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

719. LETTER TO TEJWANTI

MAHABALESHWAR,  
May 23, 1945

CHI . TEJ WANTI,

Do not ask me hypothetical questions. You may ask me if there is something concrete.

*Blessings from*  
BAPU

SHRI TEJWANTI  
CHARKHA SANGH (PUNJAB BRANCH)  
ADAMPUR DOAB  
PUNJAB

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

<sup>1</sup>R. K. Sidhwa, leader of the Congress Party in Sind Assembly

*720. LETTER TO KHURSHEDBEHN NAOROJI*

MAHABALESHWAR,  
*May 24, 1945*

DEAR SISTER,

I have been looking forward to your coming. I have now your note deferring coming for I come there on 31st. So I am sending you letters I kept for you.

On getting the news you have given me I said to myself: "Beware of the Greeks especially when they bring gifts. This may be all unjustified; the relief may be genuine." Let us hope so.

Love to you all.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

*721. FRAGMENT OF LETTER TO MOHAN  
KUMARAMANGALAM<sup>1</sup>*

MAHABALESHWAR,  
*May 24, 1945*

I was glad to meet you any time and so I said 'Yes' to Joshi. But these two questions could have been answered in two lines. My correspondence with Joshi was never confidential. In any event it can be published at once. I think I have said as much in one of my letters. I can't hasten Bhulabhai. I have sent him the papers I could. He could give his opinion any day he chose.<sup>2</sup> My fear is that it won't be an award. It would be the opinion of a distinguished lawyer on the papers in my possession. But my own opinion is not formed. I want to pass no hasty judgment. Many honest Congressmen come to me or

<sup>1</sup> This was in reply to a request from Mohan Kumaramangalam on P. C. Joshi's behalf to publish the correspondence that had passed between Gandhiji and P. C. Joshi.

<sup>2</sup> Bhulabhai Desai, who was preoccupied and also not keeping well, was one of the members of a tribunal suggested by the communists to have the charges against them examined. Giving his opinion on August 20, 1945, Desai said that P. C. Joshi had admitted that the war which has ended was a 'people's war' and that since August 9, 1942, the Communist Party was propagating views contrary to that of the Congress.

write to me from the various provinces that communists have no principles save of keeping their party alive and beating their opponents with any stick that came to their hands. I am not going to base my opinion on this evidence either. I dare not condemn you, Batliwala, Joshi or Habib of Lucknow. He was with me for over a month I think. He came for his father<sup>1</sup>. I like him very much, On the whole I agree with Rajaji that you should refuse to put yourself in the dock. I do not want to pass judgment against a political party. I tell friends to be guided by their own knowledge and not by my judgment which may be erring for want of complete evidence.

*Correspondence between Mahatma Gandhi and P. C. Joshi, pp. 41-2*

### 722. LETTER TO CHIMANLAL N. SHAH

*May 24, 1945*

CHI . CHIMANLAL,

All the letters received today suggest that you wish to continue as secretary. Well then, do so. But divide the responsibility and do only such work as you can without having to move about. Look after the accounts and such supervisory work as you can. If anyone wishes to be the Manager, let him, and help him. A day has to come when it will be necessary for someone to be the Manager, for I must some day die and so must you. After that someone will have to become the Manager. Your wisdom and, if you wish, mine, also lies in training a person for it while we are still alive. Manage things somehow during our lifetime. . .<sup>2</sup>

From a photostat of the Gujarati: G.N. 10634

### 723. LETTER TO MUNNALAL G. SHAH

*May 24, 1945*

CHI . MUNNALAL,

I got your two letters together. If the position is as you describe it to be, it is your duty to cling to Chimanlal,<sup>3</sup> and to go on doing your work silently without entering into argument with anybody. Silence has been described as possessing nine merits. I go further and say it

<sup>1</sup> Syed Mahmud

<sup>2</sup> Incomplete in the source

<sup>3</sup> *Vide* the preceding item.

has nine hundred and ninety-nine. You should not get angry, or if at all you want to, you should be angry with yourself. I will arrive there in July. If you need to write to me, send me a slip.

There is another letter from Amtul Salaam regarding Kanchan. Read it. I am, therefore, of the view that if Kanchan has not already arrived there and is keen on staying on where she is, she may certainly do so.<sup>1</sup>

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8452. Also C.W. 5579. Courtesy: Munnalal G. Shah

*724. LETTER TO AMTUSSALAAM AND  
KANCHAN M. SHAH*

MAHABALESHWAR,

*May 24, 1945*

DAUGHTER,

I have your letter. How wonderful Kanchan was so ill all of a sudden, and is now recovered and does not want to leave the place. I am happy that she is well and wants to stay there. You want to know when I shall be going there. Your wish and mine are the same in this matter. But I cannot go over on my own. If God wills it, I shall certainly do so.<sup>2</sup>

CHI . KAN CHAN,

Amtussalaam's second letter is very good. Be firm. I wish that both of you sisters should return only after finishing your work. How nice it would be if you were fully restored to health.

