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SUPPLEMENTARY VOLUME - II

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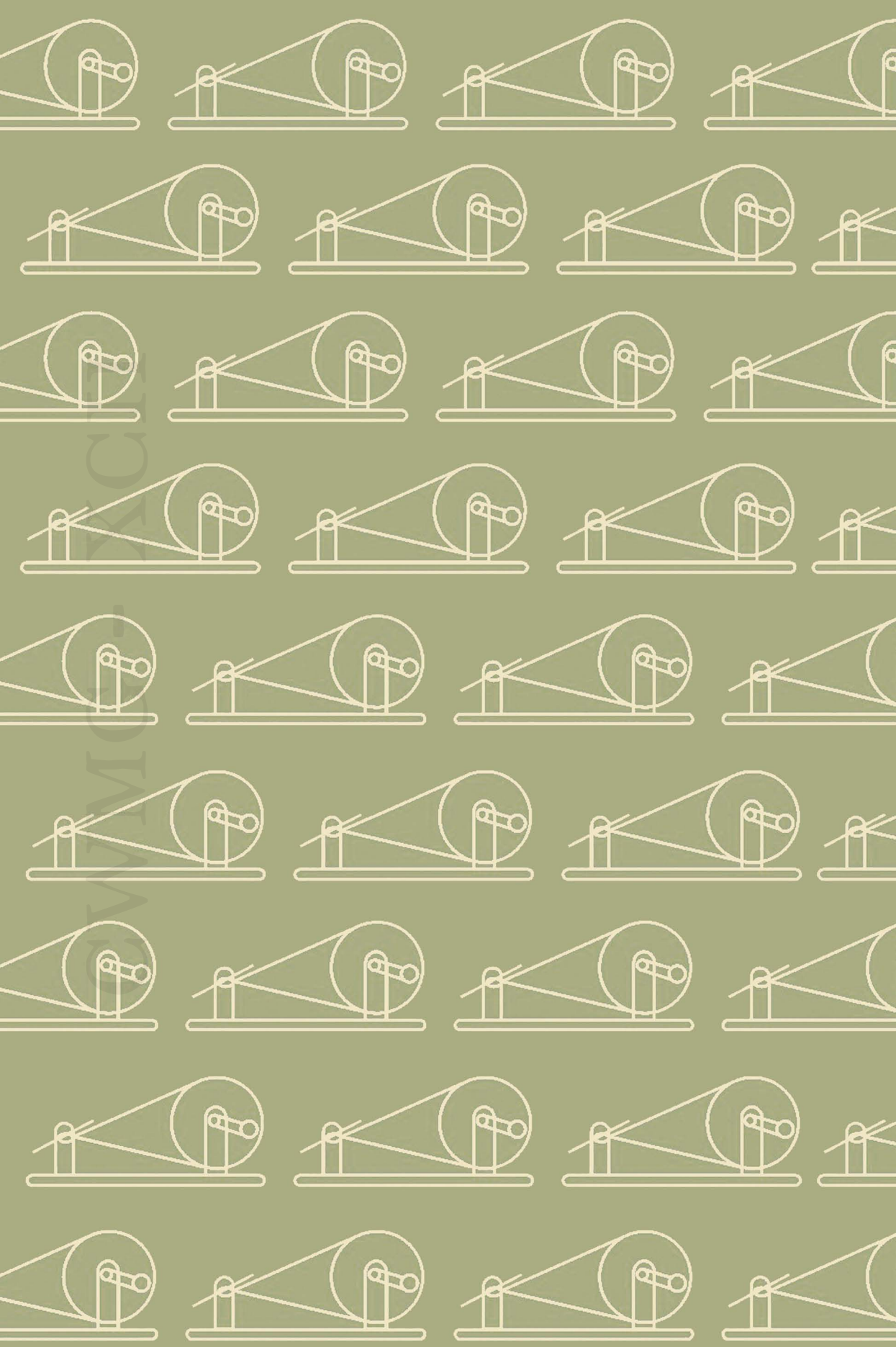
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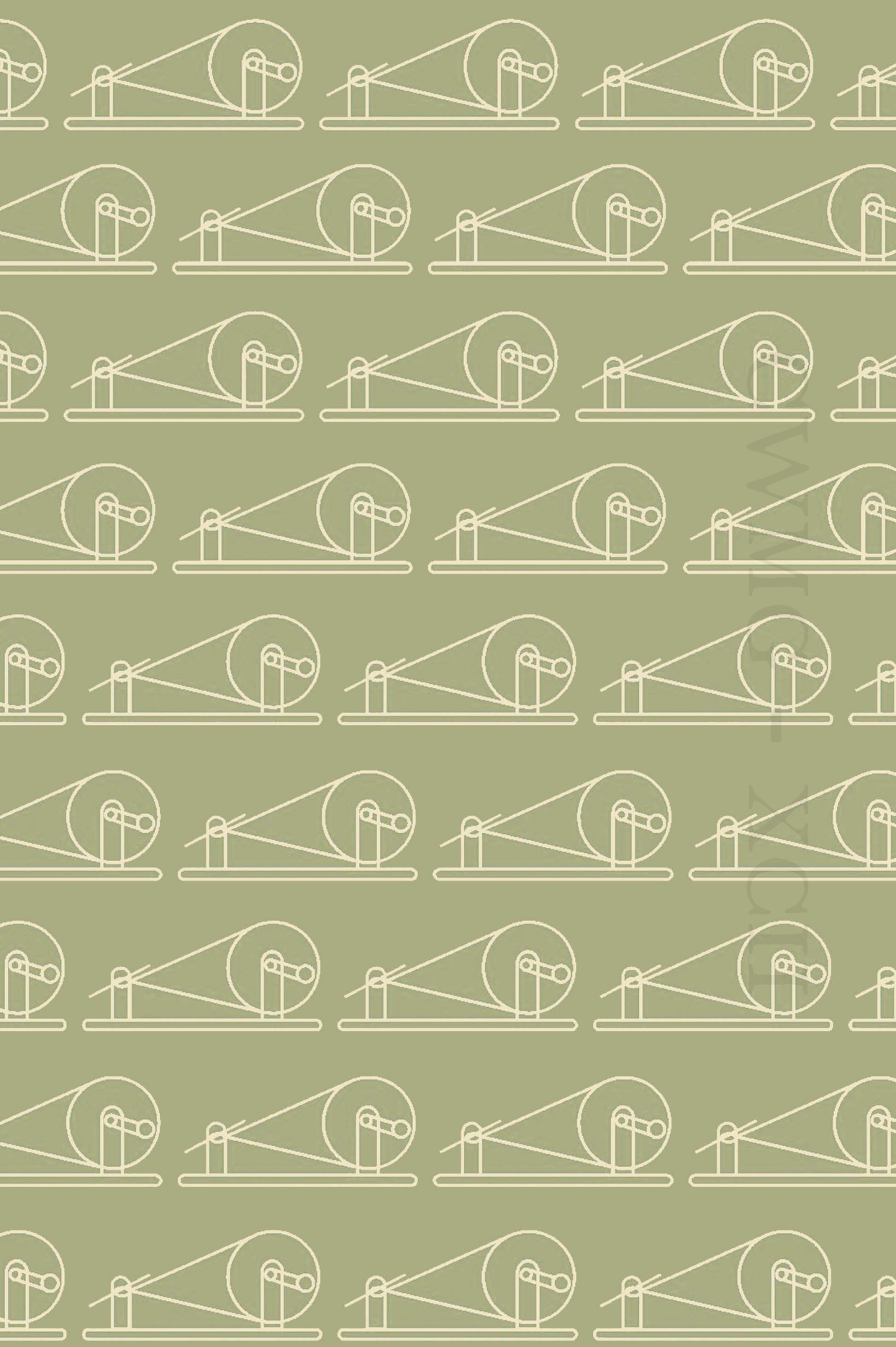
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THE COLLECTED WORKS OF MAHATMA GANDHI

SUPPLEMENTARY VOLUME II
(1929 – 1934)

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THE COLLECTED WORKS OF
MAHATMA GANDHI

SUPPLEMENTARY VOLUME II
(1929 – 1934)

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PREFACE

This Volume is second in a series being published as a supplement to the main series of 90 Volumes of the *Collected Works*. As already pointed out in the first publication of the supplementary material, there are items in these Volumes which had carried no date at the time of collection, but which have been included here under dates inferred from textual or circumstantial evidence. The philosophical content of many of them transcends the concrete problem of assigning to them chronological verity.

The matter that is being supplied in the present Volume spans the years 1929-34—an eventful period in the history of the freedom struggle in India, when Gandhiji launched the strategy for the Dandi March, after which he spent intermittent jail terms in the "Yeravda Mandir" between 1930 and 1933. The *Gita*, which was his constant companion during these years of intensive reading and introspection, gave him the equipoise to regard birth and death with perfect detachment, as when he heard of the death of his grandson Rasik on February 9, 1929, he nevertheless took his meal and "sat down to work" (p. 7).

The period also covers Gandhiji's mission to England in 1931 to attend the Second Round Table Conference, which he described as "a packed conference, not one of elected representatives . . ." (p. 280). Even as the s. s. *Rajputana* carried him out of the shores of India, Gandhiji averred, with his vision of free India, "In our future swaraj women should have the same property rights as men" (p. 277).

Gandhiji formulated a Satyagraha campaign consistent with the ethics of non-violence and having self-reliance as the means and self-realization as the goal. He expected to "reach my God through truth and non-violence" (p. 285). On the less metaphysical level, Gandhiji stressed the interdependence among groups in conflict—Hindus and Muslims, 'touchables' and untouchables, landlords and peasants, capitalists and labourers. Sensing the need of the hour for co-operation among all these sections, he wrote : " I do not wish to see the destruction of capitalists and Indian States.... There will always be some people who have more wealth and some who have less" (pp. 270-71).

Though having earned the title of 'Mahatma', Gandhiji explicitly repudiated that he was or ever tried to be a *sannyasin*—

one who renounces the world. "I alone know what a humbug I am as a sadhu", (p. 397) he wrote to Mridula Sarabhai in a moving passage that lays bare his tenderness and deep respect for Kasturba.

As in the case of Supplementary Volume I, the items reproduced in this Volume form additional material, to be read along with the items in the main series, to which cross-references are given in foot-notes wherever possible and necessary.

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NOTE TO THE READER

In reproducing English material, every endeavour has been made to adhere strictly to the original. Obvious typographical errors have been corrected and words abbreviated in the text generally spelt out. Variant spellings of names have, however, been retained as in the original.

Matter in square brackets has been supplied by the Editors. Quoted passages, where these are in English, have been set up in small type and printed with an indent. Indirect reports of speeches, as also passages which are not by Gandhiji have been set up in small type.

While translating from Gujarati and Hindi, efforts have been made to achieve fidelity and also readability in English. Where English translations are available, they have been used with such changes as were necessary to bring them into conformity with the original.

The date of an item has been indicated at the top right-hand corner; if the original is undated, the inferred date is supplied within square brackets, the reasons being given where necessary. The writings are placed under the date of publication, except where they carry a date-line or where the date of writing is ascertainable.

In the source-line, the symbol S. N. stands for documents available in the Sabarmati Ashram Preservation and Memorial Trust and Sangrahalaya, Ahmedabad; G. N. refers to those available in the Gandhi National Museum and Library (Rashtriya Gandhi Sangrahalaya), New Delhi and C. W. denotes documents secured by the Collected Works of Mahatma Gandhi.

A list of sources relating to the matter covered is given at the end of the Volume.

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1. LETTER TO HARIBHAU UPADHYAYA

January 13, 1929

BHAI HARIBHAU,

I have your letter. It would have been better if you could have personally come to Allahabad. But now it will do even if a responsible representative of yours comes. A satyagrahi must be absolutely faultless. Then alone can he be invincible. If necessary, we will talk further about this when we meet. I presume that you will definitely come to Wardha if you have not come to the Sabarmati Ashram before that.

Blessings from
BAPU

From the Gujarati original: Haribhau Upadhyaya Papers. Nehru Memorial Museum and Library

2. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
January 19, 1929

CHI. MATHURADAS,

I enclose Shankaran's letter.[1] It does not appear that he has spoken to you. Can you spare him for a month or two? If you can spare him, and if you need a substitute, would you like someone of your choice to be sent from here, or would anyone I can send do? If Shankaran goes, give him the money he is asking for. I shall ask Revashankarbhai[2] to reimburse the amount by draft.

Chhotalal has given me news about the health of all of you. My visit to Europe is likely to be put off even this year.[3]

Blessings from
BAPU

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

[1] For Gandhiji's reply to Shankaran, *vide* Vol. XXXVIII, p. 370.
[2] Revashankar Jhaveri
[3] For Gandhiji's decision to postpone the European tour, *ibid.* pp. 416-17.

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3. LETTER TO KISHORELAL G. MASHRUWALA

Silence Day [*January 28, 1929*][1]

CHI. KISHORELAL,

You have fallen ill properly after you went from here. Does this illness not teach you that you must not be rushing about?

Karsandas has written a very long letter[2] which he has asked me to pass on to you to read. Read it and think carefully about it and then discuss it with him.

How is Gomati[3]?

The work here is going on well. I have withdrawn Narandas from the khadi work[4]. I think he will stay on here. Mahadev and Narahari[5] have gone to Bardoli. I am going to Sind on the 31st.[6] I am giving my dates overleaf.[7]

Blessings from
BAPU

31st January	7.28 a.m.	leave Ahmedabad
1st February	3.30 p.m.	reach Karachi
2nd February		Karachi
3, 4 & 5 February		Hyderabad
6th February		Shikarpur
7th February		Jacobabad
8th February		Karkana
9th February		Sukkur
10th February		To Naushera and back to Hyderabad
11th February		Hyderabad
12th February		Mirpurkhas
13th February	8.00 p.m.	reach Ahmedabad

From the Gujarati original: C.W. 10712. Courtesy: Gomatibehn Mashruwala

[1] The Monday before January 31, 1929, the first date in Gandhiji's itinerary, fell on this date.

[2] For Gandhiji's letter to Karsandas Chitalia, *vide* the following item.

[3] Addressee's wife

[4] On account of a lack of understanding between Narandas Gandhi and Chhaganlal Joshi; *vide* Vol. XXXVIII, p. 409.

[5] Narahari D. Parikh

[6] To collect funds for the Lala Lajpat Rai Memorial

[7] Gandhiji, however, left Ahmedabad only on February 2, 1929, owing to the severe cold in Karachi.

4. *LETTER TO KARSANDAS CHITALIA*[1]

ASHRAM, SABARMATI,
January 28, 1929

BHAISHRI KARSANDAS,

You have been writing regularly. I am not worrying as Kusumbehn writes to you.

I had a long and pleasant conversation with Sulochanabehn. She thinks, and I agree with her, that she is not yet mentally ready to join the Sangh. In order to know where she stands, I feel she needs to join some organization and gain experience as an ordinary worker. She agrees with this and for the present is thinking of doing something of that kind. Her idea of the Sangh was quite different. She thought that a Sangh of the women office-bearers of the existing organizations should be formed and they should meet for an exchange of views. I tried to explain to her that this would serve no useful purpose and I think she was convinced. I have formed a good impression of her.

It is difficult to say anything about . . . behn. This, however, is certain that . . . behn and Sulochanabehn cannot carry on together. Their temperaments are absolutely incompatible. Sulochanabehn will find her own way . . . . It is doubtful if . . . behn will be able to find hers. It is also doubtful if she will be able to render much service independently. She keeps good enough health . . . . But I cannot judge how she will fare in future.

The idea of a separate Sangh will have to be dropped for the present. I do not think we have enough means even for constructing a building. Sulochanabehn has decided to do some introspection for the present and estimate her strength. . . . behn is incapable of coming to a decision. I think there has been too much hurry in asking for the security. I also think that you have been a little hasty in your judgment of . . . behn. Think over this carefully, discuss it with Kishorelal and write to me. Let us not do anything which may seem ridiculous. The fruits of patience are sweet. We can take the plunge even if one

[1] Omissions in the letter are as in the source.

woman comes forward to dedicate herself. But I see no such woman at present.

Blessings from
BAPU

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/45

5. LETTER TO GOPALDAS K. DESAI

January 31, 1929

BHAISHRI GOPALDAS[1],

I have your letter. I would have written to you directly if I had received definite information. I had definite information first from Raojibhai[2] and I sent a message to him. Before that somebody—I do not remember who—did tell me that Bhaktibehn[3] was going to Africa. Nor did I know whether both of you were going, or why. What could I therefore write? However, it is very good that you have abandoned the idea. It is best to avail ourselves of whatever help we can get through local influence. If difficulties have to be faced in obtaining such help it will be our penance. It purifies our mind and helps us to serve the people in the right manner. When people appreciate our service they readily offer monetary help and then if similar help flows in from other sources it does so on its own. I am not pained at the volunteers having left because they were displeased by your not going out to beg.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/11

6. LETTER TO MAHADEV DESAI

ASHRAM, SABARMATI,
January 31, 1929

CHI. MAHADEV,

Herewith Motilalji's telegram expressing his joy.[4] It shows that the decision not to go [to Europe] was correct. Motilalji's

[1] Durbar Gopaldas, ex-ruler of Dhasa in Kathiawar; *vide* also Vol. XXII, pp. 431-2.
[2] Raojibhai Patel
[3] Addressee's wife
[4] *Vide* also Vol. XXXVIII, p. 425.

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permission to me to go was only to keep my way open. But what is our duty now? There is of course the task of preparing the Ashram. We are daily making progress in our ideas about this, and I see that in order to attain our objective through non-violence we have got to put the Ashram forward as a means. But my purpose in writing this is to suggest to you to consider with Vallabhbhai what Gujarat, and Bardoli, can do.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/4

7. *A LETTER*

KARACHI,
February 4, 1929

CHI. . . .[1],

I received your letter. You will have got more information about Rasik from Ramdas's letter of yesterday. I am beginning to feel that he is as good as gone. I am carefully searching my heart. I travel, I eat, and all this only seems right. It seems a religious duty. What would I do by going to Delhi? Rasik is being looked after. Having learnt the *Gita* by heart, how can one rejoice over birth and grieve over death? Such illnesses are a test whether our study of the *Gita* is bearing fruit.

Young India[2] this time is worth reading. I can always make it. . . . While travelling I wrote everything in the third-class compartment. Giving up travelling second class and giving up milk seem to have benefited me at least for now and I therefore feel delighted like a child. I like it. I now feel embarrassed and ashamed to travel second class. Praise be to mother almond. I may perhaps start saying the same about linseed oil also. Please do not make light of these experiments of mine. They are as dear to me as the struggle for swaraj. I find in them the same peace as I do in the latter. They do not involve any risk and may do some good.

In the event of my going to Europe, Jamnalalji had persuaded Rajaji [to accompany me]. Both of them were of the opinion that I should go. I think my decision is correct. It would have been improper to have gone.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/47

[1] Omission as in the source
[2] *Vide* Vol. XXXIX, pp. 436-8.

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8. LETTER TO MOTILAL NEHRU

SHIKARPUR,
February 8, 1929

DEAR MOTILALJI,

There has not been a moment to spare for writing work beyond what I have been able to snatch for *Y.I.* I have your wire today. I hope to reach Delhi on 17th instant *via* Marwar junction. The train reaches Delhi about 9.30 a.m. Rasik, my grandson, is lying on his deathbed in Delhi. He went there to teach carding to the Jamia boys. If he is still alive I shall drive straight to the Jamia and then attend the W.C. meeting. I do not know where I should stay this time. Usually I stay at Dr. Ansari's. May I look to you to decide and fix up wherever it is the most convenient. You will not detain me there longer than two days, I hope. 18th is a Monday. I would like to leave Delhi on 18th night.

I am under promise to finish Burma and Andhra before the end of April. I do not know how I shall cope with the two provinces now.

There has been a very good response to the Lalaji Memorial appeal in Sind.

Hope Kamala is better.

Yours sincerely,
M. K. GANDHI

[PS.]

I reach Hyderabad on 13th and leave it 15th morning.

From the original: Motilal Nehru Papers. Courtesy: Nehru Memorial Museum and Library

CWMG - XCII

9. LETTER TO KUSUM DESAI

February 9, 1929

CHI. KUSUM,

I have your letter. I am not at all in a position to write a letter every day. I can understand somewhat why you feel uneasy and sad. You should, however, remove the cause. We may not always be able to remove the external causes but we can control them. Our duty lies in enduring them.

After writing thus far I went for my bath. Coming out of the bath I saw the wires about the passing away of Rasik[1]. Nevertheless I took my meal. Then I sat down to work. After finishing with the Delhi letters I have taken up this unfinished letter. It seems as if an age had passed in an hour. You may have now understood my meaning without any need for further explanation. The remedy for all suffering lies in enduring it. Then why should we pay any attention to what somebody says or does or how he or she behaves? We should go on with our own work quietly and cheerfully. You have the strength for this. If you do not have it, then strive hard to cultivate it.

Do your work but guard your health. Go deeply into the problem of the Bal Mandir and do whatever is needed. Are you not now in charge of it? Accept a responsibility which comes to you unsought and do the job well.

Look for the virtues of other people and think of them. When you discover faults, you should remind yourself that there is nothing perfect or flawless in this world. Recite the couplet *jada-chetana gunadoshamaya*[2] and ponder it.

No more today.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1776

[1] Who died of typhoid fever on February 8, 1929 at Delhi; *vide* also Vol. XXXIX, pp. 432-3.

[2] By Tulsidas; it means: "The Creator has made the world full of things animate and inanimate, of good qualities and bad."

10. NOTE TO ANAND T. HINGORANI

February 15, 1929

Ever be dutiful, courteous in behaviour and firm in action.

MOHANDAS GANDHI

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

11. LETTER TO KUSUM DESAI

LARKANA,
Saturday, February 16, 1929

CHI. KUSUM,

I have your letter. My programme has changed again. The visit to Andhra Desh has been put off[1] and I shall again be staying in the Ashram for some days. You will know more from my letter to Chhaganlal Joshi.[2]

Your contentment is in your own hands. You are striving for it and I am therefore confident that everything will turn out well. You will have read my letter to Sulochana. I want you to show the qualities that your name stands for. A flower spreads its fragrance without any conscious effort. It is in its nature to spread fragrance. Let it be so in your case. It should be so for everyone but it is not. For we are human only in form, in our nature we are like beasts. We have to make heroic efforts to get out of our animal nature.

You are guiding Manu[3] very well.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1777

[1] *Vide* Vol. XL, pp. 88-90.
[2] *Ibid*, p. 3.
[3] Harilal Gandhi's daughter

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12. LETTER TO PRABHAVATI

[After *February 16, 1929*][1]

CHI. PRABHA,

I still hope to reach there on Wednesday. But in case the work is not finished in time for that, on Thursday morning at the latest. Your patience is bound to be rewarded.

Blessings to Gomati and Rajkishori.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3306

13. LETTER TO KUSUM DESAI

February 18, 1929

CHI. KUSUM,

I have your letter. When I am there you may read all my incoming and outgoing letters; but it is a little ticklish doing so when I am away. I do not, however, mean to rebuke you. I have merely indicated what propriety requires when you and Gangabehn[2] are not on good terms. I wish that you should not do anything that would lead to a misunderstanding. A delicate sense of ahimsa and a charitable disposition are needed to know what actions may have such a result. Unfortunately Gangabehn is easily hurt by you and you by her. Do not take this as a rebuke but only as an experienced man's advice. I know that you are progressing to the best of your ability. That makes me happy. But I wish to see the speed of the progress increased.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1778

[1] From the contents this letter appears to have been written after the one to the addressee dated February 16, 1929; *vide* Vol. XL, p. 4.

[2] Gangabehn Vaidya

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14. LETTER TO KUSUM DESAI

Silence Day [*February 25, 1929*][1]

CHI. KUSUM,

You have become somewhat slack these days. I was glad to know that you have made it up with Gangabehn. If the three[2] of you become one at heart, then others may join you and the women's wing which seems to be cracking up may become whole again.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1779

15. LETTER TO MATHURADAS TRIKUMJI

Silence Day [*February 25, 1929*][3]

CHI. MATHURADAS,

I am so much burdened with work that even some urgent letters remain unwritten. What then to say of writing to you?

It was for your convenience that I had written about reimbursing the money you had given to Shankaran.[4] For the rest you know that I have not felt, and I would not feel, ashamed to rob you. I gave the instructions I did because I am not aware of your present circumstances. I do not feel any hesitation in incurring such expenditure on your behalf.

Shankaran had written to me also. He is sensible and he will have undertaken the fast only after due consideration.

Let Shankaran come there if you need help. I shall pay his monthly allowance of Rs. 12/- from here. He is a man who can be easily accepted. It is another matter if I keep him for

[1] In *Bapuna Patro–3: Kusumbehn Desaine*, this letter is placed between the letters dated February 18 and March 4, 1929. Monday, the silence day, between these two dates fell on February 25.

[2] Gangabehn Vaidya, Vasumati Pandit and the addressee

[3] The addressee received the letter on February 26, 1929. The Monday preceding fell on this date.

[4] *Vide* p. 1.

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work in his own home-town. But it is not acceptable to me that you should spoil your health by straining yourself. Rather than that you should have Shankaran. I shall certainly arrange to send somebody else if he cannot come. Let me know frankly. I should of course be happy if you could and would do without any help.

I keep myself informed about the Ali Brothers. I do not read anything. But friends keep me fully informed. I am also corresponding with them. We have only one criterion for judging people; so how can their behaviour affect us? However, I shall read what you send.

As for Rasik, I have written about him in *Navajivan*[1] and *Young India*[2].

Mahadev is still in Bardoli. He will accompany me to Burma. I shall leave here on the morning of Friday the 1st. I shall go *via* Delhi. Devdas is there. He has detained Pyarelal. You must be observing Pyarelal's work.

Ba has been very patient. She will not be accompanying me this time.

I shall return from Burma to be here on the 27th or 28th. Then I shall be in Kathiawar for three days and immediately after that I shall be in Andhra Desh. It is to be seen how long the body can take the strain.

Blessings from
BAPU

[PS.]

I shall not write a separate letter to Shankaran now. In your letter to him you may give him a hint of what I have said. Taramati[3] must be enjoying herself. How shall I recognize Dilip[4] now?

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

[1] & [2] *Vide* Vol. XL, pp. 28-30 and 13-14.
[3] Addressee's wife
[4] Addressee's son

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16. LETTER TO SHANKERLAL BANKER

ASHRAM,
Sunday [About *February*, *1929*][1]

BHAI SHANKERLAL,

Anasuyabehn says you have again fallen ill. You just cannot go on falling ill like this. The handful of people who understand this struggle have now greater responsibility. Their work has also increased. Such people cannot afford to fall ill.

If you live in a separate room at the Ashram, you will soon be well. In my opinion you should go to Abu and such places afterwards. You will have more rest if you live in a room at the Ashram attended by someone. I see no harm in your engaging someone in your present condition. I would like you not to worry at all. It may be necessary to make a fresh declaration for the *Navajivan* and *Young India*.[2] This is because we are changing the premises. You and Indulal[3] may be required.

Vandemataram from
MOHANDAS

[PS.]

Has the money been sent to Badrul?

From a photostat of the Gujarati : S.N. 32693

[1] From the reference to the money to be paid to Badrul; *vide* Vol. XXXIX, p. 453.

[2] For the declaration dated November 26, 1929, *vide* Vol. XLII, pp. 210-14.

[3] Indulal Yagnik

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17. LETTER TO KUSUM DESAI

CALCUTTA,
March 4, 1929

CHI. KUSUM,

I am expecting a letter from you today. But I must write this immediately.

Travelling third class has become an easy thing for me. The whole compartment was placed at my disposal from Delhi.

Meet your relations to your heart's content, look after your health and return soon. But take as much time as you need.

Keep writing to the women at the Ashram.

I have a fear that I have not yet been able fully to explain to you that only a person who willingly accepts bonds becomes free from bondage. But this needs to be understood at once. A ship without a rudder is not free, it is tossed from this side to that and in the end founders and is wrecked. It is at the mercy of the waves. On the other hand, the man who marks his limits from the beginning can struggle against the stormy sea of life and keep his calm. Ponder over this carefully and then do what you think proper. I have not come across anyone in this world freer than myself. But I have achieved my freedom by binding myself, that is, by taking certain vows and observing them. I see that in this world we have got to bind ourselves to many people. This is necessary for a being living in society. One can live in society only if one so binds oneself. But enough of this sermonizing. Perhaps you understand this as much as I do. But I wrote all this thinking that you do not.

The mad Rukmani is with me.[1] Her father has washed his hands of her. When I met him he said: "If at all my daughter is going to recover and live, it will be through you. I have given up all other hopes. Please, therefore, keep her with you if you can." What else could I do after that?

Write truly reassuring letters to Prabhavati. Do not forget Ba, Gangabehn and Vasumati.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1780

[1] *Vide* Vol. XL, pp. 74 and 75.

18. LETTER TO JETHALAL G. SAMPAT

March 6, 1929

BHAISHRI JETHALAL,

Your letter about the khadi scheme is lying before me. I am thinking about it on board the steamer. I see that one who draws up a good scheme should himself be ready to implement it. Where have we the workers? Why don't you yourself write the pamphlet, and yourself implement the scheme? I will of course think over it. But meanwhile you also should consider it.

Vandemataram from
MOHANDAS

From the Gujarati original: C.W. 9844. Courtesy: Narayan Jethalal Sampat

19. LETTER TO KUSUM DESAI

MANDALAY,
Silence Day [*March 18, 1929*][1]

CHI. KUSUM,

I have your letter written from Kapadwanj. You will have already got the news about the 26th before this letter reaches you.[2] I expect to reach the Ashram on the 28th night. Today we are in Mandalay.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1781

[1] From the postmark. Gandhiji was in Mandalay on this date.

[2] Gandhiji was to stand trial in the court of the Presidency Magistrate, Calcutta on March 26, 1929; for details, *vide* Vol. XL, pp. 180-82 and 200-201.

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20. LETTER TO PANNALAL JAIN

March 23, 1929

BHAI PANNALALJI,

Your November letter reached me only today. It is impossible to increase the size of *Navajivan* at present.

Many things were deliberately left out and some could not be included in the *Autobiography*. Only those things have been mentioned which were relevant to the experiments with Truth.

Yours,
MOHANDAS GANDHI

SHRI PANNALAL JAIN
KALYANMAL MILLS
INDORE

[From Hindi]
Madhya Pradesh aur Gandhiji, p. 151

21. LETTER TO KUSUM DESAI

Silence Day [*March 25, 1929*][1]

CHI. KUSUM,

I have your letter sent to the Calcutta address. Prabhavati keeps writing to me to call you back early. This I am conveying to you. But take your own time.

Be content with whatever news about us you get from Subbiah and Pyarelal.

I still hope to reach the Ashram on the 28th evening. I am well. The load of work is as heavy as ever.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1782

[1] In *Bapuna Patro-3: Kusumbehn Desaine*, this letter is placed between the letters dated March 18 and April 5, 1929. The Monday between these dates fell on March 25.

22. LETTER TO CHHAGANLAL JOSHI

[On or after *March 26, 1929*][1]

BHAI CHHAGANLAL,

I have your letter. I am signing the letter for Sharadabehn and returning it. We have now got to think about her. I would not be able to send the letters today. I have not been able to go through all the letters.

As for Chalala,[2] Narandas's opinion is necessary.

Blessings from

BAPU

CHHAGANLAL JOSHI

From a photostat of the Gujarati: G.N. 5482

23. LETTER TO CHHAGANLAL JOSHI

Tuesday [On or after *March 26, 1929*][3]

BHAI CHHAGANLAL,

I have not the time to write much today. I have been greatly distressed on reading about . . .'s case. All my pain is only on the surface, and so this is not interfering with my work. But it churns me within. I have written him a letter which he may show you.

More later.

You should not lose heart. Bring credit to the office[4] you have accepted. May God help you.

Blessings from

BAPU

From a photostat of the Gujarati: G.N. 5562

[1] As placed in *Bapuna Patro–7: Shri Chhaganlal Joshine*

[2] *Vide* Vol. XL, pp. 75, 149 and 178.

[3] In *Bapuna Patro–7: Shri Chhaganlal Joshine*, this letter is placed between the letters dated March 23 and April 5, 1929. The Tuesday after March 23 fell on March 26.

[4] Of Secretary of the Udyog Mandir

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24. LETTER TO JANAKDHARI PRASAD

March, 1929

It is better to leave a body one has outgrown. To see the dearest ones as long as possible in the flesh is a selfish desire and it comes out of weakness or want of faith in the survival of the soul after the dissolution of the body. The form ever changes, even perishes. The informing spirit neither changes nor perishes. True love consists in transferring the self from the body to the dweller within and then necessarily realizing the oneness of life inhabiting numberless bodies.

After all we are very human. The ability to suppress is the preliminary to eradication. Let this death of one whom you loved be a means of enriching your faith in the future and in the oneness of all life. If this oneness was not a fact, we would not have been blessed with the capacity to forget the death of dearest ones. Let this death also spur you on to greater dedication to service.

M. K. GANDHI

[From Hindi]

Kuchh Apni Kuchh Deshki, p. 110

25. LETTER TO KUSUM DESAI

BOMBAY,
[*Friday*][1], *April 5, 1929*

CHI. KUSUM,

You will know more about Sharada[2] from the other letters. Give all help in the matter. Serve Sulochanabehn. I am sure you will preserve your peace of mind. I will certainly take you with me on the next tour. Radha's[3] health is very delicate. Therefore lighten her burden if you can.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1783

[1] The source has "Thursday", which appears to be a slip.
[2] Sharada H. Kotak
[3] Radha Gandhi

26. LETTER TO KUSUM DESAI

Tuesday [*April 9, 1929*][1]

CHI. KUSUM,

I assume that you are giving all possible help to Chhaganlal[2]. This is the opportunity to show the best in you. Do not lose self-confidence.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1784

27. LETTER TO KUSUM DESAI

April 9, 1929

CHI. KUSUM,

I have your letter. The view which you have advanced can also be justified. But what is happening is all right. Gossiping should not only be discouraged, but not indulging in gossip should become second nature with us. We are making a novel experiment in the Ashram. Till we have assimilated its spirit, it may have seemingly contrary results. But we need not be afraid of that. Only by continuing in this manner shall we stop hiding sins. One of the beauties of *Mahabharata* is that Vyasa has made no attempt to hide sins. Think over this.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1785

[1] In *Bapuna Patro – 3: Kusumbehn Desaine* this letter is placed between letters dated 5-4-1929 and 9-4-1929; also April 9 was a Tuesday.

[2] Chhaganlal Joshi

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28. LETTER TO MADHAVJI V. THAKKAR

[After *April 9, 1929*][1]

BHAISHRI 5 MADHAVJI,

I got your letter. You must have received the wire I sent you yesterday.

I write nothing about myself. I know what I am.

Others also have passed through the experience you have had. To some it is of a lasting nature, to others it is a passing thing.

It is difficult to say how far it is spiritually harmful to consume milk when breaking a fast. As far as I know, besides myself nobody else has experimented in this field, and I am still not in a position to prove anything or to arrive at any conclusion. I would, therefore, advise you not to think just now of the spiritual effects of drinking milk, but to continue to drink it for its beneficial effect on your body. If the body becomes sufficiently strong, we shall think further about the matter.

It will probably be enough if henceforth you weigh yourself only on Wednesdays and Sundays and not daily. If you wear the same number of garments and of the same material every time you weigh yourself, that will suffice.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati : G.N. 8631

29. LETTER TO GANGABEHN JHAVERI

April 10, 1929

CHI. GANGABEHN,

I expect a lot from you. It is good that you are looking after the nursery school.[2] Give good thought to it. Bathe the children in love. Then their intelligence will automatically

[1] From the contents; *vide* Vol. LX, pp. 218 and 232-3.

[2] A nursery school had been started in the Ashram for the children of the families staying in the Ashram.

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grow. They are your own children. Why should you not feel love for them? Then jealousy and envy will automatically vanish. Lust and wanton thoughts will not come anywhere near us. Surely this is simple enough to understand?

Blessings from
BAPU

[From Gujarati]
Manavtana Prahari — Pannalal Jhaveri p. 41

30. LETTER TO KUSUM DESAI

Sunday [*April 14, 1929*][1]

CHI. KUSUM,

I am glad that Katto[2] and Vimala[3] are with you. Give yourself whole-heartedly to them and also to Manu, if she is staying with you. Soak them in your love. You know how to look after them. Bring them up as if they were your own little sister and brother.

There is much rushing about in this tour. If, therefore, you had accompanied me it is highly doubtful whether you would have been able to bear the strain.

Imam Saheb[4] and Prabhavati[5] are barely able to do so, and I see that everyone feels exhausted. I observe that of all the people Ba is the most alert. But then she has that strength. She has not known laziness in years and her body is well trained.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1786

[1] In *Bapuna Patro–3: Kusumbehn Desaine* this letter is placed between letters of April 9 and April 17, 1929. The Sunday between these dates fell on April 14.

[2] & [3] Son and daughter of Girirajkishore

[4] Abdul Kadir Bawazeer

[5] Wife of Jayaprakash Narayan

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31. A LETTER

BEZWADA,
April 15, 1929

CHI. ...[1],

Remember that untruth is worse than lechery. Sometimes what the world takes to be lechery may not be lechery; but untruth is untruth at all times and is the source of countless other sins. People may call it immoral if a widow remarries, but there is really no immorality in it if she does so openly. But it is an untruth if I have eaten a grape stealthily and then deny having done so. It is worse than lechery. Therefore save yourself from lying. Do not eat anything stealthily. If you can, try and control your palate. If you cannot, eat openly *bhajiyas*[2] or anything else you wish to. Then alone will you make yourself fit for service. Trying to appear what we are not is hypocrisy and hypocrisy is bad.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/48

32. LETTER TO KISHORELAL G. MASHRUWALA

Silence Day [*April 15, 1929*][3]

CHI. KISHORELAL,

I have your letter. Though I have sent an answer to the letter Harjivan[4] wrote to me, I accept your advice and shall put up with his having taken away Sharada.

I have read the comments of the *Times*. The writer was within his rights to write what he did. Even a hypocrite can write thus.

[1] The name has been omitted in the source.

[2] A fried delicacy

[3] From the contents this letter appears to have been written at the same time as the one to Chhaganlal Joshi dated April 15, 1929, which was also a Monday; *vide* Vol. XL, pp. 252-3.

[4] Harjivan Kotak

I still think that it was my moral duty to write what I did[1] in *Navajivan*. I hope you are keeping well. I stop here as it is now time for the mail to go.

Blessings from
BAPU

From the Gujarati original: C.W. 10713. Courtesy: Gomatibehn Mashruwala

33. LETTER TO KUSUM DESAI

ANDHRA TOUR,
April 17, 1929

CHI. KUSUM,

I have your letter. I have not liked your leaving the Ashram at this time. It is true that you had secured permission to leave. But the permission is subject to an implicit understanding, namely, that one should not leave a duty one has accepted and go even for the sake of one's own mother. What would Jadavbehn[2] have done supposing you had not been there? What would she have done supposing you had been touring with me? What would she have done supposing you had been beyond the seas? You had Manu under your charge and Katto and Vimala were added, and you were a great help to Chhaganlal. You could have helped in other work also at the present time. In these circumstances you were not supposed to leave the Ashram. Can you understand that this was your dharma? This is the *Gita* dharma, as I understand it. I would expect from you at least this. Do not argue in your defence that Joshi permitted you to go. He could not have done otherwise. The milk has been spilt and that cannot be undone now. This advice is for future guidance. Do not take it as a rebuke. What would I gain by rebuking you? I myself might have often laid myself open to blame. But when we find ourselves guilty of such a lapse it will be enough if we draw from the error a lesson for the future.

You need not now rush back from Umreth. Since you are already there, you should finish the work before returning. When you do, make up your mind not to undertake any responsibility in the Ashram, or if you do, not to leave it till it is taken over by somebody else.

[1] *Vide* Vol. XL, pp. 209-12.
[2] Addressee's mother

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My cart is jogging along.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1787

34. LETTER TO KUSUM DESAI

April 27, 1929

CHI. KUSUM,

It is 2.20 a.m. I woke up today at 12-45. Letters had to be written and mosquitoes were disturbing the sleep. I was not too tired, so I got up. Your letter arrived only yesterday.

You may stay there without worrying till Jadavbehn is restored to health. If there is anything you want to ask me about my letter to you, you may do so when we meet.

I see that you suppress your thoughts. You do not write or speak your mind freely. If you wish me to act as your father and friend, then this is not right.

It will be good if you give up the habit of writing in pencil. I had that habit. I saw that the other person found it difficult to read what was written in pencil. The writing faded in the post by the time the letter reached its destination. It is true that your handwriting is good and should therefore cause less inconvenience to the reader, but there is bound to be some inconvenience. I expect Prabhavati gives you all the news about us here. At this eventful time in the Udyog Mandir I would have liked it if you had been there. But I have no doubt that, having gone to Umreth, your duty now is to stay with Jadavbehn. You have not written anything about her health.

Prabhavati must be writing to you frequently and so you probably know everything about this memorable tour. My health I may say leaves nothing to be desired. Rama alone knows the future. It is 2.30 now.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1788

35. LETTER TO ANASUYABEHN SARABHAI

April 27, 1929

CHI. ANASUYABEHN,

I received your letter yesterday. Our case is not that unjust deductions were made in 1923. It is rather that the financial condition of [the mill] is much better now than it was in 1923. If this is not proved, the workers' wages cannot be restored to the earlier levels. If we want to prove that the wages were unjustly deducted in 1923, we shall have to collect more evidence. And if that is our case we shall have to demand [the wages at the earlier rate] irrespective of the [financial] condition of the mill. Why has not that demand been put forth so far? If we made a mistake it is as well that we rectify it now. But then a beginning will have to be made. If you have even now not understood the case, write to me. I shall try to explain. Are not Shankerlal[1] and Gulzarilal[2] also of the same mind? If I am making a mistake they should point it out to me.

Is Dhirajlal in better health ? How are you ? How is Shankerlal ?

Blessings from
BAPU

From the Gujarati original: S.N. 32800

36. LETTER TO KISHORELAL G. MASHRUWALA

[About *May 18, 1929*][3]

CHI. KISHORELAL,

Received your letter. The expression "reducing oneself to zero" has also been curiously interpreted. I hope Chhaganlal Gandhi has not taken it in that sense. I talk about reducing oneself to zero everywhere. Chhaganlal was proud of it all—he still

[1] Shankerlal Banker

[2] Gulzarilal Nanda

[3] From the contents this letter appears to have been written at the same time as the one to Narandas Gandhi dated May 18, 1929; *vide* Vol. XL, p. 399.

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is—and so I stressed that point on that occasion. I think Chhaganlal had understood it. With regard to Kashi[1], I explained what our duty was. Even before Kashi and he himself confessed to the incident it had been suggested that Kashi should stay in the women's section. But I had said that she might stay in the Ashram any way she wanted. She was too ashamed to stay. I continue to have correspondence with her and I take it that she is engaged in some useful work. Jamnadas[2] appears to have a tendency to exaggerate. Even if what he says is true, it applies only to the initial stage. Time settles everything. I can find work for Chhaganlal right now if he is willing. Otherwise, I should like to go on feeding him even if he does nothing. I have also suggested that he should live in solitude if he goes to Wardha. But Chhaganlal's pain has not yet subsided.

He himself will convey to you my views about Ramniklal[3].

How can you be cured of your asthma? When will you set a limit to the amount of work you should do?

Even your hasty scribble is better than my deliberate hand. It is never difficult to decipher.

Blessings from
BAPU

From a copy of the Gujarati : C.W. 10721. Courtesy: Gomatibehn Mashruwala

37. LETTER TO S. SATYAMURTI

May 19, 1929

DEAR FRIEND,

I have just received your letter. I have not followed the office controversy. I shall form no hasty decision. My formula is what I had framed at Sabarmati.

Yours sincerely,
M. K. GANDHI

SJT. S. SATYAMURTI, M.L.C.
SINGARACHARI STREET
TRIPLICANE
MADRAS

From the original: S. Satyamurti Papers. Courtesy: Nehru Memorial Museum and Library

[1] Kashi Gandhi, wife of Chhaganlal Gandhi
[2] Jamnadas Gandhi
[3] Ramniklal Modi

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38. LETTER TO JETHALAL G. SAMPAT

May 22, 1929

BHAISHRI JETHALAL,

I am writing this in reply to your letter of February 28 in a running train. You have suggested in the letter that the spinner should be made to card and weave too. I see a fault in the suggestion. A spinner gets a quarter of an anna per hour and spins for eight hours in a day. If she cards or weaves for eight hours she will get at least one anna per hour. Those who object to hand-spinning say that spinning should be undertaken in mills and weaving in cottages. You have no answer to this argument. Your suggestion may be good, but then a handloom cannot be set up in every house and no single person can handle it. Helpers will be needed. So weaving is a whole-time occupation. Spinning is a part-time occupation. Carding should be included in spinning because it is an inseparable part of spinning. Think over this. Write to me again.

I have your letter about Utkal. I am not taking any further action in the matter for the present.

Keep me posted with information.

Vandemataram from
MOHANDAS

From the Gujarati original: C.W. 9845. Courtesy: Narayan Jethalal Sampat

39. TELEGRAM TO MATHURADAS TRIKUMJI

SABARMATI,
May 27, 1929

MATHURADAS TRIKUMJI
EVERGREEN
MATHERAN

RADHA RUKHI[1] MAY GO SINHGADH IF THEY WILL. OTHERWISE LET THEM RETURN IMMEDIATELY. RUKHI MAY STAY ALONE IF SHE CHOOSES.

BAPU

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

[1] Rukmini Gandhi

40. LETTER TO K. J. PETIGARE

[After *May 27, 1929*][1]

DEAR SIR,

I beg to acknowledge your letter. I regret to have to inform you that I am unable to comply with your request. It is true that I have Pt. Sunderlalji's *History of British Rule in India* in my possession. But I regard the action of the U.P. Government as high-handed and tyrannical.[2] I regard the action in making house searches for the book all over India as highly insulting, objectionable and vindictive. I have never been able to understand the house searches. The books have surely by this time been already read by the receivers. I may add too that I have read the book myself and many friends have done likewise. It is our deliberate opinion that the book is wholly unobjectionable and is a praiseworthy endeavour to inculcate the lesson of non-violence. In the circumstances and as an humble protest against the action referred to by me I must refuse to deliver the volumes to you.

From a copy: Kusumbehn Desai's Diary: S.N. 32577/50

41. LETTER TO KISHORELAL G. MASHRUWALA

[Before *June 5, 1929*][3]

CHI. KISHORELAL,

I shall be able to take it on my return. There were letters from Manilal at three or four places. Each letter had a different tone. He is very simple-hearted. Very often he does not even know how his words might be interpreted. I know very well that Ba's conscience does not regard my behaviour as unjust.

[1] Presumably this letter was drafted by Gandhiji for Jamnalal Bajaj in reply to the letter dated May 27, 1929 from the Deputy Commissioner of Police, Bombay, demanding the surrender of *History of British Rule in India*; *vide* Vol. XLI, p. 66.

[2] *Vide* also Vol. XL, pp. 202-3, 392-3 and 420.

[3] From the contents this letter appears to have been written before the one to Tara Modi dated June 5, 1929; *vide* Vol. XLI, pp. 13-14.

Ba has on her own written a letter to Lilavati[1]. That letter is worth reading. I did not send it to Lilavati but gave it to Mahadev and he has preserved it. You can see it some day. In my view the *shloka* you have quoted is quite irrelevant here. There the reference is to the anguish caused by the feeling of hostility. If injustice has been done to Ba by me, it has been out of love. That even that is undesirable is another matter, but that anguish would come under the category of attachment. The meaning of the word anguish mentioned in the first part of the *shloka* is clarified in the second. What kind of anguish can it be for one who is not disturbed by people? What you write may induce me to correspond with you, yet I would not feel the weight of it. I may not write if I do not find time. I had no intention of writing today. That is why I had instructed Ramniklal to scribble a couple of lines. But I wrote this much since I found the time.

Bhai Ramniklal has decided to stay on here. He has talked to me to his heart's content. I am very happy at his decision, and the Ashram is spared a difficult situation. Narandas has also arrived. He too has decided to stay on. I would like to write much more, but of course I do not have time.

Blessings from
BAPU

SHRI KISHORELAL MASHRUWALA

From a copy of the Gujarati: C.W. 10737. Courtesy: Gomatibehn Mashruwala

42. LETTER TO MATHURADAS TRIKUMJI

BAREILLY,
June 13, 1929

CHI. MATHURADAS,

I have your letter. It is surprising that receipt of the Rs. 25 for the Lalaji Fund was not acknowledged and the contribution did not appear in *Navajivan* and *Young India*. I had given the cheque to Jamnalalji. Now that you are in Bombay you may enquire at Jamnalalji's shop by telephone or otherwise and send the information to Chhaganlal so that it can be published in *Young India*.

[1] Lilavati Asar

I shall personally see the accommodation at Almora and send you a telegram if necessary. Right now I am in a furnace. Tomorrow I shall be in the higher reaches.

Rukhi has again fallen ill.

Blessings from
BAPU

SHRI MATHURADAS TRIKUMJI
C/O AMARCHAND KALIDAS
121 FORT STREET
BOMBAY (B.B.C.I. RLY.)

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

43. A LETTER

BAREILLY,
TADIKHET,
June 17, 1929

CHI. . . .,

I have your letter. Sincere repentance must leave no room for sorrow. Repentance is self-purification. It was of permanent importance that you freed yourself of the attachment. I had no doubt at all about my diagnosis. Do not now indulge in self-denigration. Whom does attachment not bring down? Do not think that even now it has completely gone. The last sentence in your letter is not proper. You should never make the distinction you have made between Nath[1] and me. Children should never remind their elders and teachers of their position. Let each person silently act as befits his position and, if possible, bring credit to it. Such relationships do not need to be acknowledged [to oneself], and relationships which do not need to be so acknowledged are made by man. Spiritual relationships are matters of the heart and are self-justified. But these are all subtle errors. All of us are guilty of them because we cannot easily forget our ego. I was certain that you would see your error, because your achievement is greater than your pride. Now engross yourself in your work. Do not even get into an argument with anybody about what has happened.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/52

[1] Kedarnath Kulkarni

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44. A LETTER

TADIKHET,
June 17, 1929

CHI. . . .,

Your statement that "castes and sub-castes destroy the soul" and "degrade human beings" is hasty and betrays lack of thought. You may say that they are not necessary, that they harm society, that they have no basis in dharma and are economically harmful, and point out similar other defects. We do not observe that the thousands who live in conformity with caste rules are spiritually harmed or are degraded. We cannot say about the castes what we can about the practice of untouchability. In the original conception of castes there was much that was good. If you wish you may ask me to explain this further when I return. My purpose in writing this letter is not to suggest to you that you should withdraw your letter, though perhaps it may become necessary to do that. It is of course right that you have left your caste. But the language of the letter communicating your withdrawal needs improvement.

My purpose in this letter is to advise you to pay more attention to improving your thinking. If you are able to see the defects in you that I have pointed out do not be unhappy or disheartened. One progresses through such mistakes. It is my duty to point them out when I notice them. Your duty is only to correct a mistake when you realize it. But you should never admit one unless you can see it to be so.

Blessings from
BAPU

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/55

45. LETTER TO ASHRAM CHILDREN

TADIKHET,
June 17, 1929

LITTLE BIRDS OF BALMANDIR,

In the spot where I am writing this birds in huge trees are chirping happily. How wonderful it would be if you too were in those trees chirping ! I can only hear your voices from there. Here is Vimala and there is that Katto. Satyadevi is lost in painting. And that Dhiru! How would he pay any attention at all? He does not even reply. But enough for today.

Blessings from
BAPU

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/7

46. LETTER TO PURUSHOTTAM

KAUSANI,
June 28, 1929

BHAISHRI PURUSHOTTAM,

I have your letter. If your wife embroiders designs on khadi with foreign thread the best thing to do is to stop her from doing so. It would not be proper to tempt others to do the same by publishing this reply in the *Navajivan.*

Vandemataram from
MOHANDAS

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/9

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47. LETTER TO M. ANNAPURNIAH

KAUSANI,
June 29, 1929

DEAR FRIEND,

I have your letter.[1] Although I don't agree with Sri Rama Raju's violent methods, his indomitable courage, sacrifice, single-mindedness, nobility of character and simple, hardy life are a lesson to us all.

EDITOR
'CONGRESS'
SITANAGARAM

From a copy: Kusumbehn Desai's Diary. S.N. 32577/61

48. LETTER TO SUSHILA GANDHI

[About middle of *1929*][2]

CHI. SUSHILA,

This time your letter has come early, so it should satisfy me somewhat. It contains an adequate account. I am very happy to learn that your health is improving. It seems you are also giving good training to Sita[3]. You are very wise and therefore, you must be behaving properly with Pragji[4] and Parvati[5]. It is possible to win over everyone by developing generosity and love. I would like you to give a more detailed description of Phœnix. How many persons are living there and who are they ? How many copies are you printing and what is the result? What are the leafy vegetables growing there ? Has the approach road to the station been improved? Are all the Phœnix houses occupied? Is the library being used? What is Sita's weight? What is your weight? At what time do you all get up? Is the recitation of

[1] For details, *vide* Vol. XLI, pp. 193-5.
[2] From the contents; *vide* Vol. LX, pp. 290 and 404.
[3] Sita Gandhi, addressee's daughter
[4] Pragji K. Desai
[5] Parvati Desai, wife of Pragji Desai

the *Gita* going on? You know chapter XII by heart, don't you? Or is it that having learnt it for the sake of getting married, both of you have forgotten it ? As you were born in a religious family, probably you already knew chapter XII by heart, did you not? What did you see in Cape Town? Did you see the girl whom for a while . . .[1] was ready to marry? Is she married? There are innumerable such questions which you can guess and make your letter interesting by replying to.

Blessings from
BAPU

From a photostat of the Gujarati : G. N. 4804; also C.W. 216

49. LETTER TO G. G. EARLY

KAUSANI,
July 1, 1929

DEAR FRIEND,

Your letter.

I like the Englishmen for their grit.

I like the Mussalmans for their generosity.

Yours,

REV. G. G. EARLY (LUSSELTY PET)

From a copy: Kusumbehn Desai's Diary. S.N. 32577/62

50. LETTER TO M. P. SRINIVASAN

KAUSANI,
July 1, 1929

MY DEAR SRINIVASAN,

Your letter. I think a bridegroom has a perfect right to say what the bride shall wear as the bride has regarding the bridegroom. They are not yet husband and wife. Therefore there is no question of pressure. Every young man has a right to say what qualities his future partner shall have. So has every young girl.

Pomp and paraphernalia are a curse.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/63

[1] The allusion is not clear in the source.

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51. LETTER TO S. R. NARAYAN RAJU

KAUSANI,
July 1, 1929

DEAR FRIEND,

Truth means truth in thought, word and deed. When I say I would sacrifice the country for truth it means that the country cannot be served except through truth. In other words no one can be harmed by one pursuing truth.

Yours,

S. R. NARAYAN RAJU
RAJAPALAYAM

From a copy: Kusumbehn Desai's Diary. S.N. 32577/64

52. LETTER TO H. S. L. POLAK

KAUSANI,
July 1, 1929

MY DEAR HENRY,

This is the last day of my week's retirement to a lovely spot in the Himalayas in front of the snowy range. I have your letter before me. I swear by adult education and many other things even as you and Millie[1] do. But may one leave *swadharma* even for a better dharma. The irons I have in the fire are more than enough for me. But through the Vidyapith we are floating adult education also. And I cannot give it the attention I would if I was free. If you have ideas and leisure write a considered, instructive, not critical, article showing the way and I shall publish it in *Young India.*

My love to you all. Whether I write to you or not, you are ever in my thoughts and conversations.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/66

[1] Millie Graham Polak, addressee's wife

53. LETTER TO HELENE HAUSSDING

KAUSANI,
July 1, 1929

MY DEAR SPARROW,

"O ye of little faith!", I am inclined to say on reading your letter. You made no allowance for a man who is on the wheel. Letters are bridges of love no doubt but no bridge is needed if we live on the even plateau.

You are wrong in thinking that I am disappointed. Loneliness is not bad but I cannot say I feel lonely. That you feel my surroundings to be alien to you and not me betrays something wrong. Find it out. When we quarrel with our surroundings the wrong is in us, not in them.

I trust you receive my general weekly letter.

Love.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/67

54. LETTER TO C. SATYANARAYAN

KASHIPUR,
July 4, 1929

DEAR FRIEND,

I have your letter. You may not interfere with your sister. It is no business of yours to keep watch over her. God alone can guide her course, if she will let Him. Your business is to keep a strict watch over yourself. If your conduct is correct, it will react on your surroundings.

Yours,

C. SATYANARAYAN
C/O G. VENKAT RAO
NARSAPUR

From a copy: Kusumbehn Desai's Diary. S.N. 32577/68

55. LETTER TO MOTILAL NEHRU

ON THE TRAIN,
July 6, 1929

DEAR MOTILALJI,

I have slept over your proposal. But I feel I must not shoulder the burden. I am sure that Jawahar should preside. Let young men have their innings. We must stand behind them. There are a hundred reasons why I must not preside. There are five hundred to show why Jawahar should preside. If you get this in time and if you approve I would deal with the matter in the next issue of *Young India*.[1]

Yours,
M. K. GANDHI

From the original: Motilal Nehru Papers. Courtesy: Nehru Memorial Museum and Library

56. LETTER TO JIVRAM K. KOTHARI

[Before *July 7, 1929*][2]

BHAISHRI JIVRAM,

Even when I wrote to you yesterday I had a feeling that there was another letter of yours I had not answered. I searched for it today and have found it. Your first letter carries a report of your work; this one has a ring of despair. The letter to which I replied yesterday bears the date 20th and the one to which I am replying now is dated 10th June. I found the letter of 10th June after I had commented on the letter of the 20th for *Navajivan*. I am, however, allowing the article on the letter of the 20th to go as it is.

Your despair is natural. But how can one who has dedicated everything to God yield to despair? Let God despair if He will. Why should we, His obedient servants, yield to despair? Let

[1] *Vide* Vol. XLI, pp. 239-41.

[2] From the reference to Gandhiji's comments on the addressee's letter published in *Navajivan*, 7-7-1929; *vide* Vol. XLI, pp. 167-9.

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us do the job He has entrusted to us. Whether the result is good or bad is His concern. We shall be doomed if we are found wanting in our efforts. If we are not found so wanting, we shall have won the battle of life. If you remember this you will not yield to despair again.

Do not worry that you are not able to attract other workers. If you remain steady in your place other workers will be attracted on their own. Pay more and more attention to the spinning-wheel. I am arranging to send Jethalal to you for some time. Women will not come to your meetings but Purbai can meet them in their houses. For the present she may only talk with them and invite them to meet her.

You must all acquire a working knowledge of the Oriya language. This can be done more quickly not through books but by talking to children and picking up words from them. The language is not difficult.

If you can find a few orphans, you may bring them up and train them. Some of them at least will grow into good workers.

The experiment at Bijolia and Ringus has succeeded because the spinning-wheel had been in use there and had only to be revived. The people there are not as poor as in Utkal. The poverty of Utkal has reduced the people to utter passivity. If you can find one worker there against a hundred in Ringus, I would say that a reasonable proportion had been achieved.

To dismiss the weavers who have been found stealing is in itself satyagraha. We may not do anything more. You are bound to have such experiences there.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/65

57. LETTER TO MOTILAL NEHRU

July 10, 1929

DEAR MOTILALJI,

Here is a free translation of Vithalbhai's letter.

"If you do not accept or rather ask for the crown this year, you would be committing another Himalayan blunder. I am coming on the 17th to persuade you to see my way." I can guess what he has to say. But I shall await his arrival.[1] I thought you should

[1] Vithalbhai Patel met Gandhiji on July 17 and 18.

know this latest development. Your wire has brought me relief. I wish Jawahar will come to a decision and end the uncertainty.

Yours sincerely,
M. K. GANDHI

From the original: Motilal Nehru Papers. Courtesy: Nehru Memorial Museum and Library

58. LETTER TO VITHALBHAI J. PATEL[1]

SABARMATI,
July 10, 1929

I have your letter. Do come. I understand. At least it will be a pretext for us to meet after a long time. But it seems to me that accepting the presidentship will diminish my usefulness. It is for you now to point out the Himalayan blunder. Come in good health.

Vandemataram from
MOHANDAS

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/31

59. LETTER TO VITHALBHAI J. PATEL

SABARMATI,
July 11, 1929

DEAR FRIEND,

I have your kind letter. I think it is impossible to prevent our meeting from becoming public property. I suggest a way out. If you take the metre-gauge from Delhi, you cannot avoid Ahmedabad. I could join you at Kalol or Mehsana and we could have an hour to ourselves unless you could break journey at Ahmedabad. If however either of these courses is inconvenient to you and if you think it absolutely necessary that we should meet, I shall gladly come down to Bombay on 31st.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/70

[1] The identity of the addressee in this and the following letter has been inferred from Gandhiji's letter to Motilal Nehru, the preceding item.

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60. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
July 13, 1929

CHI. MATHURADAS,

How is it that Dilip has not yet recovered? He used to be so healthy. Some lapse on his part must be the cause of his falling ill. When you are fit enough for the journey and go to Almora, I think he will regain his health. Our relations with people at Almora are such that when you go there you will feel at home.

I shall have to go to Allahabad on the 24th[1]. I shall be back here by the 29th. I shall go *via* Agra.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
121 FORT STREET
FORT, BOMBAY

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

61. A LETTER

SABARMATI,
July 15, 1929

Even the most alert person may unknowingly speak and write what is not true. . . .[2] Therefore silence is regarded as an adornment of truth. Your Gujarati can be improved if you wish but what will you do by improving it? I would not even like that you should spend your time in such an effort. Intelligence has nothing to do with grammar. There have been many great men in the world who did not know grammar. Where did Lord Buddha go to learn it? God has granted you intelligence, faith, etc., and that wealth is not little.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/73

[1] For the Congress Working Committee meeting
[2] Omission as in the source

62. LETTER TO RANI VIDYAVATI

July 15, 1929

DEAR SISTER,

I have your sorrowful letter. What should I write to you? God alone can give you strength. May it be well with you.

You should not start on uncooked food all of a sudden. Leafy vegetables can be certainly taken raw. But if you want to experiment, you should start with leafy vegetables, fruit and milk. There is no harm in taking a little salt.

Blessings from
BAPU

From the Hindi original: Rani Vidyavati Papers. Courtesy: Gandhi National Museum and Library

63. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
July 19, 1929

CHI. MATHURADAS,

I have your letter. I do not want to push you to the trouble or expense of coming to Ahmedabad. There is nothing at all to talk about. My only desire is that all the three of you should go to Almora at your earliest and benefit from its climate and natural beauty. I think you will not have any trouble there. I wish Dilip would again become as strong as he was.

I shall be going to Allahabad on the 24th *via* Ajmer-Agra. If you are to catch the train for Kathgodam at Agra and if you are leaving there on the 24th, we can meet at 8.30 on the 25th at Agra. But I consider even that unnecessary.

Blessings from
BAPU

SHRI MATHURADAS TRIKUMJI
121 FORT STREET
FORT, BOMBAY

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

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64. A LETTER

ASHRAM, SABARMATI,
July 20, 1929

I have your letter. I can understand your sorrow. Its remedy is patience and time. I too see the defiance which you do. But the reason for it is the atmosphere of self-indulgence prevailing in the world today. Wherever I have personal contacts, I try to restrain it as best as I can. One can do so only by pointing out the fine distinction between self-indulgence and self-restraint. I am of the view that it can never be done by suppressing genuine freedom. I see in the present age that parents, after educating their children, overstep their limits and try to prevent the children from making use of their education. How do you expect the children to behave in such circumstances?

In publicly touching the Ashram women I do not claim the least little yogic strength. However I do claim fatherly love. I try to observe the restrictions which I believe even a father should observe. I do not understand in what other way I can behave with the women in the Ashram. Men and women have separate dwellings in the Ashram. Married women staying in the Ashram with their husbands of course live in the same rooms with them.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/75

65. LETTER TO SAROJINI NAIDU

SABARMATI,
July 21, 1929

MY DEAR MIRABAI,

So the Wandering Singer has returned home after winning her laurels![1] I take it you are coming to Allahabad. You will then tell me all about your doings in Europe. Of your conquests in America, American friends have told me more than your modesty will allow you to tell me. Hardly a mail passes without bringing something nice about you from America.

[1] *Vide* also Vol. XLI, p. 222.

Love to you and Padmaja, who is sure to be there to greet you.

Yours,
'MYSTIC SPINNER'

From the original : Padmaja Naidu Papers. Courtesy : Nehru Memorial Museum and Library

66. A LETTER

July 21, 1929

The situation there[1] is indeed serious. I am doing what I can from here.[2] But how much can I do? You will know the rest from the letter to Medh[3]. Only what you people there can do will matter. I see from the wire that Sir Jagadish[4] has declined to go. I would have done something if . . . .[5]

Now that you have taken up business, succeed in it. Preserve honesty.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/77

67. LETTER TO SURENDRARAI B. MEDH

[*July 21*][6] *1929*

BHAISHRI MEDH,

What advice can I give about the law from here? I write to the Press what I think. I write about the Agent[7], too, on occasion. I can give more practical advice only if I am present there and see things for myself. But I see no possibility of that in the present life. The dissensions among you there are indeed unfortunate. Do whatever you can.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/78

[1] Presumably South Africa
[2] *Vide* Vol. XLI, pp. 304-5.
[3] Surendrarai B. Medh
[4] Sir Jagadish Chandra Bose
[5] The rest of the sentence is unintelligible.
[6] Inferred from the mention of this letter in the letter dated July 21 1929; *vide* the preceding item.
[7] Presumably Kurma Venkata Reddi Naidu

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68. A LETTER

SABARMATI,
July 21, 1929

May you succeed in your vow of spinning. It may be prudent to put up with the rudeness of customers to some extent. But when the rudeness of a customer becomes unbearable, one should stop dealings with that customer, giving the true reason for doing so. You must have faith that those who are proficient in crafts like shoe-making will always be able to earn their livelihood. Using foreign tools for your work is unavoidable. Keep up the life insurance you have taken out. It would have been another matter if you had not taken the policy.

Vandemataram from
MOHANDAS

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/79

69. A LETTER

July 31, 1929

Kaka[1] read to me your letter to Chhaganlal. I read Chhaganlal's letter also. I only learnt about that letter having been written when I returned to the Ashram. I consider the letter to be harmless. Has Chhaganlal no right to write to you? If we cannot write freely to one another to whom else can we do so? The letter however happened to be written at the wrong time. What a coincidence that just when I should arrange for money to be sent to you Chhaganlal should write to you! There was no connection between the two things, however. Chhaganlal has written such letters to many others. He and Shankerlal have been inviting people to become yarn-members. It is thus true that just as the crow alighted on the tree the tree fell. But the poor crow is innocent. You, may, if you wish, count it as its fault that it is black. If all secretaries are black, how can it be helped? I can expect only one thing from you that is, do as

[1] D. B. Kalelkar

your conscience bids you, not what I wish. If my wish and your conscience agree I would consider it a fortunate conjunction of planets. But such conjunction of planets is an uncertain business. I would, moreover, expect nothing from a person to whom I had been instrumental in giving monetary help if no such condition was made while giving the money. Nor can there be any question of helping you in expectation of anything. Or, rather, one may expect everything from you. But those expectations cannot be described in words. They are too many to be described and would lose their weight if described.

You may now carry on the rest of the quarrel with Chhaganlal, but do not make yourself unhappy. Have a thick hide on your back. Those who run organizations cannot afford to be thin-skinned. They would take the blows and keep on smiling.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/82

70. A LETTER

July 31, 1929

If you can find a good teacher, put up even a thatched hut and start a school in it. Have it in the Harijan locality. This degrading practice will not end without great effort and sacrifice.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/83

71. LETTER TO AKBAR HYDARI

[End of *July, 1929*][1]

DEAR FRIEND,

I had hoped to be able to meet you when I was in Hyderabad. But I see it was not to be.

This is to ask you if the duty leviable on khadi manufactured in the Nizam's dominion and passing from Secunderabad and Hyderabad could be exempted from the levy and whether the co-operative department can utilize the whole or portion of Rs. 10,000 placed at its disposal for research work. Surely the duty on khadi is a tax upon the poor cultivators.

[1] As in the source

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I hope you are keeping well.

Yours,

DR. HYDARI
FINANCE MINISTER
HYDERABAD (DECCAN)

From a copy: Kusumbehn Desai's Diary. S.N. 32577/74

72. LETTER TO SURENDRA

August 1, 1929

I have shown your letter to ....[1] Your letter is proof that it is the mind that makes one happy or unhappy. How strange it is that you do not even believe anything that I tell you. How often have I told you that I have not doubted the sincerity of your feelings? Does not the intellect of even those with the best intentions sometimes become dull? My criticism was of your wisdom, not of your intentions. And so long as I do not doubt your intentions the least little bit, why should you be pained?[2] Get rid of your pain, therefore, or you will make me unhappy. You need have no hesitation in writing anything you wish in your letters. You may write anything, sense or nonsense.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/83

73. A LETTER

August 1, 1929

Ramanama is not to be recited to the satisfaction of one's reason. It is to be recited with faith. If you think that you may stop reciting it if it does not give you peace of mind, it will mean that you have lost faith in it. One should keep reciting it, whether or not it gives one peace of mind or whether one is happy or unhappy, in the faith that it is the only real thing. One should never lose heart.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/84

[1] Omission as in the source
[2] *Vide* also p. 47.