*Blessings to both of you from*

BAPU

BIBI AMTUSSALAAM  
KASTURBA SEVA MANDIR  
BORKAMATA, BENGAL

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

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

<sup>2</sup> What follows is in Gujarati.

725. LETTER TO KISHORELAL G. MASHRUWALA

MAHABALESHWAR,  
May 24, 1945

CHI . KIS HOREL AL,

I have your letter. I understand about Surendraji. I should like it if he pays me a brief visit. But in a religious or spiritual sense, what is there in such a visit? Why should we spend even one cowrie or one minute on the journey?

How nice it would be if some treatment could do a little good to Gomati. No one has worked for twenty hours at a meeting of the trustees or elsewhere, then why should I do so? Do all the legends spread in this way? No doubt, I did plenty of work. I sat at a stretch for four hours at a meeting of the trustees. But that was enough for me. There is such a difference between four hours and twenty hours. Doctors or no doctors, I should find it impossible to sit that long. Those days are gone.

*Blessings from*  
BAPU

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

726. LETTER TO SAROJINI NAIDU

“MORARJI CASTLE”,  
MAHABALESHWAR,  
May 25, 1945

DEAR AMMAJAN,

I am herewith enclosing copy of an extract from Harry H. Field's book *After Mother India* which a correspondent<sup>1</sup> has sent to Bapu. On the face of it the whole thing seems to be a malicious invention. Bapu knows nothing about it. All the same, since you are mentioned in the extract he has asked me to refer the same to you.

Hoping you are well.

With regards,

*Yours sincerely,*

SMT. SAROJINI NAIDU  
HYDERABAD (DN.)

From a copy: Pyarelal Papers. Nehru Memorial Museum and Library.  
Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

<sup>1</sup> O. M. Thomas; *vide* “Letter to Sarojini Naidu”, 25-5-1945.

## 727. LETTER TO LILAVATI ASAR

May 25, 1945

CHI . LIL I,

Your letter lacks spirit and is worthless. It is only a timetable of your work. I am sending it after signing. You must get rid of your pride. There was nothing to feel shy about in your letter. You explained to me your condition in a simple manner and that is why I used my prerogative. Whatever I think worth keeping confidential, I keep confidential. But a person who has faith in God should never keep his personal matters confidential. Confidential means most personal. “Renounce and enjoy” includes “confidential” also. We may enjoy [a thing] only after renouncing it. If you can’t understand this, then I can say that your education has been in vain and without any thinking.

*Blessings from*  
BAPU

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

## 728. LETTER TO AMRITLAL V. THAKKAR

MAHABALESHWAR,  
May 25, 1945

BAPA,

I have your letter. You did not strike out “Bombay”. This escaped going to Bombay, as I saw “Poona” in the corner. There is no need to write in Hindi if you write in Gujarati. My advice is that you should get the things read out to you and dictate whatever you want to write. For the time being you should not read or write.

Now about Hariji. Your opinion is correct. Even if he has acquired complete mastery, we should let Rameshwaribehn<sup>1</sup> come in. You can write even now. Prabhudas’s address: Dahyabhai V. Master, Mandaleshwar Road, Borivli. He had written to me from there about Dahyabhai’s daughter<sup>2</sup>. His address was also the same.

BAPU

THAKKAR BAPA

SERVANTS OF INDIA SOCIETY, POONA 4

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

<sup>1</sup> Rameshwari Nehru, Joint Secretary, Harijan Sevak Sangh

<sup>2</sup> Kailas; “Letter to Prabhudas Gandhi”, 22-5-1945.

## 729. LETTER TO MANILAL GANDHI

May 25, 1945

CHI . MAN ILAL,

It is good that you wrote a postcard. Naraharibhai will see about your luggage. Dinshaw is very gentle, sensitive and quick to take offence. In the course of time that weakness will disappear. At present, there is no need for you to remain absent for my sake. Just now Pyarelal does the massage and bathes me. When he is busy, there is Sushila<sup>1</sup>. I am well. You need not worry about me. Go and see Sushila<sup>2</sup> and do whatever you think proper. I see no harm in your coming to Panchgani. We may assume that, by the time you come, Kanu and Abha also will have come. But you are not a person who would be a burden to anyone. Sushila and the children can certainly come. But do what you think right. Keep writing to me.

*Blessings from*

BAPU

CHI. MANILAL GANDHI  
C/O MESSRS BACHHARAJ & CO. LTD.  
5 MAHATMA GANDHI ROAD  
FORT, BOMBAY

From a photostat of the Gujarati: G.N. 4950

## 730. LETTER TO BALVANTSINHA

May 25, 1945

CHI . BAL VANTS INHA,

I have your letter. Let Hoshiari live in peace now and let her busy herself with her work and studies.