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74. LETTER TO AKBAR HYDARI

SABARMATI,
August 2, 1929

MY DEAR FRIEND,

I thank you for your prompt reply. Evidently I confounded customs with octroi duty but I did mean the latter.[1] All over India khadi is being exempted from octroi duty, for it means tax on the labour of the poorest and the most deserving. I wish you could exert yourself to have this tax removed. The best way to promote this village industry is to have a department as Mysore has for the supply of cheap and efficient wheels with accessories. Under capable management there is ample scope for improvement.

Yours,

A. HYDARI

From a copy: Kusumbehn Desai's Diary. S.N. 32577/86

75. A LETTER[2]

SABARMATI,
August 2, 1929

I was very happy to read your long letter. I would be very glad if you came here. If you give up attachments and overcome ignorance, I think you can come. If you are convinced that you have freed yourself from attachments, not only will there be no harm in living with ..., but you will be extremely helpful to him. Will a time come when you will regard... as you do the others and treat the other children as you do ... and...? If you wish, you have the strength to do so. You have understanding. You must also give up attachment to wealth . . . should not feel the need, and they do not. If you live as one of the Ashram inmates, you will need nothing for yourself. I will have a talk with ... only after you have made a firm decision about this. Do keep writing to me.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/87

[1] *Vide* p. 44.
[2] Omissions in the letter are as in the source.

76. LETTER TO VISHVANATH

August 3, 1929

SHRI VISHVANATH,

I have your letter. Your dictionary is for scholars. It has its place. My demand is for something different. I have felt the need of a dictionary for a busy man like me who can immediately find the right word when he is stuck. Such a man would not ask for evidence in support of the meaning given. Your dictionary is likely to be expensive too. And what I want is simple words which people can easily understand, like *havagadi* for a motor-car, not words coined by joining some Sanskrit words.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/90/1

77. A LETTER

SABARMATI,
August 3, 1929

I got your letter only today. I came to know about Surendra's grief from Chhaganlal's letter yesterday. It was a painful surprise to me. I have not in the least lost my good opinion of him. I never lost it at any time. I had no doubt at all about his sincerity. But I had none, have none, about his intellectual confusion either. Have not persons with the noblest feelings got confused intellectually? It happened to Arjuna. I have no doubt at all about my sincerity of motive in killing the calf. But many have ascribed confusion of intellect to me. How can I say that they are wrong? In the same way I have attributed intellectual confusion to Surendra. That should be no reason for him to feel unhappy. I have written him a consoling letter yesterday. I had also explained to him my point of view before I left. I think Nath perfectly understood it. I had even forgotten this storm in a tea-cup. I only wanted to see that Surendra did not stray from his duty. After Nath and you had reassured me on that point why should I have thought any more about his intellect? It is the Lord's promise that he who is sincere in his devotion to Him will be granted the light of understanding. What more do we need?

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/90/2

78. A LETTER

August 3, 1929

I have your letter. I know for certain that you would not be happy at Gogade. Your place is in the Ashram. You may stay at Wardha if you prefer it. But you must find your peace only here. Beyond leading the recitation of the *Gita* verses, you should give up the desire to guide anybody. You would be qualified to do so only after you have become perfectly steady yourself.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/91

79. A LETTER

SABARMATI,
August 3, 1929

I consider it equally wrong to cook grains either green or dried. I must have said that it is more sinful to dry the grain and eat it after cooking than to eat it fresh because drying involves an additional process which pains the living soul in the grain. But what I argue more strongly is that such things should not be so much linked with religion. Anyone who feels real compassion would automatically give up eating unnecessary things.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/89

80. LETTER TO JETHALAL G. SAMPAT

ASHRAM, SABARMATI,
August 4, 1929

BHAISHRI JETHALAL,

I didn't know before now that a silent worker like you would commit the impropriety of falling ill after returning to his place. I hope you will have got rid of your fever when you get this letter. Quinine is the only effective remedy for malaria. You should therefore take it. Since you are not accustomed to taking

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medicines, the fever will come down if you take 3 grains of quinine with 15 grains of soda bicarb. It will suffice if you take this dose twice daily till you are completely free of fever. The quinine should be dissolved in water mixed with lime juice, and 15 grains of soda in four ounces of water should be added to it. The mixture should be swallowed as soon as effervescence appears. This is the best way of taking quinine. If the bowels are not clear take castor oil for purgative and eat light food. During the fever you may, with due care, continue without any fear the experiment of eating only uncooked food.

Vandemataram from
MOHANDAS

From a copy of the Gujarati: C.W. 9846. Courtesy: Narayan Jethalal Sampat

81. LETTER TO SOMNATH

[After *August 4, 1929*][1]

BHAI SOMNATH,

Perfect bliss is impossible without one's being absolutely free from passion. The means of stilling the mind is recitation of Ramanama from the heart. True renunciation lies in vigilantly and ceaselessly remaining engaged in service. The best way of keeping the *atman* happy in spite of the troubles of the body is to think and feel it to be different and separate from the body. Devotion is not devotion if it is bereft of humility. What produces pride is not knowledge. He who acquires inner knowledge automatically turns inward. It is possible to erase the effects of previous actions and that alone is the true object of endeavour in life. To become a cipher means to forget the ego-self.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/97

[1] As placed in the source

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82. LETTER TO SHANKERLAL BANKER

[Before *August 5, 1929*][1]

BHAISHRI BANKER,

If the yarn received had been despatched before the deadline, accept it.

I am sure the names of Manilal Kothari and Rajaji should be removed. If the rules permit we may re-elect them after we receive the yarn from them. We can show no partiality in this matter. We will face the problems which may arise from our following the straight path.

If you can suggest anything else in this regard, you may do so. Consult Jamnalalji if you wish. Where is Manilal these days? I intend writing to Rajaji after you meet me.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/101

83. LETTER TO C. RAJAGOPALACHARI

SABARMATI,
August 5, 1929

MY DEAR C. R.,

I was deeply pained to learn that in spite of repeated requests by letter and telegraph, you had failed to send your yarn subscription for the A.I.S.A. If the salt loses its savour, etc., etc. We might as well shut up shop if the tallest partner in the business is proved guilty of gross negligence. Do please send your yarn.

My experiment goes on merrily.

How are you and your prohibition work[2]?

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/93

[1] From the contents this letter appears to have been written before the letter to C. Rajagopalachari, the following item.

[2] With which the addressee had been entrusted by the Congress Working Committee; *vide* Vol. XLI, p. 176.

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84. LETTER TO K. V. SUBRAMANIA IYER

SABARMATI,
August 5, 1929

DEAR FRIEND,

I am not publishing your letter as I still hold that your fast was wrong. You should read my article[1] again. I have said 'you should fast against wrong done by friend.' The court was no friend of yours. My advice to you is to refuse to have your child vaccinated and you should go to jail as often as they would take you. You should carry on a quiet, dignified and patient agitation against compulsion. There is no case for fasting.

Yours loving,

K. V. SUBRAMANIA IYER
SECY., ANTI-VACCINATION LEAGUE
PALGHAT

From a copy: Kusumbehn Desai's Diary. S.N. 32577/94

85. LETTER TO VITHALBHAI J. PATEL[2]

SABARMATI,
August 6, 1929

I have your letter. I am enclosing the draft. If we have something in us, we may hope for everything. We should display our strength. I gave no hope to Motilalji. I considered deeply if I could accept his and your suggestion. But what can I do when I lack the necessary courage and self-confidence? How can one who loses courage act as a helmsman? I think that what I have suggested[3] is the right course. Nothing is possible with Jinnah. Sarojini Devi has some hope. If she wishes I will meet him.[4] You do not write anything about your health.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 35277/102

[1] *Vide* Vol. XLI, pp. 191-2.

[2] Although the source does not mention the addressee, it is clear from the contents that it was Vithalbhai Patel; *vide* also pp. 37-8.

[3] Viz., that Jawaharlal Nehru be elected President of the Congress; *vide* Vol. XLI, pp. 239-41.

[4] Gandhiji was to meet M. A. Jinnah on August 12 at Bombay; *vide* pp. 55-6.

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86. LETTER TO SAROJINI NAIDU

August 7, 1929

MY DEAR PEACE-MAKER,

I have your letter giving me all the information about dogs and daughters. I suppose you put the dogs first because they are less troublesome.

I shall be in Bombay on 11th by the Gujarat Mail, *not* the Kathiawar Mail which comes an hour later. I dare not stay at the Taj. I must go to Laburnum Road. Nothing will be required at Mr. Jinnah's house as I shall have taken horse's food at Laburnum Road.

You will please send me back the same day.

Lovingly yours,
MATTER-OF-FACT
(NOT MYSTIC)
SPINNER

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

87. LETTER TO H. S. L. POLAK

SABARMATI,
August 7, 1929

MY DEAR HENRY,

I have your two letters. You retain the same promptness of action as before. When I receive Mrs. . . .[1] pamphlets, I shall write to her. You will see more about my experiment[2] in *Young India.*

As to your letter about. . .[3] I shall look forward to his coming. You may depend upon my straining every nerve to avoid a crisis. I am the same as I was in South Africa in these matters. There will be no standing on false dignity.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/99

[1] & [3] Illegible in the source

[2] With uncooked food; *vide* also Vol. XLI, pp. 263-5, 285-6 and 306-7.

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88. A LETTER

SABARMATI,
August 7, 1929

DEAR FRIEND,

I have read the portion marked. Believers in unfired food think that human intelligence is quickened by eating vital foods. But no vital-food believer entertains the hope that the whole of mankind will ever take to it. I don't despair of reading your work some day.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/100

89. A NOTE

August 7, 1929

I do not like deception anywhere. Whether corruption increases or decreases day by day has nothing to do with the removal of untouchability. The duty of removing it remains. I am not acquainted with Shri Aurobindo[1].

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/98

90. A LETTER

August 8, 1929

About Bhagat Singh[2] I had received the same information that you have given me. But I believed you when you told me the opposite. I understand what you write now. But isn't there something not quite true in this?

Both the sides in the Punjab are doing wrong things on a large scale. Things there are beyond the depth of Mahadev. If there is anything to investigate, I myself should go. But I shall

[1] Aurobindo Ghosh (1872-1950); Indian revolutionary, politician and mystic

[2] Who had been sentenced to transportation for life for throwing two bombs in the Central Legislative Assembly on April 8, 1929

not be able to get on in the prevailing atmosphere. I feel like a hard grain that cannot cook. What can be done under these circumstances? My optimism is based on faith. There is nothing in the surrounding atmosphere that can please me and nothing in which I can see a single ray of hope. The rays of hope are constantly shooting only from my unflinching faith in non-violence.

I understand about Prabhu Dayal — which Prabhu Dayal? . . .[1] I still think that my decision about the presidentship was right. Others also have approved of it. I think it would have been a serious mistake if I had yielded to the temptation.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/103

91. LETTER TO J. T. SUNDERLAND

SABARMATI,
August 10, 1929

DEAR FRIEND,

You will please excuse me for my not having written to you earlier about your book[2]. The fact is my time is so mapped out that outside my daily routine there is hardly a minute left. And but for the prosecution of Ramanand Babu[3] I would probably not have been able to read your book even now. Having studied it I can bear testimony to your great industry and greater love for India. I flatter myself with the belief that I have an unusual capacity for discriminating between solid writing and venomous. Though your love for India has prompted you to say harsh things of British Rule and British method, I have detected in your work no venom. The prosecution in regard to your book only confirms your indictment of the system.

Wishing you many years of active service of humanity,

Yours sincerely,

REV. J. T. SUNDERLAND

From a copy: Kusumbehn Desai's Diary. S.N. 32577/105

[1] Omission as in the source

[2] *India in Bondage: Her Right to Freedom*, which was proscribed in June, 1929; *vide* Vol. XLI, pp. 17-19 and 287.

[3] Ramanand Chatterji, editor of *The Modern Review* and publisher of the addressee's book

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92. A LETTER

ASHRAM, SABARMATI,
August 10, 1929

. . .[1] Give up all worries about the world and show true humility. We are God's slaves only and should therefore do the task He assigns to us and leave the worrying to Him. You are no doubt a priest for the Bhils, Dheds and other backward communities. But you don't believe, do you, that you are winning glory for your priesthood? It is our Master who crowns it with glory. He uses us as His hands and feet. I am sure you know the section of the law which says that if somebody thrusts a revolver in your hands and forces you to shoot and if, as a result, somebody is killed, it is not you, but the person forcing you to shoot who would be guilty of murder. And does God not force us to do many things? So let us leave everything to Him and be at peace. And when He again pushes us into a furnace we will let ourselves be pushed. This philosophizing is for your amusement. But one may find something worth while at times even in a joke. If you find any such thing in my jest, accept it, but if not, at least laugh at the joke and, having done so take perfect rest and be strong as a young man.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/106

93. LETTER TO MOTILAL NEHRU

August 12, 1929

DEAR MOTILALJI,

I had your letter about Jawaharlal. I hope the election[2] will go through all right. The more I think over it, the more convinced I feel of the correctness of the step I have taken.

But this is just to tell you I have seen Mr. Jinnah.[3] He explained the 14 points of demands framed at Delhi. The chief however is the demand for one-third representation in the

[1] Omission as in the source
[2] Of the Congress President; *vide* also Vol. XLI, pp. 303 and 305.
[3] *Ibid*, p. 289.

C[entral] L[egislature] and separate electorate if the other 12 demands are not clearly accepted. How that can be done or whether it should be done, you know best. My mind is in a whirl in this matter. The atmosphere is too foggy for me to see clearly.

I hope Kamala will go through the operation bravely.

Yours sincerely,
M. K. GANDHI

[PS.]

I saw the Ali Brothers. They had a fairly heavy list of complaints against me. But I could make no impression on them as they distrust the whole (practically) of my associates. But I was glad of the interviews. They may do good in the long run.

From the original: Motilal Nehru Papers. Courtesy: Nehru Memorial Museum and Library

94. LETTER TO ETHEL M. SHUTS

SABARMATI,
August 12, 1929

DEAR FRIEND,

Your claim about American achievements seems to me to be far-fetched, premature and unproved and equally unfortunate is your estimate of "barbarous" races.

Yours,

MISS ETHEL M. SHUTS
CLEVELAND

From a copy: Kusumbehn Desai's Diary. S.N. 32577/110

95. LETTER TO C. VIJAYARAGHAVACHARIAR

SABARMATI,
August 12, 1929

DEAR FRIEND,

I have your two letters. The League of Nations business I do not understand. It cannot unite hearts. What I want is a union of hearts.

I am young at 60 for the work for which I have confidence. I should feel old at 16 for that about which I have no confidence.

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You must get well quick and feel young like Mrs. Besant[1] who is nearly 90.

Yours,

C. VIJAYARAGHAVACHARIAR
SALEM

From a copy: Kusumbehn Desai's Diary. S.N. 32577/111

96. LETTER TO B. S. MOONJE

SABARMATI,
August 12, 1929

DEAR DR. MOONJE,

I had your letter in time. I have been to Bombay but have committed nobody to anything. I had no right to do so.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/112

97. LETTER TO FREDERICK B. FISCHER

SABARMATI,
August 12, 1929

DEAR FRIEND,

What I think of Andrews is that India has no servant more devoted, more sincere and more hard-working than Deenabandhu Andrews. He is truly what the Fiji Indians, I think, called him, Deenabandhu, friend of the lowly.

Yours,

BISHOP FISCHER

From a copy: Kusumbehn Desai's Diary. S.N. 32577/113

[1] Annie Besant (1847-1933); Theosophist, educationist and a leader of the Home Rule movement

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98. LETTER TO RAMANAND CHATTERJI

SABARMATI,
August 14, 1929

DEAR RAMANAND BABU,

I have your private letter. The information you give me does not surprise me. Personal jealousy has been the bane of our public life. I have destroyed your letter.

In the absence of instructions from Dr. Sunderland the step you took was inevitable.

I thank you for copies you were sending me of this proceeding.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/118

99. LETTER TO KISHORELAL G. MASHRUWALA

ASHRAM, SABARMATI,
August 14, 1929

CHI. KISHORELAL,

Though we met, I could not reply to your letter.

I think it necessary that you should attend in a detached spirit the function to felicitate the young man who has returned from England. You need not eat anything there. You should also go and attend the purification ceremony of the bungalow in the same generous and detached spirit. It is quite proper not to attend weddings, etc. But I think one cannot take a vow not to attend functions such as the above.

You yourself should keep an eye on Surendra[1] from there. I do discuss things with him whenever necessary.

Bhansali seems to show definite improvement. He takes milk, etc., but he suffers from delirium.

Blessings from
BAPU

From the Gujarati original: C.W. 10714. Courtesy: Gomatibehn Mashruwala

[1] Surendra Mashruwala

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100. LETTER TO CHUNILAL

August 14, 1929

BHAI CHUNILAL,

Reading can be made popular by putting into practice what we read. Children can be trained to be good by our setting before them the example of our own firm conduct. The beginning can be made by wearing khadi and plying the spinning-wheel in public. You may learn my views about school education from what I write in *Navajivan.* In trying to live a truthful life, one should learn to endure even seemingly unendurable hardships. In order to purify the poisonous atmosphere, one should make oneself like nectar. In order to keep the village clean, one should become a scavenger.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/114

101. LETTER TO KAKALBHAI KOTHARI

August 16, 1929

BHAISHRI KAKALBHAI,

Whatever you want to say against Gondal today, send to me in the form of a summary of the points without taking me into the evidence. But you should not include in the charges any which you cannot fully substantiate. I have not written this letter for publication, nor for you to use it, directly or indirectly, for agitation.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/116

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102. LETTER TO LALJI NARANJI AND MANMOHANDAS RAMJI

August 16, 1929

SHETH SHRI LALJI NARANJI AND MANMOHANDAS RAMJI,

I have your kind letter. Your questions are appropriate, but after reading my article on the subject in *Young India* you will perhaps not consider further reply from me necessary. All the same I repeat here that I am nobody's representative and I did not go to Bombay as anybody's representative. I wish to assure you that I will do nothing that will bind other people. I have no remedy for those who may consider themselves bound by any action of mine. In the course of my life it has often happened that people have accepted me as their representative because of some service I may have rendered and considered themselves bound by my actions. I have even liked that. Of course such people consider me their representative when they want and dismiss me when they want. If, even after this explanation, you wish to draw my attention to any particular point, you may certainly come.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/115

103. LETTER TO CHANDULAL

SABARMATI,
August 16, 1929

BHAISHRI CHANDULAL,

I have your letter. Real generosity lies in releasing a person who does not apologize. We praise Tilak for not having apologized to the last. Why may not this gentleman's case be like his? Why should he apologize so long as he is not convinced of his guilt? You may continue your efforts. And be patient. I want to co-operate with all the Native States, particularly with Gondal, because I was attached to Gondal. I would be very much pleased if most of what I have heard should turn out to be false. And even if it is true, I shall be very happy if I know that the Thakore Saheb has undergone a change of heart.[1]

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/117

[1] For Gandhiji's letter to the Thakore Saheb of Gondal, *vide* pp. 73-4.

104. LETTER TO KRISHNADAS[1]

SABARMATI,
August 17, 1929

MY DEAR...,

I have your extraordinary letter. It has pained me deeply. I thought that I was showing you the most delicate consideration in consulting you in everything about Ram Binod.[2] Surely you don't expect me not to do likewise with Rajendrababu. Instead of giving an award I have been trying to arrive at a mutual settlement that should leave no scar behind. But I see I was mistaken in my calculation. I take it you have written the letter in consultation with Guruji[3]. I should like to think he had not seen it.

As desired by you I am now corresponding with Ram Binod.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/120

105. A LETTER

August 17, 1929

For the present you may spend two months there. After that we shall see. My attitude is that where we feel even a little bored we should go on trying to get rid of the boredom till there is not a trace of it left. But it is not something that can be forced.

You need not be frightened if you read anything there about my health. I am in bed, of course. I have dysentery. My experiment has failed.[4] I may again have to seek the protection of Mother Goat.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/123

[1] The identity of the addressee has been inferred from the contents.

[2] For details about the Ram Binod case, *vide* Vol. XL, pp. 19-20, XLI, p. 318 and XLII, pp. 175-6.

[3] Satis Chandra Mukherjee

[4] For Gandhiji's article on the failure of his experiment, *vide* Vol. XLI, pp. 306-7.

106. LETTER TO RAM BINOD SINHA

SABARMATI,
August 17, 1929

BHAI RAM BINOD,

Krishnadas writes that he has withdrawn himself from your work, and the Charkha Sangh may launch proceedings in court if it pleases.[1] Is that also your opinion? Wire your reply to me. You can attend the meeting of the council of the Charkha Sangh on the 21st which is being held here.

Blessings from
BAPU

From a copy of the Hindi: Kusumbehn Desai's Diary. S.N. 32577/122

107. LETTER TO RAJENDRA PRASAD

SABARMATI,
August 17, 1929

BHAI RAJENDRABABU,

I have a distressing letter from Krishnadas. I enclose a copy of it. I have written fully to Ram Binod. I am also enclosing a copy of my letter.[2] If he does not want to compromise then the matter will have to be taken to court. I believe you will be coming here on the 21st. We shall then talk more. I shall inform you when I get Ram Binod's letter.

BAPU

From a copy of the Hindi: Kusumbehn Desai's Diary. S.N. 32577/121

[1] *Vide* p. 61.

[2] *Vide* the preceding item.

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108. LETTER TO NATHUBHAI

ASHRAM, SABARMATI,
August 18, 1929

BHAI NATHUBHAI,

My own experiment is discontinued. But you need not on that account discontinue yours. You should not give up milk though there is no need to have coconut with milk. The wheat should be properly chewed. After sprouting it should not be used beyond twelve hours. What is left can be cooked. If the grain is of good quality, it can be made to sprout by soaking it in water for twenty-four hours and then keeping it out of water for twelve hours. If any portion of the grain remains unchewed, you should spit it out. Its remaining unchewed means that the saliva of the person is defective. Such unchewed portion will not be digested in the stomach. In vegetables, apart from the greens, you can take in small quantities white gourd, brinjals, *tindolan*, radish, etc., as may be available. Tubers like potato, yam, etc., should not be eaten. You can certainly eat papaw. If you get constipation, take enema. Take only milk and fruit for a day, or you may even take a purgative. You should not allow your stomach to be upset.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/124

109. A LETTER

August 18, 1929

The cause of my dysentery seems to be my lack of teeth. I had early enough warning of it but I did not heed it. I took a purgative yesterday, so I am a little better today. There is no cause at all for worry.

There is a letter from Dr. Ansari today. He is surprised that the experiment has failed. That in spite of the dysentery I have no fever or other symptoms surprises the Doctor also.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/125

110. LETTER TO PANACHAND

August 21, 1929

BHAISHRI PANACHAND,

I have your letter. I don't mind what you say, but you have not understood the situation. I do not write about the Native States because I do not like to write a single word uselessly. In British territory I know we can exert some influence on the happenings, big and small, and so I write about them whenever I find it necessary. I write nothing about the Native States because I know that nothing can be done publicly about even the most glaring cases of oppression there. But to say that since I write nothing I do nothing betrays ignorance. I am doing what I can according to my lights. I do not feel disheartened because I am unable to show results. I can therefore understand the criticism by persons like you. For, except the result, what other criterion can you have to measure the success of what I may have done? You are therefore entitled to criticize. It is my duty to listen to and put up with the criticism.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/128

111. LETTER TO RUDRANATH

[*August 21/22, 1929*][1]

BHAISHRI RUDRANATH,

I have your letter. You do not seem to have understood the life of Zaghloul[2] and Lenin. Both of them worked very hard at first and only then were they able to achieve what they did. I have only the spade, the [carding-]bow, the spindle and the basket fit for youthful blood. You are not ready to accept with faith any of these four. Had you really learnt to spin on the *takli* with courage, there would have been no need for me to write anything.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/129

[1] As placed in the source

[2] (1860-1927) Zaghloul Pasha, Egyptian patriot and leader of Wafd Party

112. LETTER TO MOTILAL NEHRU

[On or after *August 21, 1929*][1]

DEAR MOTILALJI,

I have your second wire. I do not take the view you do about Jawahar. Jawaharlal would have been elected had I not been in the way. If the Congressmen concerned can be induced to think that I shall be of greater service without the chair they would surely have Jawahar. You may depend upon my not being unmindful of Jawahar's self-respect. I would not on any account thrust him on the country. But let us see how things shape. I shall take no hasty step.

I expect more news about Kamala. I hope she will now be entirely free from recurring pains and that this operation was all that was necessary to put her on her feet.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/133

113. LETTER TO KARSANDAS CHITALIA

August 22, 1929

DEAR KARSANDAS,

I have gone through the draft of the trust deed[2]. If the mistake was made by me, please help me see in what way I made it. If there are any letters from me to that effect, send them to me. I do not recall having suggested any such thing. Chhaganlal Joshi was actually astonished to see the document. But if I did decide to include the entire amount in the trust, I consider it my dharma to adhere to that decision. It is not enough for me that you agree to whatever I do. I am in a moral dilemma. I have made it a rule to keep even one-sided promises made by me and have been saved by that habit. You and Kishorelal should help me in this matter. I feel it is my duty

[1] This appears to have been in reply to the addressee's telegram dated August 21, 1929 which read: "... forcing Jawahar on country against its will unfair to Jawahar and country"; *vide* Vol. XLI, p. 305, *fn.* 4.

[2] Of the Stri-Seva Ashram being set up in Bombay. Gandhiji laid the foundation-stone of the Ashram on September 7, 1929; *ibid.*, pp. 405-7.

CWMG - XCII

to settle this matter quickly. Jamnalalji has left for Poona. See him when he returns. If he says no, you too between yourselves may consider and let me know. I am slowly recovering.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/132

114. LETTER TO ANJANADEVI CHOWDHURY

August 22, 1929

DEAR SISTER,

Jamnalalji has just informed me that Shri Ram Narayanji[1] has been taken seriously ill. Jamnalalji is coming that way. I know you to be a devoted wife and a devoted worker. It will be a good thing if Ram Narayanji gets well because of your nursing him. There is no death, however, for the soul residing in that body. Then why should we grieve over the body? Tell Ram Narayanji that he should remain calm and recite God's name.

From a copy of the Hindi: Kusumbehn Desai's Diary. S.N. 32577/131

115. LETTER TO AMIR AHMED

SABARMATI,
August 23, 1929

DEAR FRIEND,

I thank you for your letter.

Please tender my thanks to His Highness the Nawab Sahib for inviting me. I do expect to reach Bhopal on the 8th September next by the train which arrives there by 3.28 p.m. from Bombay. But I expect to leave, if you don't mind, on the 10th September by the night express which leaves Bhopal at 8.41. My programme for Agra is fixed and I am due to reach there by the morning train on the 11th. I hope this will cause no inconvenience. We shall be a party of about five, including Dadabhai Naoroji's grand-daughter Shrimati Khurshedbai.

Yours sincerely,
M. K. GANDHI

COL. AMIR AHMED
MILITARY SECRETARY TO
HIS HIGHNESS, THE RULER OF BHOPAL

From a copy: Ansari Papers. Courtesy: Jamia Millia Islamia Library

[1] Ram Narayan Chowdhury

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116. LETTER TO JAISUKHLAL

August 23, 1929

BHAISHRI JAISUKHLAL,

I have seen your resignation from the presidentship of the Congress Committee. There is no need for you to take such a step now. I will tell you to be ready when such a time comes. If you resign now, whatever little work is being done will come to a stop. I wish you to withdraw your resignation.

From a copy the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/135

117. LETTER TO JAISUKHLAL

[After *August 23, 1929*][1]

BHAISHRI JAISUKHLAL,

May I thank you for withdrawing your resignation at my request. I expected that of you. Your motive in resigning was indeed worthy of you. When you are placed in a moral difficulty, I will certainly not let you be in an awkward situation. For the present, preparing for civil disobedience means propagation of the spinning-wheel, removal of untouchability, propagation of Hindu-Muslim unity, propagation of prohibition, organizing the Congress, enrolling members, internal unity and self-purification. Nothing more than this at present. If the whole country takes up this programme there will be no need even for civil disobedience and we shall attain our objective with the least effort.

Yours,

From a copy of the Gujarati: Kusumbehn Desai's Diary. S. N. 32577/142

[1] From the contents; *vide* the preceding item.

118. LETTER TO DEVDAS GANDHI

August 26, 1929

CHI. DEVDAS,

Vallabhbhai and Mahadev are leaving for Madras today.

You must have read about me. What should I do? I do not have the courage to accept the presidentship. But now Motilalji also is after me. The proposal about Jawaharlal may be considered as good as closed. Now he also does not wish to be president. I am quietly waiting. God will show the way. How is your new residence? It will be enough if you are careful about your expenditure. I do not wish to suppress you. I want you to look after your health and be happy. Are you going on with the Urdu?

I hope you will meet me at Agra. I am likely to reach there at 6.30 on the 11th. Do write about the situation there.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S. N. 32577/139

119. LETTER TO KARSANDAS CHITALIA

August 26, 1929

BHAISHRI KARSANDAS,

I have your letter. Arrange for the foundation ceremony on the 7th to be performed by me.

I will have a talk with Jamnalalji once about the Trust.

Joshi had even drawn my attention to the point when I read the document. I said that the amount of Rs. 25,000 was mentioned, but that it was not in the Trust. It was the amount belonging to the institution[1]. I have to do everything in such a hurry that such things happen at times. I assume that since what I think is the natural thing to do, my words on an occasion like this would bear the meaning I intend. But as you are not in a position to say definitely that it is so, I will do for the present what I had intended.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/141

[1] The Bhagini Samaj; *vide* also p. 65.

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120. LETTER TO KISHORELAL G. MASHRUWALA

August 26, 1929

CHI. KISHORELAL,

I have your letter.

You will know about the Trust from the letter to Karsandas.

I knew about glucose. Dr. Desai[1] told me that glucose and jaggery water were much the same and taking the latter would do equally. The next day he corrected himself. However, there is no difference between glucose and fresh grape juice. It is known as invert sugar and is easily digested. That is what the doctors say. But grape juice is far superior to glucose. I have never needed glucose and I do not believe that jaggery water has done me any harm either. Now I am taking milk, curds and fruit juice.

Blessings from
BAPU

[PS.]

Tomorrow Vallabhbhai and Mahadev will be passing by there on their way to Madras.

From the Gujarati original: C.W. 10715. Courtesy: Gomatibehn Mashruwala

121. LETTER TO VITHALBHAI PATEL

[*August 27, 1929*][2]

DEAR VITHALBHAI,

I have your letter. I am suffering the consequences of my foolishness. Had I been wiser, nothing would have happened. I am now gradually improving. There is nothing to worry about. I think my health will improve as a result of this illness. I don't have the courage to accept the presidentship.

I have already written to Lahore accordingly.[3] Vallabhbhai left for Madras last night.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/127

[1] Dr. Harilal Desai

[2] From the reference to Vallabhbhai Patel's leaving for Madras; *vide* p. 68.

[3] *Vide* Vol. XLI, p. 303.

122. LETTER TO LILAVATI GOKALDAS

ASHRAM, SABARMATI,
August 28, 1929

CHI. LILAVATI,

I have received your letter. You certainly cannot ask for slivers from outside. You must quickly learn carding. You should see Kishorelalbhai and arrange to learn it at Ville Parle. You may even be able to find someone in Bombay proper. You can find out from Bhai Vithaldas[1].

You should not feel weak from a fruit diet. Do not give up milk and curds. You will then retain your strength. There is no harm if you lose a little weight. You have done well to begin the study of Hindi. You must make a practice of writing in ink.

My health is gradually improving.

Blessings from
BAPU

LILAVATI GOKALDAS
C/O DWARKADAS GOKALDAS
BACKSIDE CHAWL
THIRD FLOOR, ROOM NO. 3
KALBADEVI ROAD
BOMBAY-2

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

123. LETTER TO JETHALAL G. SAMPAT

ASHRAM, SABARMATI,
August 29, 1929

BHAISHRI JETHALAL,

I have your letter and article. I am sending it to *Navajivan* as it is.[2] Critics challenging Shivabhai[3] and supporting you had

[1] Vithaldas Jerajani
[2] *Vide* Vol. XLI, pp. 345-6.
[3] Shivabhai G. Patel; *ibid.*, Vol. XLI, p. 298.

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come forward even before your letter was received. But now that I have your letter I am dropping their articles and publishing yours. You need not fear that anybody will be misled by my opinion based on limited knowledge. I got your previous letter also. I did not find anything in it worth publishing. Just now we do not need praises of spinning and weaving; we need knowledge based on experience. I therefore consider your experience of great value, and that is why I am tempted to publish your reply to Shivabhai immediately. I do not mind the bad handwriting. It is but natural while travelling. I have not been able to revise the letter.

Vandemataram from
MOHANDAS

SHREE JETHALAL GOVINDJI
C/O JEEVANLAL & CO.
55 CANNING STREET
CALCUTTA

From the Gujarati: C.W. 9847. Courtesy: Narayan Jethalal Sampat

124. LETTER TO SATIS CHANDRA DAS GUPTA

August 30, 1929

MY DEAR SATISBABU,

I have your precious letter. Krishnadas's attitude I cannot condemn too strongly. He has been a severe disappointment to me. The whole story you relate is sickening. You may show this to him if he is there or send it to him. I can only say that his conduct has deeply hurt me. I have shown your letter to Jamnalalji. He is amazed. He has always entertained great regard for you. Krishnadas's version is a perfect distortion. What I said was that Ram Binod's attempt to transfer book-debts would be like transfer of book-debts by Satisbabu, which he would never think of doing, but on the contrary he had given security for the loans given to Khadi Pratishthan. No one has ever thought of enquiring into the K.P.'s affairs. No one has ever dreamt that you had served self. Therefore you must not base any action on this painful episode. You have to stick to your post. You must not be sensitive and henceforth never listen to tales.

With love.

From a copy: Kusumbehn Desai's Diary. S.N. 32577/143

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125. LETTER TO JAYASHANKAR

August 31, 1929

BHAISHRI JAYASHANKAR,

Why do you feel so nervous? What is there in your letter which only I may read? Your letter is absolutely innocent. Anybody may read it and no harm will come to you or to Jamsaheb. But this is a superfluous lecture. You will be amused and happy to know that I have not even read up to now the story in the press about the papers having been lost, though I have even received cuttings from two places. And you will be happy to know that not a single paper has been lost. That file is lying on my table right before me. Of course, it did happen that Amritlal wanted his letters, but a co-worker had kept them safe somewhere and he was in Madras and the others did not know where they were. So I asked Amritlal to come later. In the meantime the place where the letters were kept was discovered. Now I will send your papers by registered post and relieve you of your worry. I have not yet been able to attend to them, but now I am giving up that desire. It is not possible to register the packet today and tomorrow is Sunday. But it will definitely be dispatched with Monday's post.

Please take care of your health.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/144

126. LETTER TO RAMPRASAD VYAS

SABARMATI,
September 1, 1929

BHAI RAMPRASAD,

I have your letter. Herewith the acknowledgment. Both the items of work are good. That relating to *Daridranarayana* is wider in scope.