What Munnalal is doing about the servants is my idea. Though the cause is good, if we do not act accordingly, we are to blame. The purity of the cause remains unblemished. Munnalal has a number of faults, but he never spares himself. The task is difficult. I want that we should all help him. Let us show the servants by our conduct that they are but our brothers and sisters. Let us do our work. Let us not shirk

<sup>1</sup> Dr. Sushila Nayyar

<sup>2</sup> Addressee's wife

work through laziness. There has been no change in this teaching. Try patiently to understand it. Write to me again and yet again if you do not understand.

BAPU

From a photostat of the Hindi: G.N. 1961. Also C.W. 5880. Courtesy: Balvantsinha

*731. LETTER TO HOSHIARI*

*May 25, 1945*

CHI, HOSHIARI,

I have your letter. You will do the child good by not going to him. The duration of my absence is very short. In any case I shall reach there in July. Learn much and regard everyone as a member of your family.

*Blessings from*

BAPU

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

*732. LETTER TO PURSHOTTAMDAS TANDON*

MAHABALESHWAR,

*May 25, 1945*

BHAI TANDONJI,

I keep receiving letters in Urdu, Hindi and Gujarati all asking me how I can be both in the Hindi Sahitya Sammelan and the Hindustani [Prachar] Sabha at the same time. They say that according to the Sammelan Hindi alone can be our national language and the Nagari script alone can be given national status, whereas I concede national status both to the Nagari and Urdu scripts and to a language that is neither too Persianized nor too Sanskritized. When I do not accord exclusive national status to the language propagated by the Sammelan and the Nagari script, I ought to get out of the Sammelan. It seems to me a valid argument. Does it not then become my duty to leave the Sammelan? By my doing so people will not be in a dilemma and I shall know where I stand.

Kindly reply early. It being my silence day I myself have

written this letter. But since people find it difficult to read my hand I have had it copied to be sent to you.

I trust you are well.

*Yours,*  
M. K. GANDHI

[From Hindi]

*Rashtrabhashake Prashnapar Gandhiji aur Tandonjika Mahatvapurna Patravayavahar, p. 1*

### 733. LETTER TO CHOITHRAM GIDWANI

MAHABALESHWAR,  
May 25, 1945

BHAI CHOITHRAM,

I am doing what I can on the basis of your letter. I hope your health is good.

*Blessings from*  
BAPU

DR. CHOITHRAM GIDWANI  
P. B. 26, KARACHI

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

### 734. LETTER TO TULSI

MAHABALESEWAR,  
May 25, 1945

CHI . TUL SI,

Your Hindi is not good. The handwriting too is not good. Improve both. Be regular in your food habits and improve your health.

*Blessings from*  
BAPU

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

735. *LETTER TO SHEIKH FARID*

MAHABALESHWAR,  
May 25, 1945

BHAI FARID,

I have gone through your letters. How can I write? Dr. Patel whom you mention is dead. Now there is one Dr. Jesudasan at the hospital. He is a good man. There is no need of a letter of introduction to him. You may go there. My son Manilal is in India these days. May you get well.

*Yours,*  
M. K. GANDHI

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

736. *LETTER TO DR. DINSHAW K. MEHTA*

MAHABALESHWAR,  
May 25, 1945

CHI . DIN SHAW,

I received your letter just now in the evening. I understand about Mavalankar. Our duty is to pick up a gem even if it is lying in garbage heap and to cherish it. I have seen with my own eyes how thousands of maunds of rubble is dug up from the bowels of the earth in order to extract a few ounces of diamond. The question of money is different. Mavalankar joined us because his father is very generous and also very particular.

You have given a correct reply to Shah. You will have kept the money from him as fees. I have of course written to him that he should send you the money. I was glad you did not come. If I fall ill, I will call you; but if I am all right I can do with any sort of massage I get. Rather than have massage from you I should prefer your staying there to look after the patients and perfect the institution. I do not want to eat up the plant to its root because it tastes sweet.

I had right away written<sup>1</sup> to Gulbehn that she could come. Now the weather here has also improved. It is always so at the end of May.

<sup>1</sup> *Vide* "Letter to Gulbai D. Mehta", 23-5-1945.

However, she may come either here or to Panchgani.

Would it not be better if I dealt with the matter of Ghanshyamdas after you came?

*Blessings to all the three of you from*

BAPU

DINSHAW MEHTA

NATURE CURE CLINIC, POONA CITY

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

### *737. LETTER TO AMRIT KAUR*

*Unrevised*

*May 26, 1945*

CHI . AMR IT,

So the restrictions are removed! I am for making speeches! Nothing much and the sting is still there. However, you are free to come to me when you are disengaged from the tasks there of which I learn from your letters to Pyarelal and Sushila. Of course you could not have Manu in the circumstances you mention. Anyway she has gone to her father in Karachi. I do not know how she is faring there. You need not worry.

Why must you break the diet rule you know? Beware! ! !

Am well.

Love.

BAPU

[PS.]

Letters from Pyarelal and Sushila are enclosed herewith.<sup>1</sup>

From the original: C.W. 4156. Courtesy: Amrit Kaur. Also G.N. 7791

### *738. LETTER TO MANIBEHN NANAVATI*

MAHABALESHWAR,

*May 26, 1945*

CHI . MAN IBEHN ,

I have your letter. It is good that Aruna came and saw you. Both of them are grown up now. You must lovingly give them your advice and then be content with whatever they do. Charity begins at home. Our generosity outside is bound to be deficient if we are miserly with our own children. This is only by way of advice. Bring both of them

<sup>1</sup> The postscript is in Gujarati

to Panchgani when you return. We shall meet. Do not worry if I am observing silence then. We shall see when you come.

I understand about Swami.

I have known Mridula ever since she was a child. She is hard-working. She is full of the spirit of service. But she has no regard at all for her health. I consider that wrong.

*Blessings from*

BAPU

SHRI MANIBEHN  
NANAVATI  
PAHALGAM, KASHMIR

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

### 739. LETTER TO MANJULA M. MEHTA

*May 26, 1945*

CHI. MANJULA,

You have fallen ill and . . .<sup>1</sup> it is this that makes me unhappy. Why should you fall ill here? I don't like it either that you are going away. But I know that I cannot keep you with me. That hurts me.

You plead Magan's<sup>2</sup> case before me. He has got education, but learnt no wisdom. He will learn by and by. Why need I be displeased? But his lack of understanding pains me. It will gradually disappear. You should help in that. He is the only one among the brothers who can bring credit to the Doctor<sup>3</sup>.

All of you should soon get well and stay well.

I read your poems. The thoughts are good.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 1033. Courtesy: Manjula M. Mehta

<sup>1</sup> A word is indecipherable.

<sup>2</sup> Maganlal P. Mehta, addressee's husband

<sup>3</sup> Dr. Pranjivandas Jagjivandas Mehta, addressee's father-in-law

740. LETTER TO GULBAI TATA

MAHABALESHWAR,  
May 26, 1945

DEAR SISTER,

I was very sorry to learn that you had a fall. Get moving about soon. I too do not go out for walks. I take a walk in the plain stretch in the courtyard. I may go out today. I thank you for your gift. I cannot read either English or any other musical notation. You have not sent the words.

Dr. Sushilabehn will give you this letter.

*Blessings from*  
M. K. GANDHI

SISTER GULBAI TATA  
FOUNTAIN HOTEL  
MAHABALESHWAR

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

741. DISCUSSION WITH G. J. M. LONGDEN<sup>1</sup>

MAHABALESHWAR,  
May 26, 1945

It is understood that Maj. Longden, among other things, raised the questions of Dominion Status v. Independence, the Hindu-Muslim question, responsibility for the August 1942 disturbances and possibility of Congress co-operation in the war effort.

Mahatma Gandhi is said to have replied that the question of Dominion Status v. Independence could be decided after the principle of independence for India had been accepted by the British Government.

On the Hindu-Muslim question, Mahatma Gandhi is understood to have said that Hindus who had been converted to Islam could not claim separate nationhood by virtue of a change of religion.

<sup>1</sup> Conservative Party candidate for the Parliamentary Division of Morpeth (Northumberland) in the British general elections. According to the A. P. I. report, Longden "was told by Gandhiji that his vow of silence prevented a discussion but that written answers could be given to written questions".

As regards the August 1942 disturbances, Mahatma Gandhi is said to have declared that the Government themselves have absolved him of charge of “treachery” and of trying to assist the Japanese.

Mahatma Gandhi had informed Maj. Longden that though he had no objection to the publication of the questions and answers he thought it would be inadvisable to publish them at this stage and Maj. Longden agreed.

*The Bombay Chronicle*, 28-5-1945

### 742. FOREWORD TO “GITAGITMANJARI”

I have discovered no easy way of enjoying the music of songs. I cannot, therefore, easily drink in the joy that they are capable of giving. It has happened sometimes that when a song was sung in a manner I found sweet, I fully enjoyed it and also understood its meaning. Sometimes I myself have been able to hum the tune of a song, and then I have both fully enjoyed the music and understood the meaning.

Jugatram<sup>1</sup> has requested such a person—with much hesitation—to say a few words by way of blessings. “With much hesitation” because he knows the value of my time, as also my limitations.

If, in spite of that, he has requested my blessings, the reason is that I look upon the Gita as a lexicon of the soul. I have not been able to read the *Manjari* from beginning to end. But I have carefully glanced through it. I liked the work. The author’s labour is evident. Jugatram has, in his own manner, put into song what he has liked in the different chapters of the *Gita*. The glossary following the Preface in the *Manjari*, the selected passages from *Gitabodh*<sup>2</sup> and *Anasaktiyog*, which are relevant to the context, and the relevant verses from the *Gita* are likely to prove useful to a serious student of the work. Jugatram has not come to the end of his journey. He has come as far as Chapter 12. Let us hope that he will be able to complete the journey. He has done well also to include, after the 60th *manjari*, the songs written for Kakasaheb’s *Be Keri*<sup>3</sup>.