Whatever others may do, you cannot offer a bribe. I would see nothing wrong in entering in the accounts such expenditure as is incurred purely in connection with the business.

The problem of those with large families is not one to be discussed in *Navajivan.* It raises many other questions. It is of no importance compared to the great misfortune of India's slavery.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/145

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127. LETTER TO SAM HIGGINBOTTOM

SABARMATI,
September 2, 1929

DEAR FRIEND,

Your frank and free letter does my soul good. But I had expected nothing less from you. My rule always is never to criticize even strangers about anything said or done by them without first verifying facts through them whenever they are within reach.

As for the girl she is the most difficult problem we have. The attention of our best men and women is given to her. We are trying the method of no corporal punishment regarding her, though the temptation is often great. But we have not lost hope. I have personally tested the method for over 20 years with growing confidence. Of course it does not apply to infants though even in their case, punishment is rare.

Don't you think the quotation from *Hebrews* is irrelevant? May we copy God Who is infallible in His judgments and Who creates if He also destroys?

Yours, etc.,

SAM HIGGINBOTTOM

From a copy: Kusumbehn Desai's Diary. S.N. 32577/147

128. LETTER TO THAKORESAHEB OF GONDAL

SABARMATI,
September 2, 1929

MEHERBAN THAKORESAHEB,

I learn from Chandulal that after many years you have released the political prisoners. I congratulate you on that. I feel it would have been more becoming if you had released them without making them tender apology.[1] Saints have sung that the adornment of a king lies not in forcing his subjects into submission but in forgiving them.

[1] *Vide* also pp. 60-61.

I also like your efforts towards bringing out an encyclopaedia.

But I must confess that I was greatly pained by what I heard about you from trusted friends. I tried to seek a meeting with you about what I had heard, but I failed and received a negative reply.

I believe myself a friend of the native States, and am therefore constantly on the look-out for rulers whose rule may, in some measure at least, approximate to the ideal of Ramarajya. When I find such a ruler I feel happy; when I do not, I am distressed. I had expected that quality in you, and so when I was studying in England and you also were studying there I had tried to meet you. I had built hopes on you even when I met you in Gondal. I still hope that your administration is faultless or will become so, and that you yourself will be and remain free of any stigma.

Your well-wisher,

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/146

129. TELEGRAM TO MATHURADAS TRIKUMJI

SABARMATI,
September 4, 1929

MATHURADAS
TARA HOUSE
ALMORA

SORRY. NO DANGER WHEN NURSING EFFICIENT. FOOD ONLY FRUIT JUICE. KEEP INFORMED.[1] LEAVING TOUR SIXTH.[2]

BAPU

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

[1] Taramati, addressee's wife, had fallen ill.

[2] For Gandhiji's article on his forthcoming U. P. tour, *vide* Vol. XLI, pp. 351-3.

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130. LETTER TO DR. GOPICHAND BHARGAVA

SABARMATI,
September 7, 1929

DEAR DR. GOPICHAND,

I have seen your letter to Sjt. Shankerlal Banker about the forthcoming Exhibition[1]. What I have said in my previous communication abides. Unless, therefore, there is a clear official declaration that the A.I.S.A. should have a predominant [say] in the technique of arrangement and the choice of goods to be admitted, I am afraid the Association cannot undertake any work or be represented.

The profits if any from this Exhibition may all go to the Reception Committee. It is not the profits that worry me. I do not want repetition of Madras[2], much less, Calcutta[3].

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/149

131. LETTER TO MATHURADAS TRIKUMJI

BHOPAL,
September 8, 1929

CHI. MATHURADAS,

I have reached Bhopal today. I kept thinking on the way about Taramati. You will have received my letter. Devdas will have reached there too. And Taramati will have been freed from anxiety. If that is the case and if Devdas can be relieved, please relieve him. I hope that Taramati's illness has not caused you worry. My health is fine. You will get more news from my letter to Devdas.

Blessings from
BAPU

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

[1] Congress Exhibition at Lahore

[2] Khadi exhibition held at the Congress session at Madras in December 1927; *vide* Vol. XXXV, pp. 439-41.

[3] Khadi exhibition at the Congress session held at Calcutta in December 1928

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132. LETTER TO SECRETARY, A.I.S.A.

BHOPAL,
September 9, 1929

TO
THE SECRETARY
ALL INDIA SPINNERS' ASSOCIATION

BHAISHRI,

I have had a talk with Shri Jivanlal in Bombay regarding the khadi work at Amreli. Its substance is that if there is a deficit of up to Rs. 1,200/- in the next year's budget he will provide the money to make it up. If the deficit is larger, Shri Jivanlal will make it up to the tune of Rs. 2,000/- every year. There is in Amreli a sum of Rs. 5,000/- given by him as loan for khadi work and while the Charkha Sangh is carrying on khadi work in Amreli and the nearby villages, he will let that sum remain with them without charging any interest. If, however, the Charkha Sangh discontinues the work it should pay back the amount to Shri Jivanlal.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/148

133. A LETTER

September 9, 1929

There is a Sanskrit verse which says that a man who does not love music is like an animal unless he is a *yogi*. Even a *yogi* cannot do without music. His music emanates from the *veena* of his heart, and that is why we are not able to hear it. A *yogi* worships God in his heart. We worship Him vocally and hear with our ears others so worshipping Him. Doing so we may learn to hear the music continually going on in our hearts.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/1

134. A NOTE

September 9, 1929

I think the time has come for us to save ourselves from the nuisance of the handwritten monthly. He who is convinced that his intellect is going to develop only through action will write only what is relevant to action. This is worth pondering by us who live in the Udyog Mandir.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/2

135. LETTER TO PRABHAVATI

[Before *September 11, 1929*][1]

CHI. PRABHAVATI,

I have your letter. I see that things have gone well there. Do everything as steadfastly as you can and God will see you through. Explain to others also the importance of the morning prayer; teach them the benefit of body labour, and insist on doing some labour yourself. With gentleness and firmness you will succeed in everything.

Do not worry in the least. There is no cause at all for worry. To one who has studied the *Gita* all conditions should be the same. Since one has to mind only one's duty, why worry? Wherever we go we should make ourselves as useful as we can. Practise writing English. Send something written in English to me here. Translate it. I will send it back after getting it corrected. This is also a way of learning.

My health is steadily improving.

Blessings from
BAPU

[PS.]

Below is part of my programme. The rest afterwards.

Agra	11
Mainpuri, etc.	13
Kanauj	14

[1] From Gandhiji's tour programme supplied at the end of the letter

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Kanpur	15-16
Unav	17
Nawabganj	18
Lucknow	20
Faizabad	21
Akbarpur	22
Banaras	23

From a photostat of the Gujarati : G.N. 3355

136. A LETTER

AGRA,
September 11, 1929

I have written to Surajbhan advising him that if they, husband and wife, wish to live a life free of lust they must avoid being alone together. And if they are disturbed by passion even when they meet publicly they must stop accepting personal services from each other.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/4

137. A LETTER

September 11, 1929

I am dictating this letter in Agra. If in an adverse situation we can preserve our calm while fighting against the situation and can continue to love the person responsible for it, we shall then gradually overcome the situation. Do not ever lose heart.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/5

138. A LETTER

AGRA,
September 11, 1929

I have your letter. I would rather buy pure swadeshi than buy from a firm that combines foreign and indigenous.

It would be very difficult for me to distinguish between a wholly foreign firm and one with mixed stock. I would venture to give an opinion only after examining the particulars of each case. The best course in such matters is for each person to follow his own judgment.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/6

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139. A LETTER

September 14, 1929

Let us not give up all hopes of our Muslim sisters. If we try to reason with them whenever occasion arises, some at least will respond. Everything can be done with love. . . .[1] The expenditure there should be managed in the same way as in the Ashram. That is the only ethical course. So long as a public worker has any money of his own, it will not be ethical for him to take a single pie from a philanthropic fund.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/12

140. A LETTER

AGRA,
September 14, 1929

I cannot give a satisfactory reply to your letter from this distance. I must know many more details. But some points can be clarified. A wrong should never be concealed. If there has been a lapse, it should be immediately made public. This applies particularly to a trustee. It is quite easy thus to lay down a principle. But so long as the erring person who is expected to confess is not able to see his error, the difficulties of such a problem multiply no end. Nobody can be forced to repent his error. Nobody will, or should, till he sincerely sees his error. Take, for instance, my attitude in the case of the calf. People could have lovingly tried to show me my error. But what was the use of attacking me? If it failed to make me see my error, may not the same be true in this case? But I must be fully acquainted with all the facts to know whether it is so. However, where do I have the time for that? And how can it be done through correspondence ? I therefore wish to show another and easier way. The duty of ahimsa arose from the imperfections of man. Ahimsa means forgiveness, which in turn means generosity. We should try to be generous to the guilty. This is very necessary in the management of institutions. Where there is generosity there will be patience.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/11

[1] Omission as in the source

141. LETTER TO RANCHHODLAL

AGRA,
September 14, 1929

CHI. RANCHHODLAL,

The desire for more and more of everything is not confined to the labourers but has spread in the whole society. The labourers have only been infected by the example of those considered affluent. The argument that labourers should be given higher wages only if they reform their lives and use the increase in wages for improving themselves is like the condition that we can get swaraj only if we reform ourselves. The only relevant consideration for deciding whether the labourers should get more is whether what they are getting at present is enough for their subsistence. If it is not, they must get more. It is for their servants, that is, the Majoor Mahajan, to see that the increased wages are used well by the labourers. I may not have told you, but I am trying to do something exactly like that. If the arbitrators recommend building of houses for labourers in lieu of cash increase in wages, personally I would sign the award.[1] I know that this would lead to many complications. The house assigned to a worker should in the end become his own property. But once the mill-owners become servants of the workers, all complications will automatically be resolved.

Now for an ideal mill:

It will take ages for our workers to be able to run an ideal mill. Why do you think it a futile hope that an unselfish capitalist may set up an ideal mill? Cadbury has opened an ideal factory. Lever Brothers have built an ideal settlement for their workers. Some such effort has also been definitely made by Narottamdas at Sholapur. Tata certainly laid the foundation of such a settlement at Jamshedpur. It is unfortunate that the person who laid that foundation is no more.

Your own effort, even if it be on the very smallest scale is in the same direction. If the mill-owners and the workers are

[1] Gandhiji and Sheth Mangaldas had been appointed arbitrators in the dispute between the Labour Union and the Mill-owners' Associations; *vide* Vol. XLI, pp. 270-1 and 359-63.

not to be permanent enemies of each other, ideal capitalists have got to arise. I think it to be quite easily practicable. The beginning may be gradual. We can discuss this further when we meet.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/13

142. LETTER TO ASHRAM CHILDREN

AGRA,
September 16, 1929

BIRDS OF THE BAL MANDIR,

If you do not dictate any letters to me, why should I go on writing to you? You should dictate to respected Gangabehn whatever kind of letter you may like for me. There are beautiful buildings here in Agra. I remember you when I look at those buildings. Learn from your teacher where Agra is and all about its history.

From a copy of Gujarati: Kusumbehn Desai's Diary. S.N. 32578/16

143. LETTER TO JAYANTI PAREKH

AGRA,
September 17, 1929

CHI. JAYANTI,

The time for your joining me is drawing near. I keep thinking how best to utilize the services of pupils who come from the Ashram. I am not able yet to utilize Kanti's services as fully as I would wish. One thing, however, is going on well, or, say, fairly well, and that is prayer. Kanti knows all the chapters [of the *Bhagavad Gita*] by heart. He knows by heart many *bhajans* too. And so this is going on well. Prepare yourself for the same as well as you can in the time left to you. I take it for granted that you will be able to teach spinning, carding, etc., well.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/19

144. LETTER TO SURAJBEHN

September 19, 1929

CHI. SURAJBEHN,

I have your letter. You should now improve your handwriting. Surely you are not going to turn round and tell me that you cannot improve your handwriting at your age? Whatever the age, nothing is difficult for one who has determination.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/23

145. LETTER TO RAMDAS GANDHI[1]

September 19, 1929

CHI. . . .,

I had not given up hope of hearing from you. I now have your letter. I would not exactly call it a letter, but never mind. The world knows from experience that when parents do not get letters from their grown-up sons, it is a sign that the latter are happy and contented. Therefore, when parents receive no letters from their children, they should feel happy rather than distressed. That is what I had assumed in your case.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/27

146. A LETTER

September 19, 1929

I wish the marriage to take place when I arrive there in November. Do not be agitated because I dictate such a thing in an open letter. We have to give up this false sense of shame. Why should we feel ashamed of talking or writing about a thing which we are going to do with the world as witness? We lose our reason

[1] The source does not mention the addressee. However, from the contents it would appear that this was addressed to Ramdas Gandhi; *vide* also Vol. XLI, p. 370.

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through a false sense of shame as a result of which often unhappy consequences follow.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/24

147. A LETTER

MAINPURI,
September 20, 1929

What you have written about the Indian states is all right. I have revised the English at places. I see no harm in publishing it after incorporating the revisions. I am returning the Hindi and the English drafts. I have sent a copy of the English to Manilal Kothari. In my opinion, we should wait a little longer before publishing this. You may get together in my presence or absence, and consider it further. It seems advisable to consult Vallabhbhai also. You may ask the ruler also if you wish. I consider it necessary to have consultations with Abhyankar and the others. It will do no harm if you discuss the matter with Amritlal[1] also. And whatever small body you may in the end set up with Motilalji, it will be better to discuss the matter with everybody in it. You will not, therefore, be able to use this statement during your present travelling. If you wish to expedite the matter, it would be advisable for you to come to Lucknow, because there you will be able to meet many of the persons I have mentioned. I think it desirable to meet Amritlal also. There has been no reply from Bhopal. I had sent a copy there immediately. Perhaps there may be no reply. The *hundi* from Bhopal was received. I have already sent it to the Bombay firm.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/30

148. LETTER TO SATIS CHANDRA DAS GUPTA

KANPUR,
September 23, 1929

DEAR SATIS BABU,

I was glad to have your letter. Why was my reference to you "the unkindest cut" ? On the contrary have I not expressed the hope that you had not seen the letter ? And now that I see

[1] Amritlal Sheth

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that you were wholly unaware of it, it gives me very considerable relief. I have every hope of Krishnadas some day seeing the gross error into which his partiality has betrayed him.[1] I quite see the propriety of your not having said anything to him about the incident. Very often silent prayer is the only remedy.

What makes you feel restless and anxious? I hope not Krishnadas's behaviour. He will be all right in the end. He is not wilfully corrupt-minded. He does not even know that he has erred.

I now understand your wire. Hope you will keep good health. I am keeping quite well. Now that Krishnadas has ceased to write to me, you must keep me informed of your health.

From a copy : Kusumbehn Desai's Diary. S.N. 32578/34

149. LETTER TO RATANLAL TARA

KANPUR,
September 23, 1929

DEAR FRIEND,

I have your letter.

If you have enough courage, the remedy is incredibly simple. Your sister should ignore the so-called marriage and take a suitable person for husband or if she has no carnal desire, she should lead a life of pure service. When a girl is given in marriage without her knowing the person, that . . .[2] is no marriage according to law.

RATANLAL TARA
PLEADER
KAFOW STREET
GUJRANWALA

From a copy : Kusumbehn Desai's Diary. S.N. 32577/35

[1] *Vide* also p. 71.
[2] A word here is missing in the source.

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150. A LETTER

KANPUR,
September 23, 1929

I have your question. There is on the whole an element of violence in all means. But that is unavoidable at present, because the method of punitive law has been practised since ages. In trying to reform it at present, we make the principle of means into a fetter. When though conforming to many violent customs we are still able to advance dharma a step further, we would certainly say that in spite of the means being faulty the action was on the whole non-violent. The principle that all undertakings are morally impure applies here. It is morally wrong to keep oneself alive by drinking milk, but people have been doing that. Hence, if by keeping oneself alive in that way one is able to render real service, the action will count as non-violence. That is why our forefathers treated the violence of actions performed as part of *yajna* as non-violence. Today we clearly see the sin of killing animals and do not regard that act as non-violent. When society has advanced a step further and eliminated punishment from law, anyone who gives a place to punishment even in law will be considered guilty of violence. Ask me if you have still not followed the point.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/33

151. A LETTER[1]

September 23, 1929

I am convinced that we must not open a school for the sake of running an Ashram at Godhra. If the Ashram cannot go on under its own impetus, if it cannot develop the power to attract people, it may as well close down. It surprises and pains me that Mama[2] is not able to understand so simple a thing.

[1] Omissions in the letter are as in the source.

[2] V. L. Phadke

I should be happy if the Ashram passes under the management of Thakkar Bapa. If Mama places himself under his discipline, it will be to his good. But if, having done that, he is asked by Thakkar Bapa to leave, he should be ready quietly to submit. Such a contingency is not impossible. Mama has many other fields of service. Amalgamating the Ashram with Antyaja Seva Mandal should not be taken to mean that the ownership of the land or the buildings should be passed on to the latter. If the Ashram is handed over, the Antyaja Seva Mandal can only be given a lease of the buildings at nominal rent.

Show this letter to Mama . . . .

Dedication to duty is prayer. We attend prayer in order to qualify ourselves for concrete service. Prayer passes into the background in the face of concrete duty. A woman sitting in meditation must rush to help if she hears the scream of a person stung by a scorpion. The fulfilment of meditation lies in serving people in distress. . . .

I expect hundred per cent performance in dedication to duty from all of you. If anyone remains absent without cause even for a day from the duty of cleaning the latrines and no substitute takes his place, we will be doomed to filth and sickness. Supposing the person in charge of cooking out of lethargy absents herself from work at her whim ? Most of our work is of this nature. No one, big or small, should ever be negligent in his duty. This is true of all activities of *yajna*. The consequences of remissness in the *yajna* of service are not directly visible, nor are the beneficial results of ceaseless vigilance in such work. But if we have faith in beneficial results following we should also believe in the harmful consequences of indolence. The harmful or beneficial effects of indolence or vigilance in the performance of *yajna* have a great bearing on the good of the soul and we regard it as a speciality of the Ashram life that we expect the inmates to be very particular in this regard. Girdhari is here today. I was very pleased to hear his melodious *bhajan* last evening.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/32

152. A LETTER[1]

September 23, 1929

CHI. . . . ,

I wish to advise you that you should adopt a strict regimen if you can and pull yourself together.

. . . Even a twelve-year-old constipation can be cured by effort. I am firm in my view that achieving health of the body by spiritually pure means is a *yajna* and therefore a duty.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/36

153. LETTER TO ISHWARLAL

KANPUR,
September 23, 1929

BHAISHRI ISHWARBHAI,

The performance of *shraddha* can be made a purely religious practice. Feasting has no place in it. *Shraddha* means remembering the dead, dwelling upon and extolling their good qualities and emulating them. This includes everything that the scriptures may have considered beneficial.

I do not believe that wearing a particular metal can either increase or decrease bodily strength. Even if such were the case I would not encourage such possession.

The events narrated in the *Ramayana* are not history. The poet has included in it whatever he thought instructive. The episode of the deer-skin could be intended to show that even a woman like Sita could succumb to temptation. The deer has often been used as a symbol of craving. And it should not be difficult to imagine what can follow once a person yields to temptation. That the poet's description may not conform to our present ideas of morality is another matter. The *Ramayana* cannot be judged by picking out isolated incidents and condemning them. It can be judged only by the effect it has had and still has on the people.

[1] Omissions in the letter are as in the source.

One should remember that man is happy or unhappy as a consequence of his previous actions. But this law is not meant to make men callous. Just as man reaps the fruits of his previous actions, his present actions will also bear fruit. Hence, a process of addition, subtraction, multiplication and division is continuously going on. The process is influenced by the actions of others as much as by one's own. This is the divine attribute of the *atman* and only by recognizing it can one realize in experience the oneness of all life. I would advise you not to be a prey to superstition about good and bad omens.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/38

154. LETTER TO MOHANLAL M. BHATT

KANPUR,
September 23, 1929

DEAR MOHANLAL,

I have your letter. Legally Swami's name will be necessary as one of the founders of the Trust[1]. Having your name would not be legal. It is my impression that there is or was some property in Swami's name also. Hence his name should be there. Swami or Shankerlal or I can be entered as the founders of the Trust because we three had assumed the original responsibility. Shankerlal was there before we two. His name has not been included as one of the founders of the Trust because he had subsequently withdrawn. The question in this is only one of law and policy.

Now regarding the trustees. There is substance in your argument. Rajaji's name can be omitted if you wish. Even if it is, his advice will always be available. Valji's name is not included because he does not wish to spend his intellectual energy in administrative work. He wants to do only writing work. Personally I would certainly like to have his name. Vallabhbhai's name should be kept, for he is in a position to take interest whenever you trouble him for advice. He was a great support to Swami. I have always felt that Shankerlal should be there. His devotion is wonderful. His intelligence is sharp and he takes great interest in such activities. I have kept

[1] i.e., The Navajivan Trust. For the Trust Deed, *vide* Vol. XLII, pp. 210-14.

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him in reserve because by temperament he is not able to mix with everyone. If you wish, however, his name may be kept out. Your name should definitely be there. Since Swami insisted on withdrawing I was helpless. Ultimately, you are going to run the press. You have succeeded to Swami's chair, such as it was, and are definitely bringing credit to it. I cannot imagine the Trust without you. Who in this world is wholly free from failings ?

We must insist on your name being included. As for the other names, your view will be mine. Show this letter to Kaka. If you arrive at a decision only after consulting him, I shall abide by it. Mahadev takes interest in this matter, and if you wish, you may trouble him also.

Kaka has not yet sent me the *Gita*.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/31

155. LETTER TO GULZARILAL NANDA

BANARAS,
September 25, 1929

DEAR GULZARILAL,

I have your letter. I am enclosing copies of the letters I have written. Let me know the developments now.

After I had dictated the above I got your letter dated the 22nd. The file containing the papers of the case should be returned. I think I have mentioned this also in my statement[1]. My award cannot be published in the *Majoor Sandesh* just yet. The workers know that there is a difference of opinion. That is sufficient. They can get the reply drafted by a lawyer if they wish; but we should see that they do not take too long to do so. I hope that my letter to the Umpire[2] will ensure that Shankerlal should continue to meet Mangaldas Sheth.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/39

[1] Regarding the Ahmedabad labour dispute; *vide* Vol. XLI, pp. 359-63.

[2] Krishnalal Jhaveri, who acted as umpire in the dispute between the Mill-owners' Association and the Ahmedabad Labour Union; *vide* Vol. XLII, p. 247.

156. LETTER TO JAMSHED MEHTA

BANARAS,
September 26, 1929

BHAISHRI JAMSHEDJI[1],

I have your letter. I never like to refuse any request of yours. But in regard to your present request I am helpless. I cannot transfer any money to an official committee[2]. In all donations there is the unspoken condition of the donors that whatever money they send me must be used independently. I should also confess that your having drawn Malkani[3] into it has made me unhappy. But I shall say no more about that. You friends should decide whatever you think proper after considering the circumstances there. At this distance I feel that you will not now be able to utilize Malkani's abilities to the full. And the money which I have received will be blocked for the present. I may be wrong in my reasoning in what I have said, in which case please forgive me, knowing that I can do only what appears right to me.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/42

157. LETTER TO RANI VIDYAVATI

ON TOUR,
Bhadrapad Krishna 9 [*September 27, 1929*][4]

DEAR SISTER,

Your letter came a long time ago, but being on tour I have not had time to reply to it. The money you have collected can be used only for cow-protection. It is good that you thought of

[1] Mayor of Karachi

[2] The People's Flood Relief Committee; *vide* Vol. XLI, pp. 426-7 and 480-81.

[3] N. R. Malkani

[4] From the reference to the addressee's efforts to abolish the *purdah* system, the letter appears to belong to the year 1929; *vide* Vol. XLII, p. 41.

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devoting yourself to the service of the poor instead of coming to me. Is it difficult for you to persuade the elders of the need to give up the *purdah*? Women must resolve to discontinue a custom which only causes harm to the country. You are bound to succeed if you humbly but firmly make the effort.

Yours,
MOHANDAS GANDHI

From the Hindi original : Rani Vidyavati Papers. Courtesy : Gandhi National Museum and Library

158. LETTER TO NAWAB OF BHOPAL

LUCKNOW,
September 30, 1929

DEAR FRIEND,

I thank you for your letter.

I fear the alteration suggested by you is not likely to serve the purpose intended by you. For I know states which have preferred neither to consent nor to prohibit. They have simply tolerated the presence of quiet workers. Moreover, perhaps, you have not realized that it is not contemplated that those who may work under the scheme may not agitate in the Press or otherwise than through the state concerned in the event of prohibition order. However, if you still consider it necessary to make the alteration I am open to conviction. Of course it is possible to remove the clause altogether. It is a clause introduced as an earnest of the *bona fides* of the workers under the scheme.

You will be interested to know that I have had several protests against my praise of the simplicity of your 'palace'.[1] You will see in the current issue of *Young India*[2] my reply to the critics. But a correspondent has sent some papers describing the supposed grievances of the people of Bhopal. I am sending them through Hayat. I would like your Highness, if you think it is worth while, to send me a reply to the charges for my private use only unless you will desire or not mind public use thereof.

I am,
Yours Sincerely,
M. K. GANDHI

From a copy : Kusumbehn Desai's Diary. S.N. 32578/44

[1] *Vide* Vol. XLI, p. 374.

[2] *Ibid.*, p. 500.

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159. LETTER TO VASUMATI PANDIT

Tuesday [*October 1, 1929*][1]

CHI. VASUMATI,

I have your letters. I feel that you should stay on in Bijapur as long as you feel physically and mentally fit, so that some propaganda for khadi is done and Chhaganlal gets assistance. Help as much as you can in carding and making of slivers. Introduce, if possible, spinning in the children's school at Bijapur. Make friends, if you can, with the leading families there. But in the last resort you must do what appeals to you. You cannot teach carding now to those who do not spin. Once they have mastered the art of spinning there is no harm in teaching them what they like. The carding-bow cannot be given free to anyone. There is no harm in giving it at concessional rates.

We are today in a village. We have arrived here after leaving Mirabehn and others in Lucknow. We will all assemble tomorrow.

Blessings from
BAPU

From a photostat of the Gujarati : S.N. 9377

160. A LETTER

AZAMGARH,
October 3, 1929

CHI. . . .[2],

That you all have my blessings goes without saying.

But any special feelings I may have had about my birthday, etc., have been extinguished. I have received many telegrams, some of them very beautiful. I do not know why it is but they have made no impression on me. I do not feel either that my

[1] From the reference to Gandhiji's U. P. tour; he left Lucknow on September 30, 1929 and the next day, i.e., October 1, 1929 was a Tuesday.

[2] The name is omitted in the source.

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birthday is an important day in my life. Of course one thing happened which I mentally noted. I liked the coincidence that it was also a Monday,[1] the day of silence and the writing work went off fast and at a stretch and I felt no strain. From that time till October 2 I had to work much more than I wished or had expected. On October 2 I had actually to be up by 1 a.m. to catch the train for Jaunpur and the whole of yesterday was spent in travelling and addressing meetings. The car having broken down, I had to travel by a small bullock-cart. I liked all that because it suited my way of life. Today I have taken some rest.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/48

161. LETTER TO J. P. BHANSALI

AZAMGARH,
October 3, 1929

CHI. BHANSALI,

Nobody in this world remembers everything. Some have sharp memories, some weak. Your memory now has become weak. Why should you feel unhappy about it? You very well know the verse we recite in the morning. Does it not say that happiness is not happiness and misery is not misery, that the only misery is forgetting Vishnu, and the only happiness thinking of Narayana? You have that happiness because you have certainly not forgotten God. So one may say that you have all happiness.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/49

[1] Gandhiji's birthday according to the Gujarati calendar fell on September 30, 1929.

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162. LETTER TO KISHORELAL MASHRUWALA

GORAKHPUR,
Silence Day, October 7, 1929

CHI. KISHORELAL,

I do not remember to have written to you about your note on the *Gita*. I liked it. I am of the view that the Sanskrit text need not be printed along with the translation. This translation[1] is not intended for those who wish to read the Sanskrit. They will manage somehow. This attempt is meant for those who do not know Sanskrit or know so little of it that it cannot help them to follow the meaning. Nevertheless, we can make a pocket edition available to those who wish to go to the Sanskrit text after reading this translation. We should free ourselves from the slavery to Sanskrit. If the path of the *Gita* is for women, Vaishyas and even Shudras, it should be possible to explain it, and it should be as intelligible in any other language as in Sanskrit. Hence, in my view, one part should consist only of the Gujarati translation, the second of a concordance and the third of the Sanskrit text. Anyone who so wishes can buy all the three parts together or only one. Kaka has discussed this idea at some length with Mahadev and Swami. It is my impression that Kaka and Swami have fully understood my point of view. I believe that Mahadev has some reservations. Vallabhbhai also has taken some interest in this matter. He has opted for a separate Gujarati edition.

What is relevant is this : is the translation of a literary quality, simple and intelligible ? If not, it should be consigned to the flames. I would not feel unhappy if it was. I had intended to attempt something like the present translation for my own amusement and better understanding. To add to it, Swami was after me that I should give a translation that would reflect my views and should only venture to put forward my explanation of the teaching of the *Gita*. I had no right [to talk on the subject] till I did that. I was convinced by this argument of his. My experience proved its correctness, and I have therefore reaped the fruit of my effort. It would now be an additional

[1] *Anasaktiyoga*; *vide* Vol. XLI, pp. 90-133.

reward it we publish it for the people. If necessary, you may still consider the matter from this point of view also. Interest Nath also in the subject. Ask him to pay at least a flying visit to the Ashram when he has the time. Mahadev has taken away your note with him. You may have known about it. He and Kaka together are vetting the translation.

How is your health and Gomati's ? So, Surendra has stayed on there. Has he calmed down ? You must be keeping an eye on Giriraj[1].

God keeps my cart trundling along. If you ask me how it does, I cannot answer. It is certainly not doing so through my strength. What wonder, therefore, that my faith in God daily grows stronger ?

Blessings from
BAPU

From the Gujarati original : C. W. 10711. Courtesy : Gomatibehn Mashruwala

163. LETTER TO D. B. KALELKAR

BASTI,
October 8, 1929

CHI. KAKA,

Mahadev has just informed me by wire about Kaki[2] having departed for her *swadhama*[3]. Please see the wire I have sent to him. What a beautiful word *swadhama* is ! Haven't men of knowledge imagined the world to be a caravanserai ? One's true state is, and can only be, beyond life and death. Isn't that so? The full meaning of *swadhama*, therefore, must be *moksha*. How can we readily believe that Kaki has attained that state ? Nevertheless the idea that to die is to return to *swadhama* fascinates me. I have known the use of the word *swadhama* in this meaning; but as far as I remember, it is for the first time while writing this letter to you that I have used it with reference to Kaki. I learnt only yesterday that you had wished to keep her at Baroda. But it seems she was firm about accompanying you

[1] Girirajkishore
[2] Lakshmibai, addressee's wife, who died on October 7
[3] Literally, one's own home

to the Ashram. I am glad that she succeeded in having her way. I am impatient to have a report of her last days[1].

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/55

164. LETTER TO JAMSHED MEHTA

BASTI,
October 8, 1929

BHAISHRI JAMSHEDJI,

I have both your letters.[2] There is no limit to your plain-speaking. I own defeat before you. I do not need any witness to support what you say. Your statement is sufficient for me. You would not need any money just now, would you ? I had already written to Malkani before your letters arrived. There is no reply from him. I am awaiting one.[3] Where is Malkani at present and what is he doing? I should like to allocate the contributions received from Gujarat. Consult him and guide me as to how I should allocate them.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/54

165. A LETTER

MUSSOORIE,
October 10, 1929

There is peace only in being faithfully engaged in a worthy endeavour. There is no way to knowledge except through service and contemplation. The awareness of being in the abode of *guru* is valid. But the abode of *guru* is in one's own heart; therefore it is necessary to purify the heart, which is possible only through ceaseless service.

From a copy of the Hindi : Kusumbehn Desai's Diary. S.N. 32578/63

[1] *Vide* also Vol. XLII, pp. 26-7.

[2] *Vide* Vol. XLI, pp. 529-30.

[3] For Gandhiji's reply to N. R. Malkani's letter, *vide* Vol. XLII, pp. 16-17.

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166. TELEGRAM TO K. T. GILCOCK

[Before *October 17, 1929*][1]

YOUR LETTER. TWENTY-SEVENTH OCTOBER FIRST NOVEMBER MEERUT DISTRICT SECOND DELHI THIRD BULANDSHAHAR FOURTH FIFTH ALIGARH SIXTH MUTTRA SEVENTH BRINDABAN. COULD YOU COME MUSSOORIE BETWEEN SEVENTEENTH TWENTY-FOURTH INSTANT.

GANDHI

From a photostat : S. N. 15247

167. LETTER TO ANANDANAND[2]

MUSSOORIE,
October 20, 1929

No one has so far asked me about a satyagraha in Poona. Ultimately a satyagraha has to be launched. Our movement is not so vigorous that we can achieve our aim while mischief-makers are still inactive. There are many to incite the untouchables. And since the demands of the latter are just, we cannot oppose them either. Under the circumstances, our duty, it seems to me, is to remain neutral and go on with our work. I should not be surprised if we had to resort to satyagraha on a limited scale as we did in Vykom. But I see little possibility of it in the present atmosphere.

I do not at all insist on my suggestion regarding the Navajivan Trust.[3] I should be happy to let your name be there. But if, as you say, Mohanbhai's name will do, I have no objection. It appeared to me from the language of the draft that you and I were regarded as the original owners of *Navajivan*. If that assumption is correct, either you must be there or, if we

[1] Inferred from the contents of the wire. Gandhiji was in Mussoorie from October 17 to October 24, 1929. The rest of the tour programme also fits in with Gandhiji's itinerary in October, 1929.

[2] Although the source does not mention the addressee, it is clear from the contents that is was Anandanand.

[3] *Vide* pp. 88-9.

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go as far back as the first stage, Shankerlal should be there. According to your interpretation of the sentence, it can be only Mohanlal. In that case, why should my name be there? I do not remember anything about my name being there. I am writing to Mohanlal.[1] Let him do what the law requires, and nothing more. Let Mavalankar[2] examine the legal position and include the name or names he considers necessary.

I shall find it unbearable if next year you are not in India or not by my side. You seem to attach so much importance to fate that individual effort and will have no place at all. Fate is only the fifth wheel. Hence, if the four wheels are all right, the fifth would hardly be needed. This indifference does not become you at all. You are at present giving most useful service to Jamnalalji and Jairamdasji. Both are workers worth helping and serving. Before that work is finished, I wonder what January will demand of us. I consider your contribution of very great value in giving that account. I am hoping that even if unwillingly, you will be at your place at that time.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/60

168. LETTER TO ASHRAM CHILDREN

October 21, 1929

BIRDS OF THE BAL MANDIR,

I have your letter. Now you should hear a description of Mussoorie. For that you may invite Kanti and hear it from him.[3] I may, however, tell you just now that you would love to jump about and frolic in Mussoorie. Practically every morning we can see from here the mountains covered with *sutarfeni*[4], but where are the birds here to fly over them and peck at even one thread with their beaks?

By the time you grow as big as Kantibhai I shall have flown away to God knows where. But if not I, somebody else will try to fulfil your aspirations.

[1] *Vide* Vol. XLII, p. 31.
[2] G. V. Mavalankar
[3] Kanti Gandhi had accompanied Gandhiji as far as Mussoorie.
[4] A variety of sweet of white colour

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What Dharmakumar[1] writes is correct. My letters are short. But I thank God that He grants me the time to write even this much. You too should thank Him.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/62

169. A LETTER

MUSSOORIE,
October 23, 1929

Your way is clear. You must become a labourer. It requires no great effort to become like me. With a little firmness of mind everyone can do at least as much as I do.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/65

170. A LETTER

MUSSOORIE,
October 23, 1929

May you succeed in your vow. If the mind succumbs in the slightest degree to physical passion, you should bear complete separation from each other, rather than break the vow. The lady should improve her language. Keeping the mind engaged the whole day would weaken disturbing thoughts and increase her knowledge. Both of you should also keep yourselves regularly engaged in some kind of physical labour.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/67

171. LETTER TO VENILAL

MUSSOORIE,
October 23, 1929

BHAISHRI VENILAL,

It would be desirable for the members of the Satyagraha Volunteer Corps to form the habit of doing every day some work fixed in advance rather than a lot of it all together.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/66

[1] Dharmakumar Giri

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172. LETTER TO RANI VIDYAVATI

MUSSOORIE,
October 23, 1929

CHI. VIDYADEVI,

I have received your letter. The problem is a difficult one. Nothing wrong should be done even when the motive is good. If you satisfy Jang Bahadur's[1] physical desires, his addiction to drinking will increase and you will then not have the same influence on him as you now have. That is my view. But in the end, of course, your duty does not lie only in following what I say. You must do as your conscience dictates and having done it not feel unhappy. It is very difficult to know one's duty and doing it can differ from individual to individual.

Ba will visit Shahabad. Send somebody to take her there. Let Jang Bahadurji read this letter. Surrender to Rama is his sole help. He will succeed if he is firm in his decision.

Blessings from
BAPU

[PS.]

Lakshmi Devi's[2] lamentation was unbearable. Tell her that she should spin finer yarn and get cotton from Surat.

From the Hindi original : Rani Vidyavati Papers. Courtesy: Gandhi National Museum and Library

173. LETTER TO MADHAVLAL

MUZAFFARNAGAR,
October 26, 1929

BHAISHRI MADHAVLAL,

I wrote about one who is in *samadhi* in the waking state. The person who is in *samadhi* and is not aware of the world does not need to be helped.

[1] Raja Jang Bahadur Sinh of Barua, addressee's husband
[2] Addressee's sister-in-law

CWMG - XCII

True *samadhi* can certainly be the purest service. Silence can be the best speech and service. But it should be natural. Such a path is very difficult. It is possible for one in a million. There is much danger of self-deception in it. I have seen that happening. The path of *samadhi* is not for the common people. We may adopt it when the path of *karma* naturally leads us to it. An action can be learnt by imitation, *samadhi* never. We are now nearing a station.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/70

174. A LETTER[1]

October 26, 1929

For the present, instead of taking a vow about what to eat, try to limit the quantity of your diet and to purify your thoughts . . . . Bear all angry attacks by your wife. Cultivate sincere love for her in your heart. If your love becomes completely free from passion, it will melt her heart . . . . If you bear her taunts and remain unaffected and do nothing to deserve them you may happily sing 'He who reviles us is our brother'. . .

I got your and Swami's letters. This letter answers both. What you are doing seems all right. I think it would be desirable for me to keep silent for the present. If I write anything, Kelkar[2] and others are likely to misinterpret it. Perhaps they would prefer that I should say nothing. And, moreover, what I write is most likely to have an adverse effect on the Poona untouchables.[3] In the present circumstances it seems sufficient that you who are in a position to go there should go and do whatever needs to be done from time to time and ask for my opinion whenever necessary. Let me know if you desire any change in this arrangement.

I do not feel that Sadanand[4] should receive any kind of help from us. Such should be our method of working. We have little need of help from the press. Only such help as is given without our seeking it would be proper. When help comes from a source to which we have made even the smallest monetary

[1] Omissions in the letter are as in the source.

[2] N. C. Kelkar

[3] *Vide* also p. 97.

[4] S. Sadanand, editor of *The Free Press Journal*

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contribution, it cannot be considered to have been given on merit. I have, however, stated the ideal. You may do what Vallabhbhai, Raja[1], you and others wish.

There may be some technical difficulty in appointing Raja president of the Committee for the Removal of Untouchability. But I am not sure. I have an impression that the president should be a member of the Working Committee. But now the year is about to end. So let the present position continue.

Karsandas is a good man. He has also spent money. I am therefore of the view that we should bear with him and keep him on. If the building is lying vacant we shall make use of it. In some matters man can see his mistakes only by experimenting.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/68

175. LETTER TO ANANDANAND

DEOBAND,
October 26, 1929

BHAI ANANDANAND,

I got the copies of your letters about the *Gita* and about untouchability[2]. The reference to you in the Introduction[3] is also enclosed. The reference was necessary to show how I came to undertake tasks such as this in my life. I have sent a note for *Y. I.* on the Manifesto about untouchability that has been published[4]. It will be a great thing indeed if the *Ekadashi* is celebrated in the way suggested in the Manifesto. Be that as it may, we should do our best and let the result be what it will. If we cannot solve this problem, I again fear that it will not be possible to hold back the "untouchables". Justice being on their side, who can hold them back in this age of awakening? How can talk of ahimsa appeal to them? Our actions, too, are not a lesson in non-violence to them. If, therefore, they imitate us, we shall reap the fruit of our own folly. I can understand the anger of the *sanatanists*, but it is wholly futile.

[1] C. Rajagopalachari

[2] *Vide* Vol. XLII, pp. 222-3.

[3] To *Anasaktiyoga*; *vide* Vol. XLI, pp. 90-101.

[4] By the Untouchability Committee; *vide* Vol. XLII, p. 75.

You know about Deoband, don't you? It is the biggest centre of Islamic studies, where Maulanas converge.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/69

176. LETTER TO SATIS CHANDRA DAS GUPTA

MEERUT,
October 28, 1929

DEAR SATIS BABU,

I got your letter the day before yesterday. Of course, I have forgiven K.[1] I know that it is a temporary aberration. What I have felt is the deep grief caused so totally unnecessarily to Hemprabhadevi. She has not got over it completely, I fear. The memory of it haunts her although she does now know through her reason that I was incapable of thinking of her in the way K. thought I had. But all this is the greater reason for me to pity K. than to get angry with him. Your analysis is correct. Only that does not alter the fact of his blind partiality towards Ram Binod in whom, at least so far as transactions with the A.I.S.A. are concerned, he sees no blemish. But whatever the reason, both you and I have to pray for K. and I have to guard myself against harbouring any anger against him.

Pray don't think that I have forgotten K.'s volumes[2]. I am waiting for the proper wording. That wording has not yet come to me. How far K. himself believes in what he has written in the volumes is the question that agitates me. I want a wording that would keep me clear of any committal about his opinion. But it will come.

From a copy : Kusumbehn Desai's Diary. S.N. 32578/74

[1] Krishnadas

[2] *Seven Months with Gandhiji*, a narrative by Krishnadas in two volumes. For Gandhiji's comments on the work, *vide* Vol. XLII, p. 315.

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177. A LETTER

MEERUT,
October 30, 1929

BHAI,

I have your letter. I would only caution you that if either of you feels disturbed by passion in the slightest degree you must immediately start living apart before the feeling takes definite shape. If after thus living apart for three months you feel that self-control has become stronger you may again resume the experiment of living together. Thus gradually you can become free from passion towards each other. Both of you must be firmly resolved in your mind in order to attain this. Both of you should be so resolved to observe *brahmacharya* that while practising self-control you should feel cheerful. When the desire for self-control is keen, however painful the effort, one feels joy in it even as a greedy man does in acquiring wealth.

The other point is the constitution of the Seva Sangh. I am firmly of the view that it should not be made public at present. But those who have accepted the underlying principles should fully practise them in their own lives. Is is not as if the objectives and the means laid down in the constitution were worthy of practise only collectively in an organization and not individually. Your letter further confirms my view. If your mind is unsteady, and an unsteady mind is always full of doubt, Manilal's is not less so. Besides he is prone to doubt. Jamnalal's is not unsteady. But I have a real doubt whether you two and others who are likely to join the Sangh can be free from this weakness.

Since you know your weakness, you are somewhat indifferent to the formation of the Sangh. Therefore my view is that for the time being you should thoroughly examine your own mind and practise the principles of the constitution independently in your life and find out from experience their truth or otherwise. Others also who wish may do the same. If after two or three months of experience the constitution is found to be good it can be made public. The question then remains how in the meantime you are to shoulder the responsibility of *Young Rajasthan*. If you have understood my way of working, write a letter

immediately to Manilal and Jamnalalji informing them that if they do not send the required financial help within a certain time, you will stop *Young Rajasthan*. You will lose nothing if that has to be done. There are many fields of activity for one who is keen to serve.

Be firm in your resolve that if no help is forthcoming from either of these two sources, you are not going to take it from any third source. Also resolve not to have *Young Rajasthan* published from anywhere except Beawar. The person who is resolved to follow the path of truth will learn to be indifferent even as to the things most dear to him. My conviction that the path of non-attachment taught by the *Gita* was the result of the realization that truth and non-violence were supreme, grows stronger day by day. The author of the *Gita* saw with his divine eyes that the results of truth and ahimsa are always good, but he also saw that man is not able to see them when he wishes. And very often he is also not able to decide what is good and what is bad. The author therefore showed him the path of non–attachment. After you come to a decision and inform me, I shall be ready to write to Jamnalalji and Manilal. No question of yours now remains unanswered. If you still feel confused and think it necessary to see me alone or with Haribhau[1], consult the dates of my tour programme and come to any place convenient to you.

There is a long and very good reply from Bhopal, but it is not meant for publication. I have asked for permission to show it to co-workers. When I receive it, I will show it to co-workers like you.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/75

178. LETTER TO SHIVABHAI G. PATEL

MEERUT,
October 31, 1929

DEAR SHIVABHAI,

I still cannot say that the printing of the *Ashram Samachar* is such that it can be read in full. And it is likely that the clearest copy is sent to me. If the lettering is faint even in that copy, how much fainter it must be in the other copies! I

[1] Haribhau Upadhyaya

therefore feel that we must instal a litho or get the *Ashram Samachar* printed. It must itself raise the money for that expense.

The list of the inmates is well given, but I consider it a big mistake that you have shown the three untouchables separately. You could have mentioned 'Hindus (including three untouchables) 198.' I also do not like the statement that the list of the labourers will be given later. The number of the labourers staying there must be known and it should be easy to give it. We cannot have in the Ashram a separate class of labourers distinct from other inmates.

The labourers should be identified in some other way, because all of us are labourers. We should drive this point into our heads as firmly as we can. And we must give up in practice and in principle the idea which often persists that a particular job is the responsibility only of the labourers.

We should make a distinction between students and paid workers or members receiving maintenance and paid workers in keeping with our principles. But even while making such a distinction, we must strive to absorb the labourers among ourselves.

In other words, the number of labourers should diminish day by day and we should try to absorb among ourselves as many of the present ones as we can. You have given the number of Muslims as seven. Does this number include Amina's[1] children? If it does, according to my reckoning the number comes to eight. Sixth is Imam Saheb, seventh Abbas and the eighth another student whose name I have forgotten.

You wrote suggesting that I should check your figure with Jethalal. I shall do so now, for Jethalal has returned to Bardoli.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9494

[1] Amina Qureshi

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179. LETTER TO KISHORELAL

BULANDSHAHAR,
[*November 3, 1929*][1]

BROTHER KISHORELAL,

I have your letter. The uplift of the aborigines can be justified solely so that that caste is made to sacrifice itself for the whole of India, not that it may forget the people in furtherance of its own selfish interests.

Love from
BAPU

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

180. A LETTER

ALIGARH,
November 4, 1929

I have your beautiful letter. May you succeed in your vow. Do not feel sorry about the vows which you cannot observe. He who tries always succeeds. He who rises also falls. Only by keeping on climbing and falling does one reach that fourth state[2] from which there is no falling. Practice is the only remedy for it. That is what the *Gita*, our spiritual dictionary, teaches us. The word for practice, *abhyasa*, includes everything—effort, attention, devotion, contemplation, etc. It does not have the limited meaning we give to it in Gujarati.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/79

[1] Gandhiji was in Bulandshahar on this date.

[2] *Turiya*—unconditioned self-awareness beyond the third state of dreamless sleep

181. A LETTER

ALIGARH,
November 5, 1929

CHI. . . . [1],

May the New Year be fruitful for all the three of you. I know that my saying this has no meaning, since the distinction between the old and the new has lost its meaning for me. And when there is no joy for the new and no sorrow for the passing of the old, what is the meaning of wishing the New Year to be fruitful? However, in a sense there is some meaning. In wishing the New Year to be fruitful for you I suggested that you always have my blessings. And even though I may make no distinction between the old and the new, those who do appreciate elders' blessings will certainly feel happy if they receive an assurance of blessings from them. Send this letter to . . .[2] also.

Are you reading anything these days? Even if you reserve only five minutes for reading the practice will be useful. Those who carefully save their minutes add to their span of life, lessen the weight of their burdens and increase their knowledge. By not taking care of their minutes many people lose hundreds of hours. When one gets a free minute one may sit erect, purposefully, and with a pure heart and closed eyes meditate on God. Or, if there is a *takli* lying around, one can spin a round or two. If a copy of the *Gita* is near by, one can read a verse from it, think about it and learn it by heart. One can find many other similar things to do. One may engage in any innocent activity of one's choice. I have mentioned only a few things by way of illustration. The point is that by intelligently keeping account of every minute one lightens the load on oneself and does not feel any new work to be a burden. Whatever time such a person gets he devotes to the work and if, after honestly doing his best, he cannot complete it he remains unconcerned. He does not feel unhappy. It would be difficult in the beginning to form the

[1&2] The names are omitted in the source.

habit I have suggested. But by and by it becomes a natural thing and one feels no effort.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/83

182. A LETTER

BRINDABAN,
November 7, 1929

BHAISHRI . . . [1],

You are right in saying that we should not imitate others in our behaviour. Our guiding star must only be the ideal in which we believe. Let us not worry if all our neighbours cannot reach it. But I found another thing in your letter which I cannot endorse. Both of you disapprove of the behaviour of the Ashram inmates. I see a certain lack of generosity in this. We need to be as generous to our neighbours and co-workers as we need to be strict with ourselves. One reason for this can be grasped by the intellect. We can easily see others' shortcomings, but can never know about their efforts and the success of these efforts. It does not mean much to us if a man has successfully lived a life of purity for fifty long years. But if, after fifty years, he is found to have fallen just one day, he immediately loses all value in our eyes. My personal opinion about the inmates of the Ashram is that all of them are striving to the best of their abilities. I observe regarding the Ashram experiments that if persons who did not before now live in society with family ties with anybody are required to do so, their failings are easily noticed. Consider all these points, and if you feel that I am right revise your attitude. After cautioning you thus, I wish you to explain what failings you have noticed in the Ashram inmates and in whom. I may then, if I think it necessary to do so, be able to bring those failings to the notice of the persons concerned.

It is sad that you are not able fully to observe *brahmacharya* in thought. But I see no need for you to leave the Ashram for that reason. It is of course our aim to acquire control over the mind, and so long as you are sincerely striving for that both the Ashram and you are safe. But anyone who nurses impure thoughts

[1] The name is omitted in the source.

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inwardly and only refrains from giving them concrete expression certainly does not deserve to be in the Ashram.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/84

183. A LETTER

November 9, 1929

In order to avoid social disapproval it is one's duty to refrain from doing a thing one need not do. Where a principle is likely to be violated, one should put up with any degree of disapproval, but where no question of principle is involved one should avoid social disapproval.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/3

184. A LETTER

November 9, 1929

CHI. . . . [1],

How can you dry up? If you know my plight, you would not expect any letter from me. It has become quite difficult to cope with the writing work. I have returned from Karaganj quite exhausted, but from the moment I returned, that is from seven–thirty, I have been busy writing or dictating. Raghavachari has been typing. I am dictating this at a quarter to ten. I will have to send someone to Mathura especially to post this letter at eleven. But whether I write or not, I shall expect your letters.

My question regarding *Navajivan* and *Young India* still remains unanswered.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32579/4

[1] The name is omitted in the source.

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185. A LETTER

November 9, 1929

BHAISHRI . . . [1],

I do not think it is part of religion to regard a woman in her periods as untouchable. I think the restriction must have had its origin in the knowledge that man is lustful. If I am right in my belief, everyone should examine the strength of his or her passion and formulate his or her own rule.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/2

186. LETTER TO RANCHHODLAL

ETAH,
November 9, 1929

CHI. RANCHHODLAL,

Your article is bound to contain technical terms and jargon which only experts can understand. None the less you can so simplify it that readers with some general knowledge can follow its meaning if they read it carefully. In the West many such attempts have been made. Jules Verne's books have been so written that even people who have not studied science are able to understand them and read them with interest. He has written whole novels in that style. The ability to write in that way is also an art.

I have read one of the American articles, the one in which there is criticism of the prize. I will comment on it in *Young India*[2]. I will read the other article and write to you about it if necessary. I am not at present placing the spinning-wheel before the whole world because even here it is still in the experimental stage. But I am convinced that the people of the West will be forced to adopt the spinning-wheel if they do not do so voluntarily. If India becomes really free, she can do nothing else. America, England, Australia and other countries of the West are

[1] The name is omitted in the source.

[2] *Vide* Vol. XLII, pp. 195-7.

able to make money with machines which are superior to human beings because they export what they produce. If every nation became self-reliant, many of their industries would close down. If all nations became equally efficient, — and they should become so —, exchange of goods would be so much reduced that America which earns millions of rupees today will not be able to do so. In that case life would naturally have to be made simple and the lifeless machines would to a great extent have to be abandoned. I am not the only one who thinks along these lines. The number of those who think in the same way is growing day by day.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/86

187. LETTER TO KASHINATH TRIVEDI

SHAHJAHANPUR,
Silence Day [*November 11, 1929*][1]

DEAR KASHINATH,

I do not remember having received your letter from Muradabad. My impression is that I have already replied to the letters I have received. I am glad that the number of subscribers to *Hindi Navajivan* is increasing.

Kalavati[2] will have to be patiently brought round. It is my experience that God opens the eyes of those who refuse to listen to reason. You did well in sending money to Father. About the letter to Indore, remind me to write it when I come.

Blessings from
BAPU

From a photostat of the Gujarati : G. N. 5288

[1] The date has been inferred from the contents. In 1929 Gandhiji was at Shahjahanpur on this date, a Monday.

[2] Addressee's wife, whose jewellery had been stolen the previous week; *vide* Vol. XLII, pp. 100 and 168.

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188. LETTER TO G. D. BIRLA

AMARU,
November 12, 1929

BHAI GHANSHYAMDASJI,

I feel ashamed that I have not been able to write to you for so long, though your letters came regularly.

Since we are going to meet at Wardha, I do not want to write at length.

I had sent a wire in connection with the prevailing imposts in South Africa.

The episode of the calf and that of the monkeys did cause me pain, but also gave me an opportunity to understand man's nature and to keep anger under control.

Mahadev told me many things about you. I felt happy. I already knew much of what he told me.

I intend to reach Wardha on the 24th.

More when we meet.

Jamnalalji is leaving for Bombay today. Mahadev is staying at Bardoli nowadays. He has come here for three days.

Yours,
MOHANDAS

[From Hindi]

Bapuki Prem Prasadi, Vol. I, p. 135

189. A LETTER

KALAKANKAR,
November 14, 1929

CHI. . . .[1],

I should very much like to write about the Jam Saheb and other Princely states. I know a great deal about them, but at present I can serve best by keeping silent. Time is not yet for me to speak. But that does not mean that I do not think about

[1] The name is omitted in the source.

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the states. I think a great deal, I am learning a great deal, and if I live I will also gather the strength to speak.[1]

In spinning, the time spent in joining the string, if it breaks, can be included in the hour to be spent in spinning. But there is much room for self-deception in that practice. Hence after personal experience I have suggested that while fixing the time we should also fix the number of rounds. Just as we fix the minimum of one hour for spinning, if we also fix the maximum or minimum of 160 rounds, there would be less room for self-deception, because it is my experience that if we have not fixed the number of rounds to be spun, very often the appointed time may be spent in fixing the spinning-wheel and we shall not have spun even one round. That happened with me in Yeravda Prison. So I set three types of conditions; so much weight and so much time. In fixing the limit of weight I was prompted by a desire to spin fine yarn, because I had seen that at times I span a lot but the weight was excessive, so that the yarn proved to be only of three counts. This made me angry with myself, and I decided to reduce the weight and spin the same number of rounds within it. After that I learnt to spin fine yarn. I can point out yet another necessary restriction. But this is enough for the present.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/8

190. A LETTER

ALLAHABAD,
November 19, 1929

CHI. . . .[2],

I should not have asked what your mental condition was. Where one forgets the past, thinks not about the future and only wants to be engrossed in the present duty, no question arises about one's mental condition being either good or bad. The mind of one who fully keeps it occupied in the immediate duty is bound to be pure, just as a machine that is kept in working order will be free from dirt. It is wrong to say that he who is only striving is necessarily a pretender; one may only say that pretence is likely to creep into his conduct. Striving which has an element of pretence in it is no striving at all. The same is true

[1] *Vide* also Vol. XLII, pp. 223-4.

[2] The name is omitted in the source.

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about a moral teacher. He may develop hypocrisy. But though one may be imperfect, one can avoid hypocrisy. In Kaka's words there is self-condemnation in the attempt to express humility. No other meaning is to be read in to them.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/10

191. LETTER TO FULCHAND K. SHAH

KULPAHAR,
November 22, 1929

BHAISHRI SHAH,

I have your topical letter. I appreciate the questions you have discussed in your letter and in the newspaper. I will discuss them in the newspapers if I get the time. But I also fear that I may not be able to do so.[1] Let me therefore give my brief reply here.

Dominion Status means partnership with the British Government on a basis of equality with complete freedom to end the connection. Whether we shall be able to win this type of Dominion Status from the discussions at the Conference[2] or something else will depend not only on the attitude of the British Cabinet or the Parties but also on our situation here in India at that time.

In the sudden importance given to the Princely states I smell not the fragrance of wise statesmanship but the stink of crafty politics. But we should not be surprised if it turns out in this case according to the saying, 'he reaped the fruit of his own folly'. The outcome of this also would depend on us.

Even if the Conference arrives at agreed conclusions, in law the [British] Parliament can certainly alter its decisions. But there is little possibility of that happening. Nobody can give a guarantee that that will not happen and we cannot even ask for such a guarantee.

There is a trap in the stress that is being put on the Act of 1919. The letter from the leaders at Delhi seeks clarification on this point.

[1] The addressee's questions were, however, discussed by Gandhiji in *Navajivan* under the title "Some Significant Questions"; *vide* Vol. XLII, pp. 248-51.

[2] The first Round Table Conference which was shortly to be held

There is no need to seek clarification now on the point of economic independence. But if the Conference is held, that clarification will have to be sought. Why do you assume that the Congress resolution about the debts passed in 1922[1] stands cancelled? If we are going to have a genuine Dominion Status, there can be no question of our having to bear the entire burden of the debts. We cannot ask for a guarantee for such things right now. But persons like you should keep the people alive to such problems, so that the delegates at the Conference do not go to sleep over the issue and forget it. On what ground do you believe that the Haji Bill[2] will be withdrawn or that all the illegitimate rights usurped by the foreign banks will remain untouched? All these points cannot be included in a letter to Irwin. But they must be included in the draft of the Swaraj Act. What the leaders, however, purposely or under pressure or out of ignorance may omit, God alone can say. It is for you to remove the ignorance. It is my duty to contribute something to create the atmosphere which would prevent the leaders from giving up anything under pressure.

Do not be remiss in doing your duty. If you think that you should write a series of articles on the subject, signed or unsigned, and if you have the time and the zeal for it, you may do that too.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/13

192. LETTER TO KISHORELAL MASHRUWALA

November 22, 1929

CHI. KISHORELAL,

I am writing this after the prayer. As I cannot find my pen, I am making do with a pencil. We are camping in a village in a heath in Bundelkhand, where there is a khadi centre. Our dwelling is an ancient fort. It is said that in 1857 women of the royal household had taken refuge here. But it is not about this I want to write. I want to write about the mischief done by your allopathic doctors. I know only one doctor who would never cheat—though even in this I may be mistaken—and he is

[1] At Gaya; *vide* also Vol. XLII, p. 358.

[2] Coastal Reservation Bill to reserve for Indians the trade along the Coastal ports

Dr. Ansari. The trouble is regarding the substance from which medicines are made. I have tried to ascertain that about the medicines I need. I suggest the same to you. These days doctors have made it a practice to prescribe medicines with non-vegetarian content. But even after acquiring such knowledge and learning to be cautious, we shall have to go by faith.

I had written so far when the workers of the khadi ashram came to see me. I have now returned after travelling 56 miles. It is ten o'clock. I have found my pen. This description will give some idea of my tour. Do not think from this that I am tired. If I were tired, I would not sit down to write to you so promptly. I sleep even while travelling. I therefore remain fresh.

Now the most important thing about medicines is that you should keep as far away from them as possible. But for that purpose you must be acquainted with modern remedies. There is certainly some good in the established medical system. But I have no doubt that on the whole it is devilish. The new discoveries which cultured, religious-minded men are making are godly and morally pure. Hence, though they are often imperfect in their reasoning, they are worth thinking over and adopting. They advise simple natural remedies accessible to all. All this is not unknown to you. But I am stressing this so that you may study the subject for your need and patiently try such remedies. You will be able to examine and ascertain your needs better than others can advise.

Let us understand Bhai Karsandas's mistake. I think Surajbehn has finally remained in the Trust. That is all right. What is she doing now? I am reaching Sabarmati on the 25th and will leave on December 6th morning for Wardha.

Blessings from
BAPU

From the Gujarati original : C.W. 10716. Courtesy: Gomatibehn Mashruwala

193. A LETTER

ETAWAH,
November 24, 1929

Your brother has given me news of your husband's passing away. In his letter he has dwelt on your late husband's goodness and vividly described your grief at your bereavement. Your

brother writes that you are unable to eat from grief and that when you try to eat under the loving pressure of friends and relatives you throw up the food. I can understand your grief. Please know that I fully share it. But from what I heard about you I believe that you are a sensible and wise woman. You should therefore spiritualize your grief. You are overcome by ignorant attachment. Spiritualizing grief means that you should engross yourself in your husband's work and imbibe and improve upon the virtues you may have seen in him. There is no better memorial than this to your husband and no better way of performing his *shraddha* and of consoling yourself. If you have understood this, you should try to sustain your body if only for your husband's sake and take food as you would take medicine. May God grant you peace.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32579/14

194. TELEGRAM TO MATHURADAS TRIKUMJI

SABARMATI,
November 26, 1929

MATHURADAS TRIKUMJI
TARA HOUSE
ALMORA

POSITIVE YOU OUGHT STAY WINTER OUT IN ALMORA. GOD WILL TAKE CARE DECEASED'S[1] FAMILY.

BAPU

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

195. LETTER TO MATHURADAS TRIKUMJI

November 26, 1929

CHI. MATHURADAS,

I have sent you a telegram today[2]. Of course you are grieved by your brother-in-law's death. But in my view you should not go there. The winter in Almora is worth facing

[1] Addressee's brother-in-law; *vide* the following item.

[2] *Vide* the preceding item.

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and worth enjoying. It is my earnest wish that you should stay there for the period for which you have taken the lodgings. Then the chances of a relapse will be very much reduced.

Blessings from
BAPU

[PS.]
My pain disappeared long ago. I have gained 11 lb. in weight. I am now 100½ lb.

BAPU

SHRI MATHURADAS TRIKUMJI
TARA HOUSE
ALMORA —U.P.

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

196. LETTER TO PRABHUDAS GANDHI

Silence Day, Magshar Sud 1, 1986 [*December 2, 1929*]

CHI. PRABHUDAS,

I did not wish to suggest that one should not write long letters even on one's birthday. Your letter is all right. I do send you my blessings. The pain is deep. But Ramanama is not meant for a boil, which can be cured with poultice. Ramanama is meant for making a bridge across the sea, for making paper boats sail, for turning stone into water and water into stone. So, you cling to it with faith and devotion. Do not worry if you can see no results on the surface. You will triumph in the end. Your letter is torn. I do not remember the questions. You find your own answers or ask again. The paper should be such that it does not get torn. I do remember one question. While uttering Ramanama, I do not concentrate on any idol. I do not worship Rama as an idol. Have you not seen that we worship the name? Tulsidas has said that the name of Rama is greater than Rama himself. In other words, the indescribable element which is beyond physical existence is greater than what resides in the body. Utter the name of God and do charitable deeds. The significance is not of Rama the king but of the name of Rama. Have you not seen my definition of God? Usually I had been saying and writing that God is Truth. In the new manual I have deliberately improved

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upon that definition and I now say Truth is God. I am here thinking of that Truth which transcends even God. It is not only at prayer time that I have this realization. I may say it is in me while eating and drinking, evacuating, reading, writing this, writing other things, delivering speeches—it is there every moment. In spite of that, there is no limit to my imperfections, because the realization is only awareness; it has not permeated my being. That may not even happen during this life. However, why should I worry about it? It is within my power to make an effort. The result is in the hands of *Satyanarayana.*

This does not give you the complete answer. No matter what lustful thoughts come, it is sufficient if you do not succumb to them and are not defeated. You just sing and dance to the glory of the Lord. Do not feel distressed that lustful thoughts assail you but fight against them. The great quality of a Kshatriya is not victory but not flinching from battle. This is enough. Chhaganlal and Kashi have just arrived. They will be staying at least for two days. Do not worry about them.

Blessings from
BAPU

[PS.]

I have not revised the letter. I shall be going to Wardha on the 6th. Tell Devdas not to deprive me of letters.

[From Gujarati]

Ashram Bhajanono Swadhyaya, p. 253

197. LETTER TO PRABHAVATI

Wednesday [*December 4, 1929*][1]

CHI. PRABHAVATI,

I have your letter. I very much liked Jayaprakash's sincere letter. His frankness is remarkable. I shall be reaching Wardha on the 7th. Come over when you can. I have no time to write more today.

Blessings from
BAPU

[1] Uma was married to Shankarlal Agrawal on this date, which was a Wednesday.

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[PS.]

I am at the moment sitting in the gathering at Umiya's wedding.

From a photostat of the Gujarati : G.N. 3356

198. LETTER TO JAYAPRAKASH NARAYAN

SABARMATI,
December 4, 1929

CHI. JAYAPRAKASH,

I was delighted to have your letter. I cherish the wish that your marital life may be an ideal one. About Prabhavati's attitude of indifference we shall talk when we meet.

Blessings from
MOHANDAS

From the Hindi original: Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

199. LETTER TO MATHURADAS TRIKUMJI[1]

WARDHA,
December 7, 1929

CHI. MATHURADAS,

I received your letter as soon as I reached here. I am very happy at your decision. It is my wish that you should stay there till June and if your health remains good, come down to Bombay when it begins to get cooler there. In any case, even there your time is not wasted. Dilip and Tara are getting physical and mental education. Almora is the Himalayas. And in the Himalayas countless sadhus have stayed. Many seekers have found self-realization there. If Tara understands this, it will also mean spiritual education for her. You are always busy doing something or other. Hence it is only desirable that you do not come down from there in a hurry.

[1] An extract from this has been reproduced in Vol. XLII, p. 246.

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My health is fine. Ba, Pyarelal, Kusum, Kamala and Bal are with me. Mahadev is touring in Bihar with Vallabhbhai. Ask Taramati to write to me. I am here till the 20th at least.

Blessings from
BAPU

SHRI MATHURADAS TRIKUMJI
TARA HOUSE
ALMORA

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

200. LETTER TO VITHALBHAI PATEL

WARDHA,
ON THE GRANT TRUNK EXPRESS,
Sunday morning, December 8, 1929

BHAISHRI. . . [1],

On the last day I got a long wire from Motilalji saying that he had received the invitation[2] for the 23rd December and that he had accepted it. He also writes that the Viceroy does not wish to meet all the leaders together, but for the present only wants to know the attitude of the Congress. That is why he has invited Motilalji. If I wished to go with him, the Viceroy would certainly invite me. In these circumstances I think it is not at all necessary for me to go.[3] For the present it is best that Motilalji alone should meet him. In my opinion it will be useless for you or Mr. Jinnah to go. I think my going can only do harm.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S. N. 32579/17

[1] The name is omitted in the source.

[2] From the Viceroy; *vide* Vol. XLII, p. 244.

[3] Gandhiji, however, met the Viceroy on December 23, 1929; *ibid.*, p. 299.

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201. A LETTER

WARDHA,
December 8, 1929

DEAR MR. PRESIDENT,

I hope the conference will succeed. Day by day I am being confirmed in the views I have expressed from time to time regarding the Princely States.

1. So long as we have not attained freedom, I think true reform in the Princely States is impossible.

2. The evils of the States are never going to be remedied by merely condemning them.

3. Nor is real reform going to take place so long as there is no real awakening among the subjects of the States.

4. Those who are full of anger can never offer satyagraha. Bear in mind these points during your deliberations and give them whatever importance you can.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32579/18

202. LETTER TO GANGABEHN VAIDYA

WARDHA,
Silence Day [*December 9, 1929*][1]

CHI. GANGABEHN—ELDER,

I have your letter. I have returned it after correcting the Gujarati. Go through the corrections. You may go on writing as you can. Do not feel discouraged because of my corrections. If you go through the corrections your Gujarati will automatically improve. You must say to yourself: 'I must write correct Gujarati.'

You will have been to Bombay and met Nathji.

Chandrakanta[2] tells me you did permit her to come. Now her mother wishes to come. She wants to work and earn her

[1] From the reference to the expected arrival of Madhavji Thakkar and his wife, Mahalaxmi, who came to Wardha before December 12, 1929; *vide* Vol. XLII, p. 265.

[2] Cousin of Sumangal Prakash; *ibid.*, p. 267.

living. She says she is good at sewing. But she does not wish to have her meals at the Ashram. I have told her that if she is skilled at serving and will give her full time to the Ashram she can have a room in Budhabhai's house. If she comes, she will have to observe all the Ashram rules and will receive Rs. 25 a pay. She may be willing to do this. She seems to be a nice and good woman. Her husband is well-to-do but he gives away all his money in charities. Let me know what you think of this.