<sup>1</sup> Jugatram Dave

<sup>2</sup> *Vide* “Letters on Gita”, 11-11-1930.

<sup>3</sup> Literally, “Two Mangoes”; a Gujarati play written by D. B. Kalelkar; the following item.

The student should also know that Jugatram practises the teaching of the *Gita* as he has understood it, and is one of the few who draw from the fountain of milk unceasingly flowing from it. Hence anybody who wishes to enjoy the fragrance of this *Manjari* should touch it only if he wishes to practise the teaching of the *Gita* and work in the spirit of non-attachment, or derive strength for such work.

MAHABALESHWAR, May 27, 1945

M. K. GANDHI

From a photostat of the Gujarati: S.N. 19336. Also *Gitagitmanjari*

### 743. LETTER TO JUGATRAM DAVE

May 27, 1945

CHI . JUG ATRAM ,

You have given me a good job indeed. Here is the Foreword<sup>1</sup>, or whatever you care to call it. It took more than four hours of my time to write it. For me that is too much. But I had no choice. I like such jobs, but I am no longer fit for them. The work which I have planned to do here takes most of my time, or rather all the time that I get. My purpose in writing this is not to reproach you for giving me a job like this but, through you, to stop others from doing the same. How can I reproach you? And then you have written *Manjari* only to help me in my work. Isn't that so? This is no mere rhetoric. You have called the ninth *manjari* "Samata Yoga" and the 40th "Samata". You will observe that the word 'samata' bears two different meanings in the two places. I would call the ninth "Samata", dropping "Yoga", and the 40th "Samatva" or "Samabhava". The reason is plain. The discussion of Chapter 12 ends at the 60th *manjari*. I see from the contents that you have included something from *Be Keri*. There should be some mention of it, on p. 152<sup>2</sup>. Think over it. If something can be done about it, do so.

Blessings from

BAPU

From a photostat of the Gujarati: S.N. 19336

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

<sup>2</sup> The first song from *Be Keri* occurs on, this page of *Gitagitmanjari*.

*744. LETTER TO SECRETARY, HOME DEPARTMENT,  
GOVERNMENT OF BOMBAY*

"MORARJI CASTLE", MAHABALESHWAR,  
May 27, 1945

THE SECRETARY TO THE GOVERNMENT OF BOMBAY  
HOME DEPARTMENT  
BOMBAY

DEAR SIR,

I refer you to my letter<sup>1</sup> of 6th May, 1944, written from the Detention Camp.

Up till recently there has been no hitch about friends and relatives going to the *samadhis* of the two departed ones, my wife and Shri Mahadev Desai. But a hitch occurred recently. Tactful handling made devotion fairly possible during fixed hours. Now comes the rumour that H. H. the Aga Khan's Palace is about to be occupied by the Military and in that event, devotion may not be permitted at all. I can only hope that the fear is wholly unjustified.

In my letter of 6th May, 1944, to the Government I reduced my contention to writing to the effect that

by reason of the cremation of the corpses of Shri Mahadev Desai and then my wife, the place of cremation which has been fenced off becomes consecrated ground. The party has daily visited the ground twice and offered floral tributes to the departed spirits and said prayers. I trust that the plot will be acquired by the Government with the right of way to it through H. H. the Aga Khan's grounds so as to enable those relatives and friends who wish to visit the cremation ground whenever they like.

To this the following reply was received:

I am to inform you that it is legally impossible for Government to acquire the site compulsorily under the Land Acquisition Act. Government considers that the matter is one for private negotiations between you and His Highness the Aga Khan. I am to add, however, that your request has been communicated to His Highness the Aga Khan and is now understood to be

under his consideration. Government understands that he has no objection, in the mean while, to the relatives of Mrs. Gandhi and Mr. Mahadev Desai and any other persons suggested by you going through the Palace

<sup>1</sup> *Vide* "Letter to Secretary, Home Department, Government of Bombay", 6-5-1944.

grounds to the place of cremation on the understanding that this is by his leave and licence.

I do hope that, no matter who occupies or owns the palace, the consecrated ground on which the two *samadhis* stand will be protected and reserved for devotion by the friends and relatives of the families.

*I am, etc.,*

M. K. GANDHI

From a photostat: G.N. 3940

### 745. LETTER TO HARSHADA DIWANJI

May 27, 1945

DEAR SISTER,

I have your letter. It is a very good practice to give money for Harijan work or some such cause on occasions such as a birth or an engagement or a dear one's death. I have received your cheque. I will go to Poona at the end of June or around that time. If you come then you will be able to keep your vow. If possible we shall go to the *samadhi* together.

*Blessings from*

BAPU

SHRI HARSHADABEHN DIWANJI  
KHAR

From a photostat of the Gujarati: C.W. 10224. Courtesy: Harshada Diwanji

### 746. LETTER TO PRABHAVATI

MAHABALESHWAR,

May 27, 1945

CHI . PRA BHA,

You were released and the restrictions on Rajkumari were lifted. I got news of both together. But that did not make me happy. The reason is exactly what you write. I received your wire yesterday and the letter today. How can you be blamed if you wrote in pencil because there was no other help? Even so your handwriting is very good and well-formed. It was your duty to go to Father. It was good you went there. Come here after you are able to leave the place. If you get permission to see Jayaprakash only during that time—it is

your duty to go there. Your next duty is to come to me. You will stay here only as long as it is necessary. So come soon. I will reach Panchgani on the 31st. Mahabaleshwar is only a little higher up. Why do you feel shy of spectacles? Khurshedbehn is at Panchgani. More when we meet. Is Father all right? Convey my blessings to him.

*Blessings from*

BAPU

SHRI PRABHAVATIBEHN  
[C/O] VISHWANATH PRASAD, BIHAR BANK  
LAHERIA SARAI P. O.  
DARBHANGA, BIHAR

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

### 747. LETTER TO GIRIRAJ KISHORE BHATNAGAR

MAHABALESHWAR,  
May 27, 1945

CHI . GIRIRAJ,

I had given you a prompt reply.<sup>1</sup> This is the second letter. What you are doing is good. I was happy to hear about the children. I had made a few more inquiries. I hope your health is perfectly good. I shall go to Panchgani on the 31st. Nanavati has reached Mysore.

*Blessings from*

BAPU

SHRI GIRIRAJ  
HINDUSTANI PRACHAR CLASS  
ENGLISH SCHOOL  
NAPAD, *via* ANAND

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

<sup>1</sup> *Vide* "Letter to Giriraj Kishore Bhatnagar", 6-5-1945.

748. LETTER TO BHARATAN KUMARAPPA

May 28, 1945

MY DEAR BHARATAN,

Your letter and the book.<sup>1</sup> Appasamy came, left the book and went away. I have not met him. I wonder if he will seek me out and meet me though I am silent the whole day till evening prayer!

You need not apologize for sending me the book. I must read it. I glanced at it, as it came into my hands. How does it differ from your description of socialism which you say centres round society and its needs and villagism which you say centres round the village and its wants? Do you mark any difference? Is not village and its welfare the same as society and its needs? Is not the difference this: socialism includes violence as a measure to achieve it, villagism excludes it?

My English is not perfect. It may be relatively better than Hindustani. I must try to make it equal to my English, if it is not. I reach the masses only through Hindustani however imperfect it may be, never through English, however perfect it may be. If you admit this, the *Patrika* would be only in Hindustani and the provinces will render it in the provincial languages, the people thereof will understand. You may have an English translation of necessary extracts for the foreign reader. This can happen only when both of you see the point and resolve to write in Hindustani however imperfect it may be. I migrate to Panchgani on 31st May.

Love.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

<sup>1</sup> Vide "Letter to Bharatan Kumarappa", 21-5-1945.

### 749. LETTER TO NARGIS CAPTAIN

MAHABALESHWAR,  
May 28, 1945

DEAR SISTER,

Your letter came on yesterday.

Both Pyarelal and Narahari had been to the place. They do not think much of it. The work done is make believe. It is a poor house giving charity. And from what I understand Mahabaleshwar owing to its heavy rainfall is not the place to hold such an institution. Able-bodied poor may live in the place and even thrive. More when we meet.

There was no letter from Bul yesterday. Of course, she will be with me, if and when she likes.

Love to you all.

BAPU

[PS.]

Tell B. I have just had a letter from her. It does not require an immediate reply.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

### 750. LETTER TO RAMANLAL SHAH

May 28, 1945

CHI . RAM ANLAL ,

I got your letter only today. The description you have given is good. I like your taking charge of the kitchen work. Be steady. Gradually learn everything about the prayers, etc. I have known you as a silent worker. You can shine wherever you live. I am of the view, however, that for making one into a true servant in spite of one's shortcomings there is no institution which can equal the Ashram.

*Blessings from*

BAPU

From the Gujarati original: Ramanlal Shah Papers. Courtesy: Nehru Memorial Museum and Library. Also C.W. 5882

751. LETTER TO MUNNALAL G. SHAH

May 28, 1945

CHI . MUN NALAL ,

I got your letter. You may do what you like regarding Kanchan. I have done all I could, and have written and explained everything. You seem to have given up your 'charge'<sup>1</sup>. Do what you can now. I hope the management of the ashram will not completely break up. I shall not be able to give any more guidance from here. The work has become very heavy. I must, therefore, select only what is absolutely necessary and attend to it.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 8451. Also C.W. 5580. Courtesy: Munnalal G. Shah

752. LETTER TO MARGARETE SPIEGEL

May 28, 1945

CHI . AMA LA,

Your letter is very good. Never again be so foolish. You are quite a grown-up person. Be calm and collected. About farming and cattle, write to Satis Babu, Sodepur Khadi Pratishthan, via Calcutta. He knows much more than I do.