Madhavji is expected to come with his wife. It is not possible to say no to him. His wife is an experienced lady. They have two fine children, they are like Hari and Vimala.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 11267; also C. W. 8716. Courtesy: Gangabehn Vaidya

203. A LETTER

December 11, 1929

Your diagnosis is not correct. The men and women living in the Udyoga Mandir are very happy. They can and do laugh freely. Visitors have often expressed their happiness at seeing these people so happy. The Mandir itself is a club. There is no need for us to set up separate bodies for entertainment and recreation. We can find greater joy in doing well the work which we are doing. It is true, however, that notwithstanding the happiness we seem a little listless. But the reason for it lies in the laziness in our blood and the consequent lack of method in our work. In comparison with other institutions people notice our activity and praise it. But we recognize our failings. I am sure that they will gradually disappear. In any case do not base your pessimism on the views which I occasionally express.

It is not for me to praise such virtues as I may see in the Udyoga Mandir. On the other hand it is my duty to magnify into mountains the defects I may notice and draw your attention to them. We can never see our own faults till we so magnify them.

I think that the children somewhat lack in courtesy. But we need not be upset by this. True courtesy will develop on its own from the present lack of courtesy. We may certainly teach it. As we are teaching equality, it is bound to lead to

lack of courtesy for some time. We are far from feeling ourselves as small as grains of sand. Hence there is no reason at all at present to fear our overdoing it. We have not yet stopped bothering about rights. There are no rights. There are only duties. If we realize that this is rightly so, true courtesy will develop in us on its own, and we shall ultimately learn to become real cyphers.

The C. I. D. is really our friend. Let it watch all our activities that it wants to.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S. N. 32579/20

204. LETTER TO MOTILAL NEHRU

WARDHA,
December 14, 1929

DEAR MOTILALJI,

I wired you yesterday in answer to your letter that I shall be with you in Delhi on 22nd. I have since discovered that 23rd is a Monday. I do not know when the appointment with the Viceroy comes off. It must not be in the morning. If it is any time in the afternoon, there will be no difficulty. I would take silence on Sunday at about that hour. But what of our talk before the interview ? My train reaches there at 11.28 a.m. If the interview takes place in the afternoon we would easily have some time on Sunday. The other way is for us to meet somewhere on the train and the third is for you to talk and for me, if I have anything to say, to put it down on paper. After all I have not much to say. At the interview you should lead. I do not know what I could say beyond reiterating the four conditions.[1] As a matter of fact we go to listen to what H. E. has to say about our conditions. Now you will direct me.

I observe that your professional engagements keep you fully busy. I shall look forward to a fair share of the spoils. *Daridranarayana's* belly is never full.

Yours,

From a copy : Kusumbehn Desai's Diary. S. N. 32579/24

[1] *Vide* Vol. XLII, pp. 80-81.

205. LETTER TO VITHALBHAI PATEL

WARDHA,
December 14, 1929

BHAISHRI VITHALBHAI,

I have your letter. So ultimately Motilalji could not go there. He has written to me saying that my presence is very necessary. I will therefore reach Delhi on the 22nd. According to Motilalji the Viceroy wants to meet the leaders of different parties separately. And he also thinks that to be the best course. I would be of only limited use in all this. Nevertheless I will go. Motilalji will have met the Viceroy by then.

Narayan-Narayan from
MOHANDAS

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32579/23

206. LETTER TO K. S. NARAYANA IYER

WARDHA,
December 16, 1929

DEAR FRIEND,

I have your letter.

In wishing the Conference success I do hope that Travancore will wipe out the curse of untouchability and unapproachability and the like.

Yours,

K. S. NARAYANA IYER
THE ALL-INDIA HUMANITARIAN CONF[ERENCE]
TRIVANDRUM

From a copy : Kusumbehn Desai's Diary. S. N. 32579/27

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207. LETTER TO V. THARAI SWAMY PILLAI

WARDHA,
December 16, 1929

DEAR FRIEND,

I am sorry I have not been able to overtake your letter earlier. My message is :

In all you do always think of the old country and her starving millions.

Yours,

V. THARAI SWAMY PILLAI
'ALCOVE', TURRET ROAD
COLOMBO

From a copy : Kusumbehn Desai's Diary. S. N. 32579/25

208. LETTER TO GANGABEHN VAIDYA

Silence Day [*December 16, 1929*][1]

CHI. GANGABEHN,

I have received both your letters. Do not mind if your language is not grammatically correct. If the grammar of thought is correct, what need for the grammar of words? None the less, practice will improve the grammar of words too.

I do not feel embarrassed to address some women as '*Chi.*' in spite of their being grown up in age. As you made me feel like this towards you, I found it natural to use '*Chi.*' in addressing you. I am returning one letter of yours after correcting it. I would correct even more if I had the time. Do not be disheartened by my corrections. One who has made herself as daughter to another should not feel ashamed of any defect of hers being known to the latter. One who is ashamed of his or her defect being known cannot overcome it.

Make your body strong and sturdy.

[1] From the contents this letter appears to have been written after the letter to the addressee dated December 9, 1929. The first silence day after this date fell on December 16; *vide* pp. 123-4.

Janakibehn expects you to come here after the condition of your vow is fulfilled.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 11268

209. LETTER TO VITHALBHAI PATEL

Monday [*December 16, 1929*][1]

CHI. VITHALBHAI,

Many telegrams have been exchanged since your letter and there is therefore no need to write anything. I am now only waiting for the wire from Delhi. I shall leave for Delhi after I get it. If I do start I will reach there on the evening of the 21st[2]. You are of course dragging me there, but I do not know what I shall be able to do at present.

I am returning the letter you had asked for. I have not shown your letters to anyone to read; but I had to give the substance to my associates. It is for you to decide whether by doing that I have disobeyed your order.

So far everybody has been acquitting himself creditably.

Vandemataram from
MOHANDAS

[PS.] I have just received the wire from the Viceroy. I will reach Delhi on the 21st.

From a photostat of the Gujarati : Vithalbhai Patel Papers. Courtesy: Nehru Memorial Museum and Library

210. A LETTER

WARDHA,
December 17, 1929

DEAR FRIEND,

My recollection is that Deshbandhu[4] did insist on the release of prisoners but he was satisfied even if the Fatwa prisoners

[1] From the contents

[2] & [3] The source has "1st", which could be the result of some confusion in deciphering, for the letter is clearly concerned with the meeting with the Viceroy on the 23rd ; *vide* also Vol. LXII, p. 299.

[4] C. R. Das

were excluded. This time we have to mount many steps before we come to the question of release.

Yours,
M. K. GANDHI

From a copy : Kusumbehn Desai's Diary. S.N. 32579/29

211. LETTER TO SUBHAS CHANDRA BOSE

WARDHA,
December 20, 1929

DEAR FRIEND,

You attribute to me powers I know I do not possess. There are no-changers and pro-changers nowadays. It would be wrong on my part to interfere with the discretion of co-workers in matters outside the operations which keep them in touch with me. If there is any specific thing against any of them, I shall gladly go into it.

But whether I can be of any service or not I wish you could find a way out of this unseemly wrangling.

Yours sincerely,
M. K. G.

SUBHAS BOSE

From a copy : Kusumbehn Desai's Diary. S.N. 32579/32

212. A LETTER[1]

WARDHA,
December 20, 1929

CHI. . . . ,

I have announced during the morning prayer at the Ashram that Chi. . . . has violated the vow of *brahmacharya*. . . . I have also written a detailed letter to the Managing Committee. You will get a copy from there. Chi. . . . has fully atoned for his sin. I do not see any need for you to step down as . . . of the Managing Committee. Today Chi. . . . is with me. Most probably I will not bring him there.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32579/30

[1] Omissions in the letter are as in the source.

213. TELEGRAM TO VITHALBHAI PATEL

December 21, 1929

YOUR WIRE. HAVE ACCEPTED INVITATION. STAYING GADODIA[1].

GANDHI

From a copy : Vithalbhai Patel Papers. Courtesy : Nehru Memorial Museum and Library

214. LETTER TO RAMNIKLAL MODI[2]

WARDHA,
December 21, 1929

CHI. RAMNIKLAL,

I have not written again about Chi. . . . That episode will certainly not be discussed. There should be no mention of it just now in the *Ashram Samachar* also. We have to draw from it the proper lesson and therefore have to take every step with caution. Whatever may have been. . . . 's error, he needs no persuasion to atone for it, as Chhaganlal Gandhi did. The latter's secret remorse was great. But as he was in ignorance as regards his lapse, so was he in regard to atonement. I do not think it is so in the case of . . . , and I am actually observing that he is fully atoning for his error in the right manner. If he emerges successful in his atonement I would consider that his test had been light. I am testing myself, too, for . . . has not left it to himself what he should do; he has left the decision to me.

Form a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32579/31

[1] Lakshminarayan Gadodia; *vide* Vol. XLII, pp. 288 and 300.

[2] Omissions in the letter are as in the source.

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215. A LETTER

[Before *December 23, 1929*][1]

I have your letter. I shall try to do whatever I can for political prisoners. It has never happened that I kept quiet out of fear. Even with regard to political prisoners, I would consider it improper to do anything for those who are in prison for crimes of murder. I shall not argue the point. I shall of course do my utmost for Bhai Vinayak Savarkar.[2] But as I have said earlier anything I can do will be inconclusive. In any case Pt. Motilalji will be the chief spokesman. I shall only be a witness. I suggest everything should be submitted to Motilalji in writing.

What you said was certainly irrelevant to some extent. But that was because of the fever. The realization made me sad. I hope you are now better.

From a copy of the Hindi: Kusumbehn Desai's Diary. S.N. 32579/28

[1] From the contents this letter appears to have been written before Gandhiji met the Viceroy on December 23, 1929.

[2] Vinayak Damodar Savarkar had been sentenced to two consecutive terms of transportation for life on charges of treason and spent ten years in the Andaman Jail. In 1921 he was brought to India and was released in 1924 on the condition that he should not leave the Ratnagiri district and should not take part in politics.

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216. LETTER TO CHANDRAKANTA R. VYAS

LAHORE,
Silence Day [*December 30, 1929*][1]

CHI. KANTA,

I was expecting your letter. I hope you, your mother and father are well. Now we shall be meeting very soon.

Blessings from
BAPU

From the Hindi original : Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

217. LETTER TO BIJON KUMAR SINHA

[*1929*][2]

DEAR FRIEND,

I have your letter.

The books I can recommend are: Tolstoy's *The Kingdom of Heaven Is Within You*, *What to do*, Edwin Arnold's *Song Celestial*, Max Muller's *What Can India Teach Us?*

If you have not read *Ramayana* you should read it too.

Yours,

BIJON KUMAR SINHA
UNDER-TRIAL PRISONER
BORSTEL JAIL
LAHORE

From a copy : Kusumbehn Desai's Diary. S.N. 32579/26

[1] From the contents, the letter appears to have been written in 1929; *vide* Vol. XLII, pp. 267, 286 and 296. In 1929, December 30 was the only Monday on which Gandhiji was in Lahore.

[2] This and the following items have been placed as in the source.

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218. A LETTER

[*1929*]

DEAR FRIEND,

I have your letter. I cannot endorse the appeal you propose to make for a new journalistic venture. I do not know how *Liberty* is being conducted. But if it is not well conducted the remedy is persuasion and not a counter-enterprise. In my opinion we have too many newspapers in the country at present. Such being my opinion please put me out of your mind.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32577/134

219. LETTER TO RUSTOMJI

[*1929*]

BHAISHRI RUSTOMJI,

I do not believe that the observance of *brahmacharya* in one's relations with one's wife is necessary in order to build character. I do believe, however, that for one who wants to dedicate himself completely to service, such extreme *brahmacharya* is essential. For the purpose of building character, ceaseless search for truth and non-violence and following them in practice are sufficient. Everything else is included in that.

Every human being has or should have only one aim, and that is the knowledge of his Creator or realization of the Self. Service of the country is not an independent aim, but without it realization of the Self is impossible.

I find great peace in observing silence. My work becomes cleaner and easier. I can be more introspective. Silence is very helpful in controlling anger.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/12

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220. LETTER TO GANGABEHN VAIDYA

[*1929*]

CHI. GANGABEHN,

I have not corrected the whole of your letter as there was no time. Shouldn't the letter for you be dispatched on Monday?

Blessings from
BAPU

From a photostat of the Gujarati : G.N. 11269

221. LETTER TO GANGABEHN VAIDYA

[*1929*]

CHI. GANGABEHN,

Herewith the common letter[1], and your letter after corrections. The *sh* at the end of a verb indicating tense is always palatal. You will improve your handwriting quickly if you write slowly with your pen and write big letters.

Do not grudge the expense on things that may be necessary to improve your health. Do not be impatient either.

Blessings from
BAPU

From a photostat of the Gujarati : G. N. 11271

222. A LETTER

[*1929*]

Our aspiration is to reach the state of nothingness. Unless we destroy the 'I' in us, where will 'He' come and sit? How can two occupy one place?

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32578/81

[1] For the Ashram women

223. A LETTER

[*1929*]

I hope you have calmed down now. You have to live long and serve and through service have to realize God. Remember the words of Arjuna: "My delusion has gone and I have regained knowledge of my true self."[1] When you also gain full knowledge of your self, your delusion will pass away and, instead of trying to conquer your body by fasting, you will have faith and realize the self by serving and also be of great help to others in their quest for self-realization.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32578/76

224. A LETTER

[*1929*]

CHI. . . . ,

You need not apologize. It will be enough if we realize that such mistakes are an indication of our state of ignorance. No one is wholly free of this ignorance. All we can do is to try to free ourselves of it.

I understand the change. It will be enough if you do everything after careful thought. Do not let your improved health have a set-back. Remember what I have told you. You should not do any service which causes you mental suffering. Even out of fear of hurting my feelings you should not take up any burden beyond your capacity. I am not easily hurt and whatever pain I feel is only momentary. Even that I should not feel.

Blessings from
BAPU

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/53

[1] *Bhagavad Gita*, XVIII, 73

225. LETTER TO JAGAT NARAIN LAL

[*1929*]

Krishna was the servant of His servants. He was always immersed in work of service without the least slackness. No task was too small for Him. One can truly worship Him only by following Him.

PT. JAGAT NARAIN LAL
'MAHAVI', PATNA

From a copy of the Hindi: Kusumbehn Desai's Diary. S.N. 32577/119

226. LETTER TO GOVIND BALLABH PANT

[*1929*]

DEAR GOVIND BALLABHJI,

I have your letter. As for Sitalakhet, I shall find out about it when I have some leisure. There is no hurry.

As regards the Prem Vidyalaya, I have sent a draft for Rs. 2,000 to Bhai Har Govind Pant, as I had said I would. I had intended to send it to you; but I sent it to Har Govind because you are mostly touring and away from the Prem Vidyalaya, while Har Govind is at hand. I assume that the conditions I have sent to the press will be conveyed to you by Har Govind. After seeing those conditions, you may do what you consider proper. I hope you will visit the Prem Vidyalaya now and then and take more interest in it. On that assumption alone I have sent the money.

From a copy of the Hindi: Kusumbehn Desai's Diary. S.N. 32577/130

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227. A LETTER

[*1929*]

It is not proper for a man devoted to duty to be disheartened in any situation.

We must consider death as our friend. Why should we grieve when our dear ones embrace a friend? We have got to give up fear of death.

From a copy of the Hindi : Kusumbehn Desai's Diary. S.N. 35277/72

228. A LETTER

[*1929*]

DEAR SISTER,

I have your letter. All is well if you are content at heart. I am afraid of being disappointed by being hasty in Sodepur. We shall find an opening by proceeding slowly.

Blessings from
BAPU

From a copy of the Hindi : Kusumbehn Desai's Diary. S.N. 32577/59

229. A LETTER

[*1929*]

DEAR SISTER,

I have your letter. I want to see you restored by whatever means. Do not work beyond your capacity.

I shall try to regard Sodepur as I do Sabarmati. I do not yet so regard it because I doubt if the experiments that have to be conducted at Sabarmati and Wardha can be conducted at Sodepur. I do not intend ruining Sodepur by carrying on those experiments there. Sodepur exists for khadi; Sabarmati is meant for experimenting with truth, etc. This should not give you the idea that Sabarmati is superior. I have merely pointed out the fields of activities of both. I do hope that the experiments at

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Sabarmati will also be carried out at Sodepur. But all that depends on God. Whatever happens at Sodepur I regard you as an inmate of the Ashram.

Blessings from
BAPU

From a copy of the Hindi : Kusumbehn Desai's Diary. S.N. 32577/56

230. A LETTER

[*1929*]

I have your letter.

A devoted wife serves her husband best by being perfect and free from blemish.

You cannot save from your scholarship and send the amount to your in-laws. But you can earn something by doing some work in the Ashram and send it to them.

You have done well in having stopped visiting Raghunath. You should not even mentally desire to meet him. Such restraint cannot be forced.

From a copy of the Hindi : Kusumbehn Desai's Diary. S.N. 32578/73

231. SILENCE-DAY NOTE TO MIRABEHN

[On or after *January 1, 1930*][1]

What are your impressions of the A. I. C. C. meeting ?

Considering the revolutionary character of the two resolutions,[2] the criticism was restrained and the voting showed an extraordinary sense of responsibility and appreciation of facts. The attendance too was quite good.

From the original : C.W. 5440. Courtesy : Mirabehn. Also G.N. 9442

[1] From the reference to "the revolutionary character of the two resolutions" which were adopted during the A.I.C.C. meeting held in Lahore from December 26, 1929 to January 1, 1930

[2] *Vide* Vol. XLII, pp. 320-2.

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232. LETTER TO MOTILAL NEHRU

DELHI,
January 3, 1930

DEAR MOTILALJI,

In Lahore there was no time to talk or to read the newspaper or to think of anything else but the next hour's work. Here, in Delhi, on a cattle farm five miles away I saw the *Hindustan Times* and the Kelkar manifesto. It struck me immediately that it was absolutely necessary to have from you a brief statement to show why the boycott of Legislatures is an absolute necessity. The sooner you issue it to the Press, the better it would be. Jawahar surpassed all expectations. Even the critics were silenced. If we can but take some decisive step and come to grips this year it will be a fitting finish to the presidential year so well begun.

Yours,

From a copy : Kusumbehn Desai's Diary. S. N. 32579/35

233. LETTER TO SUBHAS CHANDRA BOSE

AS AT THE ASHRAM,
SABARMATI,
January 3, 1930

DEAR SUBHAS BABU,

You are becoming more and more an enigma to me. I want you to live up to the certificate that Deshbandhu once gave me for you. He pictured you to me as a young man of brilliant parts, singleness of purpose, great determination and above pettiness. Your conduct in Calcutta[1] therefore grieved me, but I reconciled myself to its strangeness. But in Lahore[2] you became inscrutable and I smelt petty jealousy. I do not mind stubborn opposition. I personally thrive on it and learn more from opponents than from friends. I therefore always welcome

[1] In 1928; *vide* Vol. XXXVIII.
[2] In 1929; *vide* Vol. XLII.

sincere and intelligent opposition. But in Lahore you became an obstructionist. In connection with the Bengal dispute, in your writings to the Press you were offensive and the discourteous, impatient walk-out nearly broke my heart. You should have bravely recognized the necessity and the propriety of your and other friends' exclusion. It was not aimed at you, Prakasam[1] or Srinivasa Iyengar. It was meant merely to strengthen the hands of the young President by providing him with a cabinet that would be helpful in carrying forward the national work.[2]

There was no question surely of distributing patronage, of placating personal interests, however high they may be. The question was one of devising measures for achieving independence in the shortest possible time. How could you, having no faith in the programme, or Prakasam, with philosophic contempt for the present programme, or Srinivasa Iyengar, with his unfathomable unbelief in Jawaharlal and Pandit Motilalji, forward the nation's work? But all the three could help by becoming sympathetic critics offering sound suggestions along their own lines. There was certainly no undemocratic procedure. If the putting of the names *en bloc* did not commend itself to the Committee, the Committee could have so expressed its opinion and that would have been also a fair measure of the strength of your party.[3] But I do not want to continue the argument. I simply write this to ask you to retrace your steps and otherwise also prove to me and those whose co-operation you would seek, the truth of the certificate issued by Deshbandhu. I do not want to change your view about anything, but I do want you to change your conduct in enforcing those views.

Yours sincerely,

From a copy : Kusumbehn Desai's Diary. S. N. 32579/37

[1] T. Prakasam

[2] For the Working Committee two independent lists had been prepared, one by Motilal Nehru in consultation with Gandhiji and the other by Jamnalal Bajaj. The addressee and Srinivasa Iyenger, along with a few others, staged a walk-out against this procedure as they wanted the Working Committee to be formed by election.

[3] After the Congress session at Lahore the addressee and S. Srinivasa Iyengar announced the formation of a new party, the Congress Democratic Party.

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234. LETTER TO S. SRINIVASA IYENGAR

AS AT THE ASHRAM,
SABARMATI,
January 3, 1930

DEAR FRIEND,

I was deeply distressed over your walk-out and the whole of your uncertain behaviour. Uncertainty there always has been behind your acts, but I had not detected before any unworthiness about them. When we first met your sincerity and high aspiration attracted me towards you. That attraction was increasing with closer contact. How is it that it has been decreasing of late and reached almost the ebbing point? I do not mind difference of opinion, but it would cut me if my regard for you were to be diminished. Please correct me if I have erred. If I have not, I would have you retrace your steps and be what you were when I first knew you. Political life need not debase us.

Yours sincerely,
M. K. GANDHI

From a photostat: C.W. 10754. Courtesy : Nehru Memorial Museum and Library

235. LETTER TO SHAUKAT ALI

DELHI,
January 3, 1930

MY DEAR FRIEND AND BROTHER,

I see that we are definitely moving in opposite directions, but that should not mean any breach of friendship, though it was born of political co-operation. You must therefore not empty your pocket of me altogether and I want you to make me a promise always to write to me in the frankest manner possible

whenever you feel I am wrong in my views or in the expression of them.

Yours sincerely,

[PS.]

Please pass it on to Mohd. Ali.

From a copy: Kusumbehn Desai's Diary. S. N. 32579/38

236. LETTER TO S. SATYAMURTI

AS AT THE ASHRAM,
SABARMATI,
January 3, 1930

DEAR FRIEND,

It would be wrong of me to conceal from you the grief which I have expressed to others over your highly ungentlemanly, unpatriotic and uncalled-for conduct on the 1st instant at the A.I.C.C. meeting.[1] I do not mind opposition even though it may be merely destructive, but I do mind want of manners, which I am afraid you were betrayed into on the very day when you would be expected to be restrained and helpful, even though you did not believe in the programme or even the procedure.

Yours sincerely,

S. SATYAMURTI

From a copy: Kusumbehn Desai's Diary. S. N. 32579/39

237. LETTER TO SHUAIB QURESHI

AS AT THE ASHRAM, SABARMATI,
January 3, 1930

MY DEAR SHUAIB,

I was grieved that you did not have the chat to which I had looked forward in Lahore. You must now go even out of your way, if necessary, and come to Sabarmati and have at least a day there. I was delighted at the news Mohd. Ali gave me.

Yours sincerely,

From a copy : Kusumbehn Desai's Diary. S.N. 32579/40

[1] *Vide* pp. 139-40.

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238. LETTER TO MATHURADAS TRIKUMJI

DELHI,
January 3, 1930

CHI. MATHURADAS,

I have your letter. The situation is such that Jamnalalji cannot go there for the present. But if at least ten acres of land[1] with water on it was available near Almora things could be managed. I hope all of you are well.

What could I write about Lahore? I am dictating this at Delhi.

Blessings from
BAPU

SHRI MATHURADAS TRIKUMJI
TARA HOUSE
ALMORA, U. P.

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

239. LETTER TO ANANTRAI PATTANI

SABARMATI,
January 8, 1930

TO PATTANI SAHEB,

I had got the letter of recommendation you sent with the two Japanese gentlemen. But I am writing this letter to make you a request. You will no doubt have been pained by the resolutions passed at Lahore.[2] But when did I ever shrink from causing pain to friends? If I please friends like you by suppressing my conscience I may earn their congratulations for a while, but ultimately they will have to leave me. Would it not be better to inflict momentary pain and preserve real friendship ? I assure you that neither the main resolution[3] nor any other resolution was

[1] For Gandhi Seva Sangh
[2] *Vide* Vol. XLII, pp. 341-56.
[3] About complete independence

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passed to please the public. I drafted the resolution only according to my understanding of the good of the people.[1] I therefore wish you not to be pained by my action.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/42

240. LETTER TO KASTURBA GANDHI

SABARMATI,
January 8, 1930

BA,

I am sending herewith a letter from Ramdas. If I sat down to write myself, I would have to stop the spinning for that time. That would be so much loss to the country. Is it not better that I dictate this letter?

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/43

241. LETTER TO KHALIQUZZAMAN

SABARMATI,
January 9, 1930

MY DEAR FRIEND,

I have your letter.

Even before the Independence resolution[2] Congress chairmen of local boards have refused to give addresses. I am quite clear that you should not present the address and therefore should resign the chairmanship.

KHALIQUZZAMAN
LUCKNOW

From a copy : Kusumbehn Desai's Diary. S.N. 32579/45

[1] *Vide* Vol. XLII, pp. 320-2.

[2] The resolution on complete independence called upon the Congress members of Central and Provincial legislatures and Government Committees to resign their seats; *vide* Vol. XLII, p. 345.

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242. LETTER TO SUBHAS CHANDRA BOSE

SABARMATI,
January 11, 1930

DEAR SUBHAS,

I like your letter though it does not satisfy me. I wrote[1] and did as I felt. I cannot tax my memory as to . . .[2] now about the details. The exhibition I remember vividly. But there of course our ideals differed. I do not believe in the showy part in connection with what is intended to be a pure education for the masses. But I should have a battle royal with you on these things if you had leisure. I assure you I have no partiality for khadi workers. They naturally engage my attention because they have so much in common with me. I would love to have the same contact with you. But I cannot have that privilege as our methods and outlook on life seem to differ. I do not mind these differences, what I mind is bitterness. But do let me have your second letter. I am anxious to come nearer to you.

I should be sorry to think or to discover that I do not know young Bengal which I love and adore.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32579/46

[1] *Vide* pp. 139-40.
[2] Illegible

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243. LETTER TO S. SATYAMURTI

January 11, 1930

DEAR FRIEND,

I thank you for your letter. We must agree to differ.

Yours sincerely,
M. K. GANDHI

S. SATYAMURTI
2/18 CAR STREET
TRIPLICANE
MADRAS

From the original: S. Satyamurti Papers. Courtesy : Nehru Memorial Museum and Library

244. LETTER TO JAIRAMDAS DOULATRAM

SABARMATI,
January 12, 1930

MY DEAR JAIRAMDAS,

I have your letter.

Yes, you may bring your draft resolution for the Working Committee's[1] consideration. It will be a great step if we can avoid the scandal of one province sending as delegates the wastage of other provinces.

I like too your idea of inviting a few friends outside the Working Committee. Will you make up a list?

I am concentrating hard on finding a civil disobedience formula. I hope to find it soon. I feel that we must do something during the year consistently with non-violence. We must run the boldest risks. But of this more when we meet. You will come a day or two earlier please.

[1] Which was scheduled to meet at Ahmedabad from Feb. 14 to 16, 1930

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Choithram must keep his health. He must not get excited as he did when he was inviting the Congress to Karachi.[1]

Yours,

From a copy : Kusumbehn Desai's Diary. S.N. 32579/49

245. LETTER TO S. SRINIVASA IYENGAR

SABARMATI,
January 17, 1930

MY DEAR FRIEND,

The prayer bell is just ringing 4 o'clock early morn. Preoccupations compel me to burn after-midnight oil. I can no longer delay acknowledging your angry letter. Though I have an answer to every one of the statements you have made I must restrain myself. I can only give you my assurance that my affection for you is no more diminished because of political differences than for Malaviyaji for the same cause. But this I cannot prove by words. Future conduct alone can prove the truth of my assurance. I did not write my letter to hurt your feelings. I wrote[2] in order to be true to you, a friend and associate, and to myself.

We shall know each other better when the mists have rolled away.

Meanwhile I anticipate your forgiveness for offence given utterly unconsciously.

Yours sincerely,
M. K. GANDHI

From a photostat : S. Srinivasa Iyengar Papers. Courtesy : Nehru Memorial Museum and Library

[1] Karachi was selected as venue of the next Congress session.
[2] *Vide* p. 140.

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246. LETTER TO BARJORJI BHARUCHA

January 19, 1930

BHAISHRI BHARUCHA,

Here is the message for the *Kaiser-e-Hind*[1] : 'No sincere Englishman need be afraid of free India.'

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32579/54

247. LETTER TO C. RAJAGOPALACHARI

ASHRAM,
January 20, 1930

MY DEAR C. R.,

I had your letter. But I am so immersed in work that I have no time to attend to correspondence to my satisfaction.

I cannot agree that any purpose can be served by my touring. And what matters if those who believe in Councils enter them? We shall not prevent them even if we entered upon a hurricane campaign. It is for me and should be for you enough that the Congress is no longer interested in the legislatures. Touring for that purpose can only create bad blood. Vallabhbhai too agrees.

What I am doing is to think hard about civil disobedience. I have some idea of what I want to do. This much seems to me to be clear that civil disobedience must not be started under the Congress aegis, it must be started by me. Further I have not yet been able to see. I want you to come here a few days before 14th Feb. I am asking Jawaharlal to do likewise.[2]

I hope you are keeping well in health.

[PS.]

Mahadev is taking 7 days' fast for peace of mind and Durga for health. They are both doing well.

From a copy: Kusumbehn Desai's Diary. S.N. 32579/55

[1] Gujarati daily of Bombay

[2] *Vide* Vol. XLII, pp. 382-3.

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248. LETTER TO MOTILAL NEHRU

SABARMATI,
January 20, 1930

DEAR MOTILALJI,

I have your letter. I did not realize you were so bad. In the circumstances there is no occasion for touring. After all we have said our say. Let those who wish seek election.

I do not think they will begin arrests so soon. But if they do, all the better. They are not likely to take all of us at the same time. If they do and if they put us all together, we shall have a rare time of it.

I am giving careful hints in *Young India* and *Navajivan*.[1]

Yours sincerely,
M. K. GANDHI

[PS.]

I am not writing to Jawaharlal today. The messenger is being detained for the time being.

From a copy: Kusumbehn Desai's Diary. S.N. 32579/57

249. LETTER TO ANANDANAND

SABARMATI,
January 20, 1930

BHAISHRI ANANDANAND,

Vallabhbhai shares with me your letters to him. About the Chamber let it be what it will. Bomanji has wired to say that he is coming on Friday.

I am writing this letter with regard to your suggestion for a tour. I do not think it would do any good to undertake a tour to campaign against the legislatures. If anything, I think it might do harm. It would certainly lead to more bitterness. Those who are keen on entering the legislatures will do so in any case. Let them. Such a campaign was necessary in 1920–21 because the

[1] *Vide* Vol. XLII, pp. 398-400 and 403-4.

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idea was new then. The aim then was to get those who were in the legislatures to leave those bodies. This time everybody has decided that they should leave legislatures. Since the Congress is free from that bother it has rid itself of the corruption.

My task is to organize civil disobedience. I am thinking how to plan it. I cannot do that if I undertake a tour. I have got to be in the Ashram for that purpose. I have already made some decisions. The whole picture is not yet clear.

Form a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/56

250. NOTE TO ANAND T. HINGORANI

[*January 23, 1930*][1]

I value your frank criticism[2]. But much of it is hasty. Its value lies in its honesty. You can certainly be with me on my walks.

BAPU

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

251. LETTER TO JAMNALAL BAJAJ

January 25, 1930

CHI. JAMNALAL,

What advice should I give you regarding Shantikumar? Do whatever you think is right. Do nothing beyond your capacity. I may however say this, that the step I am contemplating this time will be the final step. It will be either the greatest mistake of my life or its purest act. I for one have no doubt at all about its purity. I am examining myself as carefully as I can. My self-confidence has grown greatly.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/60

[1] From the addressee's diary

[2] Of the functioning and atmosphere of the Sabarmati Ashram

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252. LETTER TO ANANDANAND

January 25, 1930

BHAISHRI ANANDANAND,

I have your letter. I do not know what agitation Malaviyaji is carrying on. But if it is against the Congress he can hold no position in the Anti–Untouchability Committee.[1] I have no doubt about this. Let Jamnalalji trace Malaviyaji's speech against the Congress and send it to him, and, like a son to his father put to him his doubt about the propriety of his remaining in the Anti–Untouchability Committee. Malaviyaji is not hurt by such questions, and even if he is, he has a great capacity for suppressing his feelings. I had thought that he would never carry on an agitation against the Congress for whatever reason. It is necessary to clear this matter at once.

I have still not understood Rajaji's suggestion regarding Vallabhbhai and myself touring. Boycott of the Assemblies is a necessary but negative and not a very important part of our new programme. The important and constructive part is civil disobedience. And for that I do not think it necessary for anybody to tour the country. On the contrary, those who regard non-violence as an essential means for the attainment of independence should avoid touring. If you do not follow this, ask me for further clarification, for it is necessary that Jamnalalji, you and others should understand it well.

The letter up to here was dictated at five o'clock in the morning. Afterwards I got your letter regarding Shantikumar. I am writing to Jamnalalji today leaving the matter to his decision.

I note what you say about Nataraj. Many will come round now. This is no new experience for me in my life. We should go on doing what seems right to us. You are however doing well in meeting all these classes of people.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/59

[1] Set up by a resolution passed by the Calcutta Congress in 1928. Jamnalal Bajaj was appointed to look after the work of the committee.

253. LETTER TO C. RAJAGOPALACHARI

ASHRAM,
January 27, 1930

MY DEAR C.R.,

I cannot give you the letter I would love to. Every ounce of energy is taken up in attending to the details of life here.

I do not still see the necessity of touring. In view of the impending C.D. I do not want to create occasions for other resistances. Let the critics have a clear board as far as platform propaganda is concerned. More of this when we meet. I want you to be here at least on the 12th if not much earlier. I want you to understand me of today as thoroughly as you can.

Yes, I wrote to Srinivasa, Satyamurti and Subhas. S.N. has sent me a book of choice adjectives in reply. S.M. has sent an argumentative apology. Subhas's is a good reply. Anyway I am glad I wrote to them.

I feel that I have now a scheme of effective C.D. The picture is not yet complete. But I think I am nearing completion.[1] I am thinking of nothing else. You must keep your health in full working order.