*Blessings from*

BAPU

DR. MARGARETE SPIEGEL  
3 WODEHOUSE ROAD  
FORT, BOMBAY

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

<sup>1</sup> Gandhiji uses the English word.

753. LETTER TO CHIMANLAL N. SHAH

MAHABALESHWAR ,  
May 28, 1945

CHI . CHIMANLAL,

I have received a complaint that the wood from which cupboards and other things for the hospital were made was of inferior quality as well as costly. Is there any truth in it?

I was sorry to read about Munnalal. He is a very good worker but is not able to control his temper. Do what you can. I sometimes feel that it would be good if I returned there soon. But then I persuade myself otherwise.

*Blessings from*  
BAPU

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

754. LETTER TO LAKSHMIDAS ASAR

MAHABALESHWAR,  
May 28, 1945

CHI . LAKSHMIDAS,

I was pained to read your letter dated May 19, 1945, to Jajuji. How did your health get so bad? You must never take too much work upon yourself. Get well. You can. It will be good if you suggest more than one name for the post of secretary Write to me at Panchgani. I shall be there on the 31st.

*Blessings from*  
BAPU

SHRI LAKSHMIDAS ASAR  
GRAMODYOG KHADI HAAT  
BHADRA, AHMEDABAD

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

755. DRAFT LETTER FOR CHAMPA R. MEHTA

May 28, 1945

Write to her as follows :

Maganbhai and others went yesterday. If they are willing to have an arbitrator, it does not mean that Gandhi will be the arbitrator. It is beyond his strength. He is willing to entrust the matter to a suitable arbitrator. Gandhiji advises that a case should be prepared for arbitration. It will be no use your coming to Panchgani.

*Yours sincerely*

BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

756. LETTER TO CHANDRANI

MAHABALESHWAR,

May 28, 1945

CHI . CHA ND,

I have your letter. What can I say about your getting married? I can only indicate the path. I have not the right, nor has anyone else, to do anything more. This is a matter of the heart. Even you yourself cannot go against it. No woman can at one and the same time both bear children and be of service. Of course bearing children can also become a kind of service. I am returning Father's letter, You will certainly go to him. Hear what everyone says and then obey the dictates of your heart.

It will be all right if you reach Sevagram on the 9th June. Sushilabehn will write more. You are not a small girl at all. So, in everything, you do whatever seems proper to you.<sup>1</sup>

*Blessings from*

BAPU

CHANDRANI

[C/O] VIYOGI HARI

HARIJAN NIVAS

KINGSWAY [CAMP], DELHI

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

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

## 757. LETTER TO SATYAVATI

MAHABALESHWAR,  
May 28, 1945

CHI . SAT YAVATI,

I have your letter. I feel happy even if I hear that you are just a little better. Chand can stay there as long as she wishes. You can detain her. See the letter<sup>1</sup> I have written to Chand about her marriage. I need not repeat it.

*Blessings from*  
BAPU

[PS.]

I am leaving for Panchgani on the 31st. In fact the two places are much the same.

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

## 758. LETTER TO JAIRAMDAS DOULATRAM

MAHABALESHWAR ,  
May 28, 1945

CHI . JAI RAMDAS,

I have your letter. The house in Panchgani is too small for my large family. I am therefore happy when members of my family make their own arrangements. This does not mean that you, Devi<sup>2</sup> or Premi<sup>3</sup> are not to come. What I mean is that if you can accommodate yourselves with someone in Panchgani, you should do so. I hope all are well.

*Blessings to you all from*  
BAPU

JAIRAMDAS DOULATRAM  
JNANGHAR  
15TH STREET, KHAR  
BOMBAY-21

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

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

<sup>2</sup> Addressee's wife and daughter

<sup>3</sup> *ibid*

759. LETTER TO M. S. KELKAR

MAHABALESHWAR ,  
May 28, 1945

BHAI ICE,

I have your letters. Balkrishna is not satisfied. Dev has borrowed a little from you. For the rest he is carrying on on his own. Hoshiaribehn too is not wholly satisfied. I merely caution you. A doctor who finds fault with his patient is not a doctor at all. . . .<sup>1</sup> I shall be very happy if Hari-ichchha gets well.

*Blessings from*  
BAPU

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

760. LETTER TO GHANSHYAMSINH GUPTA

MAHABALESHWAR,  
May 28, 1945

BHAI GHANSHYAMSINH,

I like your letter. I am also going on with the work. The important thing is whether the local people can hold out or not.

*Blessings from*  
BAPU

SHRI GHANSHYAMSINH GUPTA  
SPEAKER  
DRUG

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

<sup>1</sup> A sentence here is obscure.

## 761. LETTER TO SHYAMLAL

MAHABALESHWAR,  
May 28, 1945

BHAI SHYAMLAL,

I have your letter. What you have sent to Lala Ramswarup by way of donation is all right. Send it to the Trustees.

*Blessings from*  
BAPU

SHRI SHYAMLALJI  
KASTURBA SMARAK  
SCINDIA HOUSE  
BOMBAY

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

## 762. LETTER TO SHANTA

May 28, 1945

CHI . SHANTA,

Your beautiful letter is lying before me. It may not be so in appearance but the account it contains is indicative of your success. One can say that true adult education is being imparted if the wells are kept in good order, houses are fitted with windows and there is light in the rooms.

The new economics you have indicated is quite good. If we succeed in labour banks, then the success of grain banks, etc., is within our reach.

You must maintain your health. You will be able to do that if you do your work with detachment. It is your primary duty to act in this manner. You can never give to the people what you do not have. May God give you strength and success.

*Blessings from*  
BAPU

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

763. LETTER TO SAILENDRA NATH CHATTERJEE

May 28, 1945

CHI . SAI LEN,

Write to Dr. Krishnavarma intimating the date. Vina is not needed at Malad or anywhere else. She must go to Sevagram.

*Blessings from*

BAPU

From a photostat of the Hindi: C.W. 10392. Courtesy: Amrita Lal Chatterjee

764. LETTER TO SARAYU DHOTRE

May 28, 1945

CHI . SAR AYU,

I have your letter. It was proper that I should have written to Rameshwardasji.

I told you your duty. It is a matter of the heart for everyone. It did not mean that I would abandon you and not do what I can and I, though a pauper, would live like a rich man. The path of duty is a razor's edge.

It is just as well that Vatsala<sup>1</sup> is with you.

Keep writing to me. It will be good if Mohan<sup>2</sup> recovers.

I suppose for the present you will be staying on there.

*Blessings from*

BAPU

From Hindi: C.W. 838. Courtesy: Sarayu Dhotre

<sup>1</sup> Addressee's sister and son

<sup>2</sup> *ibid*

## 765. LETTER TO KRISHNACHANDRA

May 28, 1945

CHI . KRISHNACHANDRA,

Do not worry about Balkoba's discharge. It is an old disease. Do what you can to cure it. Keep writing to me.

I have suggested<sup>1</sup> the use of Grimm's Law with regard to the script.

The letter from Ramdas (May 14, 1945) is nice. He can only argue thus. He will never give up khadi. But he cannot easily forget his experience. Shriman has taken his argument to the extreme. It is impossible today. Ramdas does not know the whole of India directly or indirectly. It is not his fault. One must be acquainted with the situation in India in order to make a scientific study. The situation about which he is talking is due to the invasion from the West. There can only be violence at the root of Ramdas's statement. If non-violence has to prevail, many things will have to be carried on without steam power, etc.

That there should be big factories run by the people for big industries is a matter of regret, not of joy. In brief, Ramdas will have to think very deeply. I know that ultimately Ramdas will be able to give up his attachment.

You have got to go to Nagpur. Go there and get lots of experience.

Send this letter or a copy of it to Ramdas.

*Blessings from*

BAPU

[PS.]

Send the letters of Raman and Shantabehn to them.

From a photostat of the Hindi: G.N. 4572

<sup>1</sup> Addressee's sister and son

766. LETTER TO HIRALAL SHASTRI

May 28, 1945

BHAI HIRALAL SHASTRI,

I have your letter.

I am not at all satisfied about Ratan Devi. She has only been exploited. You yourself should have given the reply. Ratan Devi must surely be regretting that she does not know English. What does it matter if the editor brings out an English paper ?<sup>1</sup>

Do not involve me in the politics there. I wish to remain aloof.

*Blessings from*

BAPU

From a copy of the Hindi: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

<sup>1</sup>Vide "Letter to Hiralal Shastri", 10-5-1945.

## APPENDICES

### APPENDIX I

#### PYARELAL'S STATEMENT<sup>1</sup>

Gandhiji, having seen it, says that he never sent any such or other circular to Congress workers or committees in any or all the Provinces. The statement that has appeared in the Press to that effect is, therefore, wrong. He holds the view, and has shared it with correspondents, that as long as the Congress President and his colleagues are in prison, Congressmen must act on their own initiative and judgment and no individual or group or assembly, whatever name they give to themselves, will have the authority to act in the name or on behalf of the Congress organization. They are entitled to and bound to act as they deem it best in the interests of the cause for which the Congress stands, but they do so on their own authority and responsibility and cannot use the name of the Congress to enforce their decision. Gandhiji adds that such is his individual opinion.

The Bombay Chronicle, 11-5-1945

<sup>1</sup> *Vide* p. 123.