What a strange letter from *The Hindu*? Yet it did not surprise me.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32579/62

254. LETTER TO A. SUBBIAH

ASHRAM,
January 27, 1930

MY DEAR SUBBIAH,

I grieve for you and your wife, for you must naturally have felt it. Death causes no sorrow in me now. It has become to

[1] For the resolution adopted by the Working Committee on Civil Disobedience and Gandhiji's comments, *vide* Vol. XLII, pp. 480-1.

me a veritable friend. Comparing death with birth, death may almost be an event for rejoicing and birth for sorrow. Death may be a deliverance, birth is imprisonment. Even a living baby dies after and never before ... [1] If there are still more debts to pay, there is another body to inhabit.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32579/63

255. LETTER TO RAJA MAHENDRA PRATAP

January 30, 1930

DEAR FRIEND,

Just a line to thank you for your letter. I am too pre-occupied to say more just now. I know that you are doing all you can for the country.[2]

Yours sincerely,
M. K. GANDHI

RAJA MAHENDRA PRATAP
KABUL
AFGHANISTAN

From a photostat: Raja Mahendra Pratap Papers. Courtesy : National Archives of India

256. LETTER TO PRABHUDAS GANDHI

ASHRAM, SABARMATI,
January 30, 1930

CHI. PRABHUDAS,

Your criticism of the poet's praise of the wicked has not appealed to me. It is an expression not of Tulsidas's charity but his satire. It is a condemnation of the wicked. It commends the company of the good and non-co-operation with the wicked. This is shown by every quatrain and every couplet of this group of verses.

> The one on meeting causes great pain.
> The other on parting takes away one's life.

[1] The rest of the sentence is obscure in the source.
[2] *Vide* also Vol. XLII, p. 156.

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What does this suggest? Hence, though your effort is commendable and your imagination good, the writing needs improvement in certain places. You must be going ahead with the other cantos.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/65

257. LETTER TO JAYAPRAKASH NARAYAN

SABARMATI,
January 30, 1930

CHI. JAYAPRAKASH,

I have your letter. I was glad to know that you were able to find work in the Congress office. Now we shall only be able to meet when your work brings us together. If I stay out of jail for any length of time, you must keep writing to me.

Blessings from
BAPU

From the Hindi original: Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

258. NOTE TO ANAND T. HINGORANI

[*January, 1930*][1]

Well written[2] but this expensive note-book is of foreign make, I fear. You must learn to be thrifty. One pice ill spent is so much gone out of the pockets of the poor where it should belong.

BAPU

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

[1] From the addressee's diary

[2] The addressee had noted down in his diary what had motivated him to come to the Ashram.

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259. LETTER TO WILFRED WELLOCK

February 2, 1930

DEAR FRIEND,

You will forgive me for not being able to write to you earlier. It is impossible for me to deal with every friendly letter separately. I only hope that you are following carefully the pages of *Young India* in which I pour out my heart weekly.[1] It seems to me the problem is beyond Mr. Benn's[2] capacity even if he has the will. Justice will not be done to India till Britain realizes that India has been terribly wronged and that, therefore, she has to part with millions that are being yearly drained from India.

Yours sincerely,
M. K. GANDHI

WILFRED WELLOCK, ESQ.

From a copy : Kusumbehn Desai's Diary. S. N. 32579/70

260. LETTER TO SONJA SCHLESIN

February 2, 1930

DEAR MISS SCHLESIN[3],

I have your letter. I do wish you will come in time to correct the many inaccuracies you have discovered in the volumes. It is highly likely that when your long leave is on I may be in one of the king's hotels. Even so, you will see my spirit incarnate in the Ashram. It certainly brings into prominence all my shortcomings and some of my good points.

Manilal, Sushila and Sita are here. Ramdas has also a baby[4]. I think I told you of the event. He is in Bardoli. Manilal

[1] *Vide* Vol. XLII, pp. 432-5 and 450-3.

[2] Wedgwood Benn, Secretary of State for India, who had made a statement that India already had Dominion Status in action

[3] A Jewish woman who was Gandhiji's secretary for many years in South Africa

[4] Sumitra Gandhi

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is anxious to be with me during these times. He is waiting for a word from Sorabji.

Yours,
M. K. GANDHI

From a copy : Kusumbehn Desai's Diary. S. N. 32579/71

261. LETTER TO H. S. L. POLAK

February 2, 1930

MY DEAR HENRY,

What shall I do ? I fear I have again disappointed you by my action in Lahore. If you had lived here as I have during the past 15 years, you would have done what I have. No tinkering will cope with the daily loot that is going on here. You should treat my writings in *Young India* as my weekly letter to you and other friends. Anyway our love will stand the strain of any difference in views and action based thereon.

Yours,
BHAI

From a copy : Kusumbehn Desai's Diary. S. N. 32579/72

262. LETTER TO REVASHANKAR JHAVERI

February 2, 1930

RESPECTED REVASHANKARBHAI,

I have your letter. I have read the matter enclosed with it. I would advise you to issue a brief notice and hold a meeting here of the original donors. It will not matter if you cannot attend the meeting. The statement of accounts should be published and a copy of it should be sent to each donor along with the notice. I shall be present at the meeting and try to guide the proceedings. I shall try to get a resolution passed to hand over the amounts to the Vidyapith in accordance with certain rules and cautions which will be framed. If anyone suggests a better arrangement, we shall consider it at that time. Please let me know if you approve of this idea. I will then make a draft of the notice and send it to you. Get the rest done by Jamnadas. I do not wish to involve you in any worries or responsibilities in this matter. The proper thing would be to

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do what we can without too great an effort and then let things take their own course.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S. N. 32579/67

263. LETTER TO MANILAL KOTHARI

February 2, 1930

BHAI MANILAL,

If it is likely that the Maharaja of Jodhpur will see you, it would be better for you to go to Delhi. Even if you think of going to Jodhpur, a visit to Delhi would be worth while. I would not advise you to go to Jodhpur by defying the State's prohibitory order. I have often said that if we accept the policy of utmost peace, we have got to endure some consequences that follow from that policy. By all means let the subjects of Jodhpur do all they can. They can never do enough. But I believe that you can do nothing more than carry on correspondence with the Jodhpur state. Having said this, I may tell you that my advice to you would always be finally to do as your conscience bids you.

I did not follow the point about the car. Vallabhbhai will explain when he comes. Take care of your health. You seem to have done well in Bhavnagar. Return to Vallabhbhai the balance of Khakhrechi money.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32579/66

264. A LETTER

February 2, 1930

I have your letter. I am sure what the people should do if I am arrested will be clear when that time comes. Shri Aurobindo Ghosh is not likely to come out at present.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S. N. 32579/68

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265. A LETTER

February 2, 1930

RESPECTED THAKORE SAHEB,

Only today I saw in the papers that your father had passed away. I remembered my happy relationship with him and felt sad. Man's body perishes but his good actions do not. You are heir to your father's good actions. May you add to them. Be happy and make your people happy. This is my wish and also my blessing.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32579/73

266. LETTER TO AMBALAL

February 2, 1930

BHAISHRI AMBALAL,

I have your letter. If you are regretting not having given the customary funeral dinner under pressure from people, you should give one. But the truth is that the dead neither eat nor drink. If you feed others, is that food going to reach the dead person's stomach? But do what you think right.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32579/74

267. LETTER TO S. P. PATWARDHAN

February 5, 1930

BHAISHRI APPA,

I have your letter. We may certainly participate in all Congress activities to which the authorities of the states do not object. There should be no need to seek permission, but it would be good to know their attitude indirectly if it can be done. I am not in favour of carrying on the Congress activities in the states by defying prohibitory orders wherever such orders exist. This is because states are helpless in such matters. In all such matters we have to use our discretion. In some places it

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may be easy to carry on such activities and in some others it may be wisdom not to do so. There is, of course, no room for cowardice on any occasion. Nor would it be proper to think that because some people have been carrying on such activities in some particular states, we also may do so in others. Whether or not the Congress activities should be carried on in a particular state should depend on conditions in that state and the skill of the worker.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32579/75

268. LETTER TO DEVDAS GANDHI

February 5, 1930

CHI. DEVDAS,

I have your letter. There was also a long letter which deserved to be read by all. So I had it passed on to Mahadev, who may already have sent you some reply. Your letter of today has not impressed me. The earlier one did. In today's letter I notice fatigue. The meanings you read in the speeches of Benn and the Viceroy are forced. If you read my recent articles carefully you will find in them the answers to all your arguments. The eleven points I have put forward[1] have silenced even a bitter critic of mine like Natarajan. He believes that my demand is perfectly just. Why don't you understand that neither Benn nor the Viceroy is willing to concede even a single one of those demands or could do so even if he were willing? To make that possible responsible Englishmen will have to educate the British public opinion. Till that is done nothing is possible.

Vallabhbhai does not at all have the feeling you attribute to him. I asked Vallabhbhai and he told me positively that he did not in the least feel as you thought he did. He gave me his clear opinion that after the Viceroy's reply nothing else is possible. You must be observing what Raja is doing at present. Or do you think that he is striving so hard in Madras against his better judgment merely to please me? From his letter I see that the effect of the 26th January celebration has been unexpected.

[1] *Vide* Vol. XLII, p. 434.

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Even the papers which had been against us have now become silent. What more can I write to console you?

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32579/76

269. LETTER TO RANI VIDYAVATI

ASHRAM, SABARMATI,
February 5, 1930

DEAR SISTER,

I have received your letter. If somebody takes away our spinning-wheel by force, we must spin on a *takli*. If even the *takli* is taken away, we can prepare *takli* from a piece of bamboo and spin on it. If even this is not possible let us not feel that the *yajna* has been violated.

It would be wonderful if you could work in a village. Where is Lakshmi Devi? How is your health? Why have you written in pencil? Are you cheerful?

Blessings from
BAPU

From the Hindi original : Rani Vidyavati Papers. Courtesy : Gandhi National Museum and Library

270. LETTER TO MANILAL KOTHARI

ASHRAM, SABARMATI,
February 7, 1930

BHAI MANILAL,

It would be better if you slowed down a little even for the sake of the service which you are yearning to take up. Humbly recognizing that nobody's service is indispensable to the world, we should serve only within the limits of our physical capacity. If we imagine that though ill, we should climb heights and earn the applause of the world it will never do. Rather we should regard it as ignorance to do such a thing. I am firmly of the view that no harm would have come to Rajkot if you had not addressed a public meeting for one hour at Wadhwan. Now take complete rest. If you cannot do so there, come here or go to Chorvad. Observe self-control in eating. You can eat all the sweets

you like after you have recovered. Know that moderation in eating is a hundred times more beneficial than fasting.

Regarding the car, write a polite letter to the Thakore Saheb of Morvi and ask him. No satyagraha is going on against him at present.

From the Gujarati original : Chhaganlal Gandhi Papers. Courtesy: Sabarmati Sangrahalaya

271. A LETTER

February 8, 1930

I have your letter. I see some risk in holding the conference at present. It is likely to produce unnecessary bitterness. It will not be possible to prevent trouble-makers from getting in. They may harm our work by making or inspiring all sorts of demands and forcing unsatisfactory replies. Our duty is to go on doing what we can and be content to satisfy as well as we can those who bear real hardships. This, however, is only a personal opinion expressed without knowledge of the actual circumstances. It need not therefore be given more importance than it deserves.

From the Gujarati original: Chhaganlal Gandhi Papers. Courtesy: Sabarmati Sangrahalaya

272. A LETTER

February 8, 1930

Condemning the wicked does not necessarily betray want of moderation. The condemnation is not of the wicked but of their wickedness. We often criticize the English in strong language, but we never wish ill of them. From that we claim that we condemn not the wicked but their wickedness. As a matter of fact the word condemnation is wrongly used here. There is no condemnation of the crow in calling it black, but there is of the swan in calling it black. Saying that Yudhishthira resorted to falsehood on one occasion in his life is not to condemn him, but saying that he was a coward because he did not protect Draupadi when she was being disrobed is condemning him and shows one's ignorance. If you understand this distinction, my meaning will become clear to you. Bowing in respect both to the saintly and the unsaintly may be regarded as an explanatory

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comment on Chapter XVI of the *Gita*. There the description of the demoniac nature was necessary in order to explain the meaning of the divine nature and show its excellence by contrast.

From the Gujarati original: Chhaganlal Gandhi Papers. Courtesy: Sabarmati Sangrahalaya

273. LETTER TO MANILAL KOTHARI

February 9, 1930

BHAISHRI MANILAL,

. . .[1] Shankerlal is not here at present. It is within his authority to call for the figures you have asked for. I have sent your letter to the Charkha Sangh office and asked for the figures. But I am afraid you are unnecessarily prejudiced against Harjivan[2]. Harjivan is an experienced man. He has won the confidence of all his superiors. He is a capable and self-sacrificing worker. He cannot take more profit and put it in a safe. He keeps accurate accounts. The Charkha Sangh has not accepted the policy of taking limited profit on all varieties of cloth, but has adopted the policy of limited profit on the total stock and permitted more profit on some special varieties of cloth because on some other varieties it takes even less than the permitted limited profit. For instance, there should be no objection to taking 100 per cent profit on khadi lace, while on dhoti no profit need be taken or very little if at all. Some things may even be sold at loss. Business can be carried on only in this way.

Kashmiri items are made for luxury-loving people like you and me, while the khadi sold in the general market is for persons who do not know patriotism but are forced to adopt simplicity. Hence some of the things are sold even at a loss. If you have anything to say against this policy adopted by the Charkha Sangh you may certainly do so. You and I get from friends money for first-class fare when we ask them for third class. Similarly we get the costliest variety of Kashmiri shawl when we ask for an ordinary Kashmiri shawl. And when we ask for dates from an orchard we get dates neatly packed in

[1] Omission as in the source

[2] Harjivan Kotak, A. I. S. A. representative in Srinagar

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elegant boxes more expensive than the dates. If we condemn the people taking profit on such dates and shawls, don't you think we would degrade ourselves? How many crores do you think there would be in India who consumed such dates and wore such shawls? As I am dictating this letter I have in front of me a Kashmiri shawl which would cost not less than twenty-five or thirty rupees. And though I know this, I am shamelessly using it every day. I hope you will understand my meaning.

From a copy of the Gujarati: Chhaganlal Gandhi Papers. Courtesy: Sabarmati Sangrahalaya

274. LETTER TO REGINALD REYNOLDS

[Before *February 14, 1930*][1]

MY DEAR REGINALD,

If you need my apology for my silence so long, you have it. But my correspondence is lying neglected. I simply cannot cope with it. I have been thinking of your letter for these last three days.

The real thing is likely to begin not before March.

I know you are doing your work in a thorough manner. Come when you can. I wish you will be here on 14th February. But I don't want you to interrupt your experiments. The Ashram is your home to come to whenever you like.

No more today.

Yours,

From a copy: Kusumbehn Desai's Diary. S.N. 32579/64

275. LETTER TO MANILAL KOTHARI

February 15, 1930

BHAISHRI MANILAL,

I have your letter. I am writing this at 3-30 in the morning, so please do not expect me to write more.

There is no need to pass any resolution about satyagraha just now. All the things that I expect from people will be

[1] Inferred from the contents

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clearly explained in *Young India*[1] and *Navajivan*. I will write to you if I have to add anything. What I expect from you is that you should make your body strong.

From a copy of the Gujarati: Chhaganlal Gandhi Papers. Courtesy: Sabarmati Sangrahalaya

276. LETTER TO DEVDAS GANDHI

February 15, 1930

CHI. DEVDAS,

I have your long letter. The session of the W. C. is going on. It has been decided that I should start civil disobedience. That of course does not mean that I alone should start it; it means that all those to whom ahimsa is a creed in the striving for swaraj should resort to it. I am inclined to start with you. Are you ready? Are you willing? If you are, obtain Zakir Saheb's permission and reach here soon. Whatever I decide to do I wish to do at once.

There is no time to reply to the rest of your letter, nor is it necessary to do so.

I am writing this before the 4 o'clock morning prayer. Keshu arrived yesterday. Mathuradas is here. A nice group has gathered here. Manilal and Ramdas also have come.

From a copy of the Gujarati : Chhaganlal Gandhi Papers. Courtesy: Sabarmati Sangrahalaya

277. LETTER TO AMBALAL SARABHAI

YERAVDA MANDIR,
February 18, 1930

DEAR BROTHER,

I have received your gift of books. I understand your affection and I am thinking of you all the time.

Vandemataram from
MOHANDAS

From the Gujarati original: C.W. 11125. Courtesy: Sarabhai Foundation

[1] *Vide* Vol. XLII, pp. 491-3 and 496-8.

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278. LETTER TO ANAND T. HINGORANI

SATYAGRAHA ASHRAM,
SABARMATI,
February 22, 1930

MY DEAR ANAND,

I was delighted to receive your letter. I hope that your firmness will last and will increase day after day. Take no hasty step and do not try to coax your wife[1] to come. If she comes she must do so of her own absolutely free will. You know too that she will have to live separately from you.[2] Let her also know that the impending struggle may upset all arrangements and may result in her having to go back soon.

I hope you are keeping as well in body as you seem to be in mind.

Yours sincerely,
BAPU

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

279. LETTER TO DEVDAS GANDHI

February 22, 1930

CHI. DEVDAS,

You will have received my reply to your wire. Now I am awaiting your letter. A letter to the Viceroy will go from here on the 2nd.[3] You will see everything if you are here at the time. It will not be surprising at all if they arrest me any day after the 4th. Let those who wish to join you in the march have patience for the present. My desire, if I myself lead the march, is to keep you with me. Alternatively, I may send you in the first batch and try to follow after all of you have been arrested. They are sure to arrest me to prevent all this.

[1] Vidya
[2] *Vide* also Vol. XLII, p. 164.
[3] *Vide* Vol. XLIII, pp. 2-8.

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In that case you should court arrest. And after that most of the Ashram inmates should get themselves arrested. I should like you to be here at least to enable me to give you a complete picture of this plan. Manilal also will be here by about the 27th. Motilal and Jawaharlal are coming.

You may now do what you think best.[1]

From a copy of the Gujarati : Chhaganlal Gandhi Papers. Courtesy : Sabarmati Sangrahalaya

280. LETTER TO PRABHUDAS GANDHI

ASHRAM, SABARMATI,
February 22, 1930

CHI. PRABHUDAS,

I got your letter. Keep me informed about the effect of the injections. I had told Narandas about your budget for the spinning-wheel. I will note down your name. In the satyagraha movement, physical illness is no impediment. Even though Kishorelal is bed-ridden, he goes on sending his own and Gomatibehn's names. And I have also entered them. This of course does not mean that all are to be sent to jail. But it does mean that they will take up whatever duties relating to the struggle are assigned to them by me or by those who remain behind after I am arrested. Devidutt should not be encouraged, but he should not be discouraged either. His services too will be used when the time comes. He should be told that for that he should daily make progress in self-purification.

From a copy of the Gujarati: Chhaganlal Gandhi Papers. Courtesy: Sabarmati Sangrahalaya

[1] Someone adds in a post-script : "After the above was written Bapu received your letter. He wants me to write that what he has written above is still the best plan."

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281. LETTER TO KISHORELAL MASHRUWALA

ASHRAM, SABARMATI,
February 22, 1930

CHI. KISHORELAL,

All the three types of people mentioned by you can join this struggle. But discussing these distinctions in *Navajivan* at present is likely to confuse people's minds. I think everyone has understood the broad meaning of the Working Committee's resolution. Almost all men and women here have sent in their names. All of them cannot understand the distinctions suggested by you. But I think they all have faith in non-violence and understand that no Englishman should be harmed or permitted to be harmed in any way. They believe in non-violence not as an expedient but as a creed. Who can say how far their ahimsa will endure when the testing time comes? What can we say even about you and me? Peter who was as hard as stone turned out to be soft as wax at the moment of crisis. And those two women who were only guided by their faith remained as firm as rock. If you have any questions pertaining to the articles I am writing these days, do place them before me. Read the rules about satyagraha carefully and let me know if you notice any omission in them.

And now for the monthly periods. A couple of women who had not during their periods joined others for meals for fear of criticism followed Mirabehn's example and joined. That gave rise to some discussion. The matter had been settled earlier. It had been agreed that any woman who, like Mirabehn, wished to join others for meals during her periods could do so. She must observe three rules : she should not enter the kitchen for the four days of menses; even from outside the kitchen she should not look at the food being cooked or at the water used for cooking; she should not touch the cooked food. This decision was arrived at after correspondence with Nathji through Panditji. But a couple of women were in panic after a woman in menses had joined at the meals. Therefore, benefiting from Nathji's presence the conditions necessary for preserving the sacredness of *mantras* have been ascertained and clarified. We

have among the inmates some persons who practise *mantras* and such persons also constantly visit the Ashram. I believe that it is the duty of the Ashram for the sake of such persons to observe as fully as possible the conditions for preserving the sacredness of the *mantras*. If I can understand the purpose of the conditions better, I shall help in their still stricter observance. I had asked Ramniklal to get one or two points clarified by Nathji. But he does not seem to have been able to do so. Is milk polluted by the look or touch of a woman in menses? From the papers I have with me it seems that it is polluted by touch. In Nath's opinion, even if a person practising *mantras* does not know that a particular sample of milk has been touched by a woman in menses, the fact of the touch itself has the power of nullifying the effect of the *mantra*, to some extent at least. This means that a person practising *mantras* should practically live without milk, because whether in the Ashram or outside, particularly outside, women in menses do happen to look at milk. We can think of hundreds of ways of milk being polluted by look. Hence the question of milk needs to be carefully considered. I understand that uncooked grain is not polluted either by touch or look. Is it not the same with regard to ghee and oil? At what stage can look or touch affect water? For I understand that the water meant for cooking is affected both by look and touch. Nath says from experience that cooked food is affected both by the look and the touch of the woman in menses. But he is not able to explain the reason. Have you thought about the reason? If you have, send me your opinion on it and also on the other questions above after discussing them with Nathji or independently if you can.

From a copy of the Gujarati : Chhaganlal Gandhi Papers. Courtesy : Sabarmati Sangrahalaya

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282. LETTER TO KISHORELAL MASHRUWALA

Sunday [*February 23, 1930*][1]

CHI. KISHORELAL,

Although it did not occur to me when I spoke to Nath, the thought suddenly came to me while talking to Surendra that it would be better if you both did not come here right now. It seems so from all points of view. Surendra thinks that in the interest of the health of both of you, it might be better to come over. If that is so, I would wish you to come post-haste. I have been hesitating to call you only from considerations of your health, fearing that the water of this place may suit you even less. If you think that since sooner or later you have to face up to it, you might as well do so now, then you had better come over. I would wish you to be around on the 2nd when the letter to the Viceroy is to be despatched.

Blessings from
BAPU

From a copy of the Gujarati : C. W. 10710. Courtesy : Gomatibehn Mashruwala

283. LETTER TO RUKMINI BAJAJ

[Before *March 2, 1930*][2]

CHI. RUKHI,

I have received your letter.

I am astonished to read what you write about Narandas. He has never shown himself disinclined. And I am sure Jamnadas can never oppose it, judging from his views on the subject. However, I am pleased to know that you are not the

[1] From the reference to the letter to the Viceroy to be sent on the 2nd. The reference presumably is to the letter of March 2, 1930. The Sunday preceding was February 23, 1930.

[2] From the contents, the letter appears to have been written some time before the addressee's marriage to Benarasidas; they were married on March 2, 1930; *vide* Vol. XLIII, pp. 8-10.

least perturbed and that both of you, mother and daughter, are steadfast. In this matter, your opinion alone should count most. But when Santok also completely agrees with you, then the likes and dislikes of other people do not matter much. If you and Benarasi become an ideal couple, then all criticism will be silenced and you will have shown the path to the Hindu community. I say to Marwari friends in jest, "You have taken away a daughter from me. Therefore, my tax on you will now be doubled." Only today I have collected Rs. 201/– for khadi from a Marwari gentleman by using this joke on him. He gave the amount with great pleasure.

Radha's health creates anxiety. I am enclosing a letter for her. Learn Hindi either from Totaramji or from Kashinathji.

Blessings from
BAPU

From a photostat of the Gujarati : G. N. 9047

284. NOTE TO ANAND T. HINGORANI[1]

March 3, 1930

You are a good young man of promise. If the surrounding atmosphere responds, it will be well with you. I hope to go through your other diary. Look at my remarks on your 'who am I.'

BAPU

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

285. LETTER TO DR. M. A. ANSARI

SABARMATI,
March 3, 1930

DEAR DR. ANSARI,

I have your message. It does not move me. I want you to read my letter to the Viceroy with an unbiased mind. You seem to have made up your mind that the Independence Resolution is wrong and that Civil Disobedience—its corollary—is also wrong, i. e., at the present moment. You will find neither to be wrong.

[1] The addressee in a note had asked Gandhiji what he thought of him.

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We cannot achieve unity through any Conference. But we can through fighting for common causes. At the time of the flood in Gujarat four years ago, all without exception in the flood area made common cause. There was no difficulty about Mussalmans seeking the same shelter as the Hindus. The blindly orthodox Hindu suspended his prejudice against the untouchable. The snake discarded his venom for the time being. True, they are again "as you were", but a few more such lessons will certainly set them right. I want you to realize the new orientation I have given to the struggle. I seek independence through a redress of the age-long grievances which touch the masses more than us. I want you to throw yourself heart and soul into this battle. If your preoccupations prevent you, you must at least give it your blessing. I have smallpox raging in the Ashram. We are most of us anti-vaccinationists from religious motives. No provable virtue of vaccination will therefore move us. If you know of a remedy apart from vaccination, please send me the prescription. The treatment we are having is red colour, strong permanganate solution warm baths followed by wet-sheet pack and liquid food, chiefly fruit juices, and when the virulence abates a little milk and water, but of 12 cases three have proved fatal. Two obstinate cases of confluent smallpox have completely recovered. There is uncertainty about one bad case. We are trying to keep children from the patients but it is so difficult to isolate patients completely. It is an expensive process if you will not make it heartless and leave the patient practically to his fate.

If you have leisure please dictate full instructions.

Id mubarak.

Yours ever,
M. K. GANDHI

From a copy: Ansari Papers. Courtesy: Jamia Millia Islamia Library

286. DRAFT OF RESOLUTION FOR THE WORKING COMMITTEE

[Before *March 7, 1930*][1]

The W. C. notes with sorrow that Dr. Syed Mahmud has recently had three deaths in his family including the loss of his elder brother[2] who was the manager of his large joint household and its mainstay. The difficulty is intensified by the fact that Dr. Mahmud's wife is suffering from a serious illness. In the circumstances the W. C. is of opinion that Dr. Mahmud should not be allowed to run the imminent risk of being arrested and therefore relieves him of the office of Secretary of the Congress and membership of the Committee till such time as may be necessary for making satisfactory arrangements for the management of his domestic affairs.

DR. SYED MAHMUD
BAR-AT-LAW
CHHAPRA
BIHAR

From the original: Dr. Syed Mahmud Papers. Courtesy : Nehru Memorial Museum and Library. Also G. N. 5085

287. LETTER TO MRIDULA SARABHAI

March 7, 1930

CHI. MRIDULA,

You can come tomorrow (Saturday) at 9.30 a.m. if it is convenient. If this time does not suit you, come any time and

[1] From the postmark, which bears the date March 7, 1930

[2] Mazhar-ul-Haq, who died on January 4, 1930; *vide* also Vol. XLII, p. 373.

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we shall meet. If you can make it at lunch time, it will be good. We shall lunch together.

Blessings from
BAPU

From the Gujarati original : C. W. 11108. Courtesy: Sarabhai Foundation

288. LETTER TO TOTARAM HINGORANI

March 8, 1930

DEAR FRIEND,

I am glad you have written to me about Anand. The more I see him the more I like him. All he needs is a little firmness. I wish you will not press him to go to you just now. Leave him to develop along his own lines and you will be proud of him. He has decided to join the column I am to lead.

Yours sincerely,
M. K. GANDHI

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

289. LETTER TO CHANDRAKANTA

Sunday [*March 16, 1930*][1]

CHI. CHANDRAKANTA,

I hope your work is proceeding well. I have pinned great hopes on you. May God grant you the strength to fulfil these hopes. Sumangal[2] had a slight touch of fever. There is no cause for anxiety. He is being nursed well.

Blessings from
BAPU

[1] From the contents the letter appears to have been written on the first of the three Sundays during the Dandi March; *vide* also Vol. XLIII, pp. 91-2.

[2] Sumangal Prakash, addressee's cousin

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[PS.]

Keep writing to your parents.

From a photostat of the Gujarati : Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

290. LETTER TO VIDYA HINGORANI

March 16, 1930

CHI. VIDYA,

I have heard much about you from Anand, and I was glad to hear about your devotion to God. You should not be anxious on account of Anand. God will protect him.

Blessings from
MOHANDAS

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

291. LETTER TO RANI VIDYAVATI

March 17, 1930

DEAR SISTER,

I have your letter. When the women at the Ashram are ready to go to jail, you ladies may also go. In the meantime you should do organizational work in villages.

Blessings from
BAPU

SHRI RANI VIDYAVATI
BARUA
Via HARDOI
U. P.

From the Hindi original : Rani Vidyavati Papers. Courtesy : Gandhi National Museum and Library

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292. LETTER TO CHANDRAKANTA

Silence Day [*March 17, 1930*][1]

CHI. CHANDRAKANTA,

It was discovered today that Sumangal has smallpox. You should not feel unhappy about Bhaiya's illness. Nor should you worry. Anand is like a big city. All kinds of facilities are available there. The house is also good. I shall make all arrangements and look into everything. I shall be getting news every day. Do not cause worry to your parents by informing them. There are not many pustules noticeable. You do know that the satyagrahis are under a vow and cannot return on any account. Still, I have ascertained what Bhaiya wants. I have not been able to speak today. I shall do it tomorrow and then go.

Blessings from
BAPU

From a photostat of the Hindi : Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

293. LETTER TO CHANDRAKANTA

March 18, 1930

CHI. CHANDRAKANTA,

I have your letter. Brother has been well today, I get news of him twice in the day. If Gangabehn[2] and Narandasbhai[3]

[1] From the reference to the illness of Sumangal Prakash, who was left behind at Anand where Gandhiji was present on March 17, 1930; *vide* also p. 172.

[2] Gangabehn Vaidya

[3] Narandas Gandhi

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permit do go to look up brother for a day. Narandasbhai has written that you are doing good work in the office.

Blessings from
BAPU

From a photostat of the Hindi: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

294. DRAFT RESOLUTION FOR A.I.C.C.

[*March 25, 1930*][1]

This meeting of A.I.C.C. endorses the resolution[2] passed by the Working Committee giving full authority to Gandhiji in the matter of civil disobedience and congratulates him and his companions and the country on the march begun by him on 12th instant,[3] in pursuit of his plan of civil disobedience. The Committee hopes that the whole country will respond to the action taken by G. and his band in a manner befitting the occasion.

The A.I.C.C. hereby authorizes the Provincial C.C.s to undertake such civil disobedience as to them may seem proper and in the manner that may appear to them to be most suitable. The committee, however, hopes that so far as is possible the Provinces shall concentrate on a civil breach of the Salt laws. The committee trusts that whilst preparations may be fully made civil disobedience for Poorna Swaraj shall not start till Gandhiji has reached his destination, actually committed a breach of the Salt laws and given the word to the other Provinces through this committee or he has been earlier arrested.

In the purview of the A.I.C.C. time has arrived for all educational institutions whether Government-owned, aided or national to suspend their literary activities and devote their whole attention to the campaign for liberty.

The A.I.C.C. congratulates Sardar Vallabhbhai, Sjt. Sen Gupta on their arrest and notes with satisfaction that their

[1] The meeting of the A.I.C.C. was held on March 25, 1930.
[2] *Vide* Vol. XLII, p. 480.
[3] *Vide* Vol. XLIII, p. 60, *fn*. 1.

arrest instead of weakening has strengthened the national resolve to reach the goal without any delay.[1]

From a copy: Gandhi Nehru Papers. Courtesy: Nehru Memorial Museum and Library

295. LETTER TO MRIDULA SARABHAI

ANKLESHWAR,
March 27, 1930

CHI. MRIDU,

I have received your letter. I was of course intending to write to you, but some work or other kept coming up and writing to you got postponed.

The newspaper report was incorrect. Only Sumangal Prakash was really ill. The members of the Anand Mandal gave him very good treatment. Others stayed on merely to take rest. There is no such thing as opening a camp for the sick. Had it been so, I would have sent for you first. I feel that it will not be long before women too plunge into the struggle. I have no doubt at all that God will fully nourish your desire to serve. Khurshedbehn will be most probably coming to meet me. If you wish, you may come here at that time.

Blessings from
MOHANDAS

From the Gujarati original : C. W. 11178. Courtesy : Sarabhai Foundation

[1] *Vide* also Vol. XLIII, pp. 111–12 and 130-31.

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296. LETTER TO SUMANGAL PRAKASH

March 30, 1930

CHI. SUMANGAL,

I have your letter. You should both come to Surat on Tuesday. Anyone at the station will direct you to the place of our stay. We shall all be reaching Surat late at night.

Blessings from
BAPU

SJT. SUMANGAL PRAKASH
SEVASHRAM
BROACH, B.B. & C.I. RLY.

From a photostat of the Hindi: Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

297. LETTER TO CHANDRAKANTA

Silence Day [About *March, 1930*][1]

CHI. KANTA,

I do think of you often. I have built great hopes on you. Are you getting letters from Brother? Where is he? What are you doing? Has Krishna gone home? Write all details.

Blessings from
BAPU

From the Hindi original: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

[1] From the contents; *vide* Vol. XLIII, p. 75.

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298. LETTER TO CHANDRAKANTA

April 2, 1930

CHI. CHANDRAKANTA,

Received your letter. Brother came away to Surat yesterday. He walked today. His health has improved. There is no cause for worry. You have done well in restraining yourself from coming. Those who come here to meet me are truly guilty of a lapse. But what can they do? They cannot control themselves.

Blessings from
BAPU

[PS.]

You are doing wonderful work.

From a photostat of the Hindi: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

299. LETTER TO MRIDULA SARABHAI

DANDI,
April 5, 1930

CHI. MRIDU,

I have received your letter. I have never had any doubt that we have to do real service only in the villages by living in villages. I have thought about a special work for women. You will read about it in *Navajivan*[1]. If you like it, there is courage in it, and there is bravery. May God shape you into a first-class volunteer.

Blessings from
BAPU

From the Gujarati original: C.W. 11178. Courtesy: Sarabhai Foundation

[1] *Vide* Vol. XLIII, pp. 189-91 and 248-9.

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300. LETTER TO KANTIPRASAD C. ANTANI

April 5, 1930

BHAI KANTIPRASAD,

May the conference[1] be a success. If there is nothing else you can do, you should at least do khadi work.

MOHANDAS GANDHI

[From Gujarati]

Purusharthi Kantiprasad Chandrashankar Antani, p. 83

301. LETTER TO GEOFFREY MAW

DANDI,
April 7, 1930

DEAR FRIEND,

I thank you for your letter[2] of 26–3–30 and the book. I have read the passage[3] referred to by you. From my experience of such incidents I doubt if the deceased ever uttered the sentiments imputed to him or that the Indians referred to by the author ever said what has been reported of them. But I should be sorry to discover that the deceased made the remarks ascribed to him, although he had never met me and although he had never studied the movement. For I hold with many Christian friends that Jesus himself was a confirmed non-co-operator. His

[1] The Anjar Prajakiya Parishad which was to be held on April 20, 1930

[2] In which the addressee had said: "Forgive me if I appear to criticise. Your way of non-co-operation appears good for you . . . though you foresee bloodshed and enmity and further cleavage of the two races ahead . . . Aggrey's way seems to me to be truly 'the more excellent way'. I think he would have counselled 'patience and still more patience'. . . ."

[3] The passage from the book titled *Aggrey of Africa* by Edwin Smith had quoted Aggrey to say: "I stand for co-operation with the white man. Your friend Gandhi makes a mistake when he goes in for non-co-operation. So long as he persists in that policy he will never help India . . ."

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whole life as we know it was one of sustained non-co-operation with priesthood because it was identified with evil.

Yours sincerely,
M. K. GANDHI

From a copy : Geoffrey Maw Papers. Central Library of the Selly Oak College, Birmingham. Courtesy : Marjorie Sykes

302. LETTER TO CHANDRAKANTA

DANDI,
Silence Day [On or after *April 7, 1930*][1]

CHI. CHANDRAKANTA,

Write to Mother now that she should stay on there in peace. When she feels truly inspired from within, she can register herself in the Satyagraha Camp there itself.

Blessings from
BAPU

From a photostat of the Hindi : Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

303. LETTER TO TOTARAM HINGORANI

DANDI,
April 10, 1930

DEAR FRIEND,

Anand is proving worthy of you. He is also keeping well. Please do not worry about him.

If Vidya wishes to do public work I am sure you will encourage and bless her. And when she does such work, she cannot observe the *purdah*. In any case the *purdah* is now gone.

Yours sincerely,
M. K. GANDHI

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

[1] Gandhiji reached Dandi on April 5, 1930. April 7 was a silence day. Gandhiji was at Dandi on the following silence day also.

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304. LETTER TO ANASUYABEHN SARABHAI

DANDI,
April 10, 1930

CHI. ANASUYABEHN,

Shankerlal and you should carefully study the suggestions I have made to the women and if they appeal to you, take up the work. Do not do it because I have suggested it, but consult your own desire. No work once started must be abandoned afterwards.

Blessings from
BAPU

From the Gujarati original : G. N. 11548

305. LETTER TO VIDYA HINGORANI

April 10, 1930

CHI. VIDYA,

I have your letter. If you have self-confidence, come out for some voluntary service. They need not hinder you. I have written to Father[1]. He will never oppose this. It will be good if you can gain some experience in the Ashram.

Blessings from
BAPU

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

[1] Totaram Hingorani, her father-in-law; *vide* p. 181.

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306. LETTER TO SARALADEVI SARABHAI

April 11, 1930

DEAR SISTER,

I have your frank letter. It has been arranged to hold a small conference[1] of Gujarati women at Dandi on Sunday. You, Mridula and other women should attend it if possible. We shall talk more about swadeshi. There is no more time left to meet.

Blessings from
MOHANDAS

From the Gujarati original : C.W. 11132. Courtesy: Sarabhai Foundation

307. LETTER TO MATHURADAS TRIKUMJI

[Before *April 14, 1930*][2]

CHI. MATHURADAS,

I have your letter. Take great care of your health. For that purpose, observe regularity in everything. Go out for walks every morning without fail. Take the morning sun directly on your skin. Let milk and fresh fruit be your principal diet. Do not worry about the expense. If you run short of money, ask from the Ashram. If I have to go away, use this letter.

I like your advice that I should not go to Bombay. Swami insists that I should go. You can stop me from going. Swami can drag me there. Talk it over between the two of you and send me a wire. I have fixed Thursday for going. Until I hear from you, I shall keep Friday and Saturday free. Inform Revashankarbhai if you want to call me. I may forget to write.

[1] Women's conference to further anti-drink campaign and boycott of foreign cloth. For Gandhiji's article on the Conference which took place on April 13, 1930; *vide* Vol. XLIII, pp. 271-5.

[2] The letter reached the addressee on April 15, 1930. Besides, Gandhiji in his letter to Mahadev Desai dated April 14, 1930 (*ibid.*, p. 260), mentions a change in his plan of going to Bombay on Thursday.

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Who will now attend to the affairs of the Provincial Committee? Do what you can to see that the money is not squandered away.

Blessings from
BAPU

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

308. LETTER TO SAROJINI NAIDU

April 16, 1930

MY DEAR MIRABAI,

I have your letter. What advance shall I make? Of course I should greet the friends just as before. But not having any sense of sin, how shall I give them satisfaction by talking? Their grievance is evidently most against me. The only way I can give them satisfaction is by correct conduct. Can you tell me where I have erred?

I often sing to myself, 'We shall know each other better when the mists have rolled away.'

I am likely to come to Bombay next week.

Yours,
M. K. GANDHI

From the original : Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

309. LETTER TO CHANDRAKANTA

April 17, 1930

CHI. CHANDRAKANTA,

I have your letter. You are a girl with immense patience. May God always prosper you.

Let Uncle continue giving money to Narandasbhai.

It is now getting on for 11 o'clock in the night.

Blessings from
BAPU

From a photostat of the Hindi: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

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310. LETTER TO MATHURADAS TRIKUMJI

Saturday [*April 19, 1930*][1]

CHI. MATHURADAS,

I have your letter. Sarojini could not carry on without me, so she has come. No harm will come to her as long as she is by my side. When she is away, she cannot help being affected by the surrounding atmosphere. We shall take from her as much service as she can give.

I shall write about mills in *Young India*[2]. I have not put forward any particular conditions to Ambalalbhai or anyone else. Whatever there are have been mentioned in the *Navajivan*[3]. You will see them. No mill has accepted those conditions as yet.

I am not at all in favour of the strike. But I do not know how it can be avoided under the prevailing conditions. Still, I am making all efforts. This time the struggle will be against twofold violence. God's will be done.

Only you and Swami can deal with the money-grubbing going on in Bombay. The proper thing in my view would be to appoint a trust to which the money should be paid. Otherwise it will be eaten up. In my view some things cannot be stopped.

I shall of course write about that, too.[4] Why should Hiralal, Paramanand, and others not involve themselves in the Provincial Committee? What about Vithaldas Jerajani? I have written to him to come over for a discussion on khadi matters. But he has not yet come.

Blessings from
BAPU

[1] The letter reached the addressee on April 21, 1930. The Saturday preceding fell on this date.
[2] *Vide* Vol. XLIII, pp. 313-14.
[3] *Ibid.*, pp. 247-8.
[4] *Ibid.*, p. 287.

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[PS.]

Munshi[1] has been pressing me to go there. I have agreed to go on Friday if something else does not prevent me. I am glad that Swami has not come. Meet Munshi and decide.

BAPU

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

311. LETTER TO PURUSHOTTAMDAS TRIKAMDAS

10 p. m., April 23, 1930

BHAISHRI PURUSHOTTAM,

I was glad to have your letter, for which thanks. We need as many lawyers as we can get. Bhai Munshi has shown the way to all.[2]

May God give you strength.

Vandemataram from
MOHANDAS

SJT. PURUSHOTTAM TRIKAMDAS
29 D DONGONSI ROAD
MALABAR HILL
BOMBAY

From the Gujarati original: Purushottamdas Trikamdas Papers. Courtesy: Nehru Memorial Museum and Library

312. LETTER TO MATHURADAS TRIKUMJI

April 24, 1930

CHI. MATHURADAS,

I have received your two letters. Kevalram Bhimji has gone there. He is staying at the Ashram. He is an absolutely pure man. He is honest and frank. He gave up his business and came here. His wife came too. I have now sent him back. He can be used for the accounts. If he has not already met you, please trace him. His address can certainly be ascertained from the Zandu Pharmacy. I shall be at Bardoli on Sunday. Let Nagarajan come

[1] K.M. Munshi; *vide* also Vol. XLIII, pp. 294-5.
[2] *Ibid.*, pp. 383-4.

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there. I shall reach Bardoli in the morning and leave in the evening.

Mahadev had become too active.[1] How could they fail to arrest him? Now he will get some rest.

Blessings from
BAPU

[PS.]

When you see Jamnalal,[2] tell him I know that he and others will come out better qualified.

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

313. LETTER TO KAZI NIZAMUDDIN AHMED

CAMP KARADI,
April 25, 1930

DEAR FRIEND,

I have your letter giving me full information about the progress of the campaign in Meerut. I hope all the prisoners are doing well. Please keep me informed from time to time.

Yours sincerely,
M. K. GANDHI

KAZI NIZAMUDDIN AHMED
PRESIDENT
DIST. CONGRESS COMMITTEE
MEERUT

From a photostat: G.N. 10855

314. LETTER TO MATHURADAS TRIKUMJI

[Before *April 27, 1930*][3]

CHI. MATHURADAS,

I have your letter. You are right that we should not have any secret dealings. Let them get at the money any time they choose.

[1] Mahadev Desai was arrested on April 24 at Ahmedabad.
[2] Jamnalal Bajaj had been sentenced to two years' rigorous imprisonment.
[3] From the reference to Gandhiji's writing to Taramati

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I shall write to Taramati about her brother. Let us see what happens about the mills.

Blessings from
BAPU

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

315. LETTER TO TARAMATI MATHURADAS TRIKUMJI

April 27, 1930

CHI. TARAMATI,

Mathuradas has informed me of your brother's death. The *Gita* teaches us not to grieve over death. Birth and death are our two friends and both are equal. Let us try each day to be pure and alert in the knowledge that death is certain.

Blessings from
BAPU

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

316. LETTER TO MATHURADAS TRIKUMJI

[Before *April 28, 1930*][1]

CHI. MATHURADAS,

I have written to you about Kevalram.[2] He is very shy. Hence I have sent him this note. He can look after the Congress office. It will be good if both of them join the Congress and work there. I do not know what the situation in the Congress at present is and so I am sending you this note. Kevalram has lived in the Ashram. I have known him for many years. His father is the Dewan of Wadhwan. Nirmala is the daughter of the late renowned Kevalram Dave of Kathiawar. At one time there was a plan for me to undertake the responsibility of bringing her up in S.A. But just then Bhai passed away and I lost his son. Similarly Nirmala and others were also lost to me, and Kevalrambhai's aspiration remained unfulfilled. Bhai's sons could not be recovered but the lady, it would seem, can now be

[1] The addressee got the letter on April 28, 1930.

[2] *Vide* p. 186.

reached. This is the reason I have been cultivating her and Kevalrambhai for some years now. I have written this so that you know with whom you have to deal.

Blessings from
BAPU

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

317. MESSAGE TO C. RAJAGOPALACHARI[1]

[On or before *April 30, 1930*][2]

It is good that our hands and feet are tied so that we sing with joy, 'God is the help of the helpless'.[3]

The Illustrated Weekly of India, September 24-30, 1978, p. 39

318. LETTER TO JAMNADAS GANDHI

April 30, 1930

CHI. JAMNADAS,

I have your letter. You need not have given your name. I think they will not arrest Khushalbhai[4]. It will be befitting if he is accompanied by a batch of volunteers. He should consider this. They may stop his pension for participating in civil disobedience. In my view it would be good if they did. The greater their tyranny the sooner they will go. If, however, he does not have the courage to forgo the pension, he should give up the idea of joining civil disobedience. For the rest, at the present moment civil disobedience has come to be the supreme duty for everyone. I have no doubt about it. If he is not arrested when he gets down at Viramgam, he may as convenient to him go to Lakhtar or any other place where there is a satyagraha camp, and then return home. When another occasion arises he may

[1] In reply to the addressee's letter regarding the order of the Madras Government permitting the collector of Tanjore to prosecute the satyagrahis breaking the salt law in the South

[2] The addressee had been arrested on April 30, 1930, during the Vedaranyam Salt Satyagraha.

[3] A Tamil proverb, written in the Tamil script by Gandhiji

[4] Addressee's father

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again offer civil disobedience and may even face bullets if occasion arises. In other words, he should be ready for everything. He may, however, do all this only if Dev Bhabhi[1] is agreeable. In any case we all have his blessings and that is sufficient. You may come any time you wish.

Blessings from
BAPU

From a copy of the Gujarati : Chhaganlal Gandhi Papers. Courtesy : Sabarmati Sangrahalaya

319. LETTER TO HARIBHAU UPADHYAYA

KARADI,
April 30, 1930

BHAI HARIBHAUJI,

Bapu has received your letter. He has asked me to write that Kashinathji may well join you if Ramnarayanji can conduct the *Hindi Navajivan* by himself. So please write to him. It is very likely that Ramnarayanji may have to share some work of *Young India* and *Navajivan* on account of Mahadevbhai's arrest. Maybe he will be unable to manage all the work by himself.

Respects from
KANTI

From the Hindi original : Haribhau Upadhyaya Papers. Courtesy: Nehru Memorial Museum and Library

320. LETTER TO SARALADEVI SARABHAI

May 2, 1930

DEAR SISTER,

I was very happy to see your signature on the letters about the meetings. You know how much I value your signature.[2]

Shankerlal told me about your activities and I was glad to hear it.

[1] Dev Kunvar, addressee's mother
[2] *Vide* also Vol. XLIII, pp. 336-8.

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Ask Mridu to give me a report of her work.

Blessings from
MOHANDAS

From the Gujarati original : C. W. 11133. Courtesy : Sarabhai Foundation

321. LETTER TO OCHCHHAVLAL PANDYA

May 3, 1930

BHAI OCHCHHAVLAL,

Bhai Kamalashankar is very keen to join the struggle. Earlier you have encouraged your brother to take part in such activities. I should like you to do the same now. Every family should take part in this struggle.

Vandemataram from
MOHANDAS

From the Gujarati original: Kamalashankar Pandya Papers. Courtesy : Nehru Memorial Museum and Library

322. LETTER TO SURAJBHAN AGRAWAL

KARADI,
May 4, 1930

BHAI SURAJBHAN,

I have your letter. You all have my blessings of course. Keep writing to me. Where is Yashoda Devi? What work are the ladies doing? No doubt there are difficulties. But endeavour and God's grace will overcome them.[1]

[1] On hearing of the arrest of Lala Shamlal of Rohtak, the addressee, with Gandhiji's permission, had gone to Punjab in April; *vide* also Vol. XLIII, p. 198.

CWMG - XCII

It does not surprise me that Lala Dunichand's wife is engaged in work.

Blessings from
BAPU

SJT. SURAJBHAN AGRAWAL
SATYAGRAHA CAMP
ROHTAK (PUNJAB)

From a photostat of the Hindi: Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

323. LETTER TO JAWAHARLAL ROHTAGI

May 6, 1930

DEAR DR. JAWAHARLAL,

Sjt. Ramratan Gupta has been to see me regarding foreign-cloth picketing. I have given it as my opinion that picketing once begun cannot be easily suspended. But I do feel that it should be done methodically and by women even if they are few. It is suggested there will be no picketing in Delhi and none in Calcutta. I do not know what is happening at the two places.[1] But I feel sure that Cawnpore alone should not be singled out for picketing. But of course what I am saying is to be taken for what it is worth. Not knowing all the facts, I am unable to say anything about the particular Cawnpore case. I can therefore suggest a general formula which I have done.[2]

Yours,
M. K. GANDHI

From a facsimile: *Dr. Jawaharlal Rohtagi Abhinandan Granth*, between pp. 176-7

[1] *Vide* also Vol. XLIII, p. 365.
[2] *Ibid.*, pp. 312-13.

CWMG-XCII

324. LETTER TO EDITOR, "WORLD FEDERATION"

May, 1930

DEAR FRIEND,

Just a line to thank you for your letter. I am too preoccupied to say more just now. I know that you are doing all you can for the country.

Yours sincerely,
M. K. GANDHI

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

325. LETTER TO PRABHAVATI

[*May-June, 1930*][1]

CHI. PRABHAVATI,

I get your letters regularly now. I have already written to you about my health. Mirabehn wrote saying that she would give you some work where you are. If she has not done so, and if Jayaprakash is willing and Kamalabehn permits you may certainly go and join Ba. There is much to learn there these days. My weight is normal. You can write to me about anything you wish to do.

Blessings from
BAPU

[PS.]

What is Mrityunjai[2] doing? How is Grandmother[3]? How does Vidyavati keep? Write to Father and tell him that I often think of him.

From a photostat of the Gujarati: G.N. 3307

[1] From the contents the letter appears to have been written some time in May–June, 1930 when Prabhavati was staying with Kamala Nehru; *vide* Vol. XLIII, pp. 415 and 444.

[2] Son of Rajendraprasad and husband of Vidyavati, addressee's sister

[3] Rajendraprasad's wife

CWMG - XCII

326. LETTER TO CHANDRAKANTA

Y. M.,
June 24, 1930

CHI. KANTA,

You must know Gujarati by now. I am writing in Devanagari today, but later on, when you are willing, I shall write in the Gujarati script. I have not received your letter. Write again. Give me news of your parents.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

327. LETTER TO SUMANGAL PRAKASH

YERAVDA MANDIR,
June 24, 1930

CHI. SUMANGAL PRAKASH,

I have your letter. It is good you have arrived. Please keep writing to me.

Blessings from
BAPU

From a photostat of the Hindi: Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

328. LETTER TO CHANDRAKANTA

Y. M.,
June 30, 1930

CHI. KANTA,

I have your letter of May 26th. They did not give me the previous one. Do you follow my Gujarati? Did you get my Gujarati letter of last week ?

CWMG - XCII

It seems quite proper that you went and stayed with Mother. She must have left by now. Your good lies in the attitude you have now adopted. It is to one's good to abide by the advice of a person whom one has willingly accepted as one's guardian. It makes for peace of mind at least. Keep perfectly cheerful and remain engrossed in your duty. I have high expectations of you. Write to me frankly about everything.

I am very happy to learn that Krishna Kumari feels at home.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

329. LETTER TO CHANDRAKANTA

Y. M.,
July 12, 1930

CHI. KANTA,

I have your letter. Only the woman who controls her desires and finds joy only in doing her duty can truly serve. There is always a conflict going on in our minds between the good and the desirable. To be truly human one must choose the good and find it desirable. We are not always certain what should be regarded as good. Hence, in the course of one's striving it is necessary to have faith in one's superiors and in the received word and to act accordingly. Of course, it will always be well with you.

Blessings from
BAPU

[PS.]

What is Brother doing? Give him my blessings.

From a photostat of the Hindi: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

CWMG - XCII

330. LETTER TO SHANKERLAL BANKER

Y. M.,
July 13, 1930

CHI. SHANKERLAL,

I have your letter. One who understands the meaning of ahimsa must realize the importance of the *takli* and the charkha. It becomes clearer each day that they are visible manifestations of ahimsa.

Take care of your health. Did Gulzarilal receive my letter? Ask him to write to me.

Blessings from
BAPU

From the Gujarati original: G. N. 11549

331. LETTER TO ANASUYABEHN SARABHAI

Y. M.,
July 13, 1930

CHI. ANASUYABEHN,

I was pleased to read your letter. The weaving school students are doing credit to the name and the work of their Ashram. I am getting along well. Take care of your health.

What more need I write?

Blessings from
BAPU

From the Gujarati original: G. N. 11550

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332. LETTER TO CHANDRAKANTA

Y. M.,
July 19, 1930

CHI. KANTA,

I have your letter. I have received Brother's also. Has not the Lord said in Ch. XII [of the *Gita*] that if we cannot absorb ourselves in this service, that is, in the service of His creation, we shall be able to do so by practice and yoga? By "practice" we should here understand effort. Very few persons are inclined by nature towards service, but everyone can make an effort. Sincere effort makes it natural in the end and then it becomes a thing of joy. Do you follow this? Should I continue to write in the Devanagari script or may I change that also to Gujarati ?

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

333. LETTER TO MATHURADAS TRIKUMJI[1]

YERAVDA MANDIR,
July 27, 1930

CHI. MATHURADAS (TREASURER),

Have you understood me regarding the interviews? The Government has found my list too long. Now I shall not get into further argument. Let us be content with exchange of letters.

You must take Tara Mashruwala[2], who was injured while picketing liquor shops, to Dr. Jivraj and have her examined for head injury. I hope it has not left any permanent damage.

[1] An extract from this letter appears in Vol. LXIV, p. 50.
[2] Nanabhai Mashruwala's daughter

Tell Hansabehn[1] : 'Congratulations. May you live long.'

Blessings from
BAPU

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

334. LETTER TO CHANDRAKANTA

Y. M.,
July 28, 1930

CHI. KANTA,

I got your letter. Get your teeth examined by Haribhai immediately. Kaka Saheb says that he has been advised by a competent doctor that saline gargle repeated ten or twelve times a day helps the teeth. He has also suggested gargling with coconut oil. Both things can be done side by side, though not at the same time. Even while trying this remedy, you must consult a doctor. There is no need at all to worry. The jaw must be healing. You of course did well to write to me. Write and give my blessings to Brother.

Blessings from
BAPU

From a photostat of the Gujarati : Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

335. LETTER TO ANASUYABEHN SARABHAI

Y. M.,
July 28, 1930

CHI. ANASUYABEHN,

I have your and Shankerlal's letters. I am observing all the work and see God's grace in it.

Do keep writing to me.

Blessings from
BAPU

From the Gujarati original : G. N. 11551

[1] Hansa Mehta, wife of Dr. Jivraj Mehta, who had begun the work of prohibition in Bombay in April with a band of Gujarati women

CWMG - XCII

336. LETTER TO GOVIND PATEL

Wednesday [*July, 1930*][1]

CHI. GOVIND,

I was happy to read your letter. Your handwriting is beautiful and your spelling is better than mine. You could certainly have given me news of your health. Do so in your next letter. How did Rambhau fall ill ? How is Jayanti now? How do you spend your day ? What do you eat ? Where do you live, and what is your weight ?

Blessings from
BAPU

From a photostat of the Gujarati : G. N. 3947

337. LETTER TO CHANDRAKANTA

Y. M.,
August 2, 1930

CHI. KANTA,

All right, here is a letter in Devanagari. You will have fully recovered. I can understand Mother's continuing to worry. You should write to her politely but firmly. If you do so, she will calm down. Have faith that all will be well with you.

I hope Brother is now keeping good health. How many persons are there with him in the Ashram? How many women? My blessings to him.

Blessings from
BAPU

From a photostat of the Gujarati : Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

[1] From the contents; *vide* Vol. XLIV, p. 26.

338. LETTER TO CHANDRAKANTA

Y. M.,
August 8, 1930

CHI. KANTA,

I have your letter. True, I have written to you about saline gargle,[1] but you should still have your teeth examined by the dentist. Visit him again. You must improve your impaired health at once. It is said that a disease should be tackled at its incipient stage.

Your jaw will have healed by now.

Keep writing to Krishna Kumari.

Blessings to Brother. Let him not feel disappointed because women's work cannot be done at present.

Blessings from
BAPU

[PS.]

Read the discourse on truth and non-violence over and over again.[2]

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

339. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
August 8, 1930

CHI. MANGALA,

Are you a walking-stick or a spoilt girl or both? I did not write to you because I wanted to save time.

[1] *Vide* p. 198.
[2] *Vide* Vol. XLIV, pp. 57-9.

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Do you get letters from Kamala[1]? I hope you are not neglecting spinning?

Blessings from
BAPU

From the Gujarati original : C. W. 11087. Courtesy : Pushpa Naik

340. LETTER TO CHANDRAKANTA

Y. M.,
August 18, 1930

CHI. KANTA,

I have your letter. If you take to Premabehn's diet your blood may show improvement. Do you go for walks? Are your periods regular? Your body must become as hard as steel. Blessings to Brother.

Blessings from
BAPU

From a photostat of the Gujarati : Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

341. LETTER TO ANAND T. HINGORANI

Y. M.,
August 23, 1930

MY DEAR ANAND,

I have your delightful letter. You do not tell me how you fared physically. I have already written to you. I am glad Vidya is with you and has seen a little of the Ashram life. Tell me how you are in mind and body.

Love.

BAPU

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

[1] Addressee's sister

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342. LETTER TO CHANDRAKANTA

Y. M.,
August 23, 1930

CHI. KANTA,

I have your letter. If any questions arise with regard to the vow of not indulging the palate, ask me.[1] You have not mentioned anything about your health in your letter this time. I therefore assume that you are well. Do you go for a walk every day? Physical exercise is necessary.

Blessings from
BAPU

[PS.]

Blessings to Brother. When you write to Mother and Father, say that I often think of them.

BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

343. LETTER TO VIDYA HINGORANI

YERAVDA MANDIR,
August 23, 1930

CHI. VIDYA,

I have your letter. Look upon the Ashram as your home. Try to improve your Hindi handwriting still further.

Blessings from
BAPU

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

[1] For Gandhiji's observations on the control of the palate, *vide* Vol. XLIV, pp. 79-80.

344. LETTER TO MRIDULA SARABHAI

YERAVDA MANDIR,
August 24, 1930

CHI. MRIDU,

I have preserved your last letter. I did not reply to it. But after reading about your heroism I cannot help writing. Deal patiently with the situation. I would advise you not to do anything on an impulse. Does it need mentioning that pure sacrifice calls for careful thought, a sense of discrimination, restraint and patience? Since Khurshedbehn was with you, I felt reassured and satisfied.

Blessings from both of us.

MOHANDAS

From the Gujarati original: C.W. 11109. Courtesy: Sarabhai Foundation

345. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
August 29, 1930

CHI. MANGALA,

I have your letter. Your handwriting is tolerable but there is much scope for improvement. You should see Radhabehn's[1] handwriting. In seeking to tie up Narandasbhai, you girls are yourselves properly tied up. While I bathe I shall have to test you in Ch. XVIII[2]. Is your pronunciation correct? You must write out that chapter from memory a couple of times in neat handwriting.

Why did you fall ill?

Blessings from
BAPU

From the Gujarati original : C.W. 11088. Courtesy : Pushpa Naik

[1] Radhabehn Gandhi
[2] Of the *Bhagavad Gita*

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346. LETTER TO RANI VIDYAVATI

Y. M.,
August 29, 1930

CHI. VIDYAVATI,

Narandas has given me news of you. I hope you are well in body and mind. What is Laxmi Devi doing ? Both of you should write to me. It is good that Jang Bahadurji has gone to jail. My blessings to him.

Blessings from
BAPU

From the Hindi original: Rani Vidyavati Papers. Courtesy : Gandhi National Museum and Library

347. LETTER TO CHANDRAKANTA

Y. M.,
August 31, 1930

CHI. KANTA,

I got your letter. It would be well to try out Premabehn's diet. I think it is necessary to resume regular sitz-baths. It can easily be done in my bathroom. It also has sunlight filtering through the thatched roof. You should have your periods regularly. If you do not you must immediately take remedial measures. When the date is due it would help if you took a steam-bath once or twice. I think Radhabehn knows how it is done. They follow your suggestions in making the bread here. They say there is still some defect. I have conveyed to them the improvement suggested by Gangabehn.

Blessings from
BAPU

[PS.]

Are there any letters from Krishna?

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

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348. LETTER TO SARALADEVI SARABHAI

September 7, 1930

SARALABEHN,

May God grant you increasing strength.

Vandemataram from
MOHANDAS

From the Gujarati original : C.W. 11134. Courtesy : Sarabhai Foundation

349. LETTER TO CHANDRAKANTA

Y. M.,
September 7, 1930

CHI. KANTA,

I have your letter.

You can write to me as long letters as you please. If Father visits you there, you may tell him: 'I am here with your consent. You have entrusted me to Bapuji. It is therefore my duty to do as he says. Please do not insist on taking me away. Dasharatha was prompted by his ignorant love to suggest to Rama that he ignore his pledge. But Rama refused to do so and saved Dasharatha's honour and upheld the sanctity of dharma. Let me do the same, and bless me that I may remain firm in observing the vow taken by you and me.'

You may show this letter to Father. It is good that you are learning English. Improve your health. For controlling your mind, try giving up the extra salt in your food. Pleasure of the palate also is a mental habit. You do have strength of will. I am writing a separate letter to Brother.

Are you able to understand this letter?

Blessings from
BAPU

From a photostat of the Gujarati : Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

350. LETTER TO SUMANGAL PRAKASH

YERAVDA MANDIR,
September 7, 1930

CHI. SUMANGAL,

I have necessarily to think of you every day, because I have with me your translations of the Hindi *bhajans* of the *Bhajanavali*; Kakasaheb had asked for them. I am translating them into English with his help.[1] We both find your translation inaccurate at places. It is certainly hasty. Still, as a whole it can be considered satisfactory. We are both well. Write to me in detail about the work going on there. Kakasaheb sends his blessings.

Blessings from
BAPU

From the Gujarati original : Sumangal Prakash Papers. Courtesy : Nehru Memorial Museum and Library

351. LETTER TO CHANDRAKANTA

Y. M.,
September 12, 1930

CHI. KANTA,

I got your letter. I will of course write to you regularly. It will be another matter if I have to stop writing letters altogether. You too may go on writing as you please. By all means eat boiled vegetables instead of raw. When the vegetable for the day is radish, gourd, pumpkin, tomato, etc., make a habit of eating a little of it raw. If you cannot digest it, you may discontinue it.

[1] The work of translation was begun on May 6, 1930 and the last hymn was translated on December 15. For Gandhiji's version of the *Ashram Bhajanavali*, *vide* Vol. XLIV, pp. 386-465.

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Make only such changes as suit your body. When you get time, improve your arithmetic. Is there no letter from Krishna at all?

Blessings from
BAPU

From a photostat of the Gujarati : Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

352. LETTER TO RANI VIDYAVATI

Y. M.,
September 13, 1930

CHI. VIDYAVATI,

I shall not use the formal '*aap*' in addressing you. But can love be expressed through words? Love is related to the heart and can be recognized through the heart. When words come from the heart, they do have some meaning. Tara's[1] is a sad story. If Tara is firm, if she has humility, courage and tolerance, she can leave the house of her in-laws and live with you in the Ashram. You alone can know if you can give her refuge. Through humility, Tara will be able to win over her relatives in the end. That is the certain result of satyagraha. For this result, there should be sincere love even for the oppressor. Just as fire is always extinguished by water, anger is also calmed down by love.

How is your health? How is Laxmi Devi? We should have known about her. How is Jang Bahadur ?

Blessings from
BAPU

[PS.]

I have just seen Laxmi Devi's handwriting. My blessings to her.

RANI VIDYA DEVI
SATYAGRAHA ASHRAM
HARDOI

From the Hindi original: Rani Vidyavati Papers. Courtesy: Gandhi National Museum and Library

[1] Addressee's daughter

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353. LETTER TO ANAND T. HINGORANI

Y. M.,
September 14, 1930

MY DEAR ANAND,

I am glad you are feeling well in both body and mind. The greater your moral progress the greater will be Father's reconciliation and happiness. The only way to serve elders and for that matter anybody else is to do the right thing without ostentation and never to feel irritated. I know this is more easily said than done. But it has got to be done.

Love.

BAPU

[PS.]

I am quite well.

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

354. LETTER TO RALIATBEHN VRINDAVANDAS

September 18, 1930

DEAR SISTER[1],

Mani writes that you think of me. That is but natural. I on my part think of you very often. When I recall your face I am reminded of Narottamdas because of your likeness to him. May God grant peace to you and to Mother.

Jai Shrikrishna from
MOHANDAS

From a photostat of the Gujarati: G. N. 11532

[1] Gandhiji's eldest sister

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355. LETTER TO ANASUYABEHN SARABHAI

Y. M.,
September 18, 1930

CHI. ANASUYABEHN,

If I were free you would be the first visitor I would be seeing in the morning tomorrow.[1] It has been many days since I last saw your handwriting. Do keep writing to me. Is your health all right? Tell Nirmalabehn that I have not forgotten her. Her innocent face often swims in my ken. What is Indu doing?

Blessings from
BAPU

From the Gujarati original: G. N. 11553

356. LETTER TO MRIDULA SARABHAI

September 21, 1930

CHI. MRIDU,

I was happy to read your letter containing your account of the events. I have not reproached you at all. What right have I to reproach you from here? I have only warned you. A volunteer, man or woman, who is not cautious, gets defeated. Knowing your nature, I merely warned you. Those whose means are truth and non-violence, have as their guide God who is known as Truth. That is the gist of the last stanza of the last chapter of the *Gita*. Adhering to it as if clinging to a tree, leap as far as you can. God will protect you.

Blessings from
MOHANDAS

From the Gujarati original: C. W. 11177. Courtesy: Sarabhai Foundation

[1] Gandhiji's birthday according to the Vikram calendar fell on September 19.

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357. LETTER TO BHARATI SARABHAI

September 21, 1930

CHI. BHARATI[1],

I was very happy to have your letter written in such a beautiful hand. You have a perfect right to write to me. I should like it very much if you wrote to all your brothers and sisters. My circle of young friends is vast and I am constantly adding to it. Some jealous young men in order to denigrate the old, have made fun of them, treating them as children. If the old really become as innocent as children, the denigration will be turned into praise. I cherish the hope of getting such a certificate and so continue to enlarge my circle of young friends. All you brothers and sisters should join that circle and keep writing to me.

Your handwriting is good. You must devote a little more attention to स, ण and त.

Blessings from
BAPU

From the Gujarati original: C. W. 11274. Courtesy : Sarabhai Foundation

358. LETTER TO CHANDRAKANTA

September 21, 1930

CHI. KANTA,

I have your letter. It is well that you have sought out Kamalabehn's[2] company. Try to understand her. Do learn from her the art of nursing. You may if you wish add salt to the curd, but do not forget that adding salt only changes the sour taste of curd, it does not neutralize the acidity. I therefore suggest that when the curd tastes sour you should add soda to it. Soda neutralizes the acid in the curd. The acid combines with the soda and

[1] Daughter of Ambalal Sarabhai
[2] Kamalabehn Lundy

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evaporates in the form of carbolic acid gas, leaving the curd sweet.

Blessings from
BAPU

From a photostat of the Gujarati : Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

359. LETTER TO SHANKERLAL BANKER

September 22, 1930

CHI. SHANKERLAL,

On the 18th I had a letter ready for Behn. On the 19th I got a wire signed by you three. These days I am taken up by the idea of a book on spinning. Many problems come up which a book should help us to solve. I shall write more about this if you feel that my suggestion can be carried out.

Do keep writing to me. I do not know how long the present arrangement of writing and receiving letters will last. How is your health?

Blessings from
BAPU

From the Gujarati original : G. N. 11554

360. LETTER TO VINOD KUMAR

Y. M.,
September 24, 1930

CHI. VINOD KUMAR,

I got your letter. Congratulations to the Sena. How old are you ? You have done well in adopting Madalasa as your sister. She is a very good and simple-hearted girl. I like your decision to observe *brahmacharya*. Simple food is very essential for that. But it is equally important to cultivate simplicity in everything else. You should never let impure thoughts enter your mind. For that you must always think good thoughts and try to live according to them. He whose mind and body are engaged in

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good thoughts and useful work will never have impure thoughts. To achieve this it is necessary constantly to think of God.

You must improve your handwriting.

Blessings from
MOHANDAS

From the Gujarati original: C. W. 10618. Courtesy: Madalasa Shrimannarayan

361. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
September 27, 1930

CHI. MANGALA,

Are you a walking-stick or a spoilt girl or both? You have tried to improve your handwriting. You must try harder. Learn the second chapter by heart and pull Pushpa's[1] nose for me.

Blessings from
BAPU

From the Gujarati original : C.W. 11089. Courtesy : Pushpa Naik

362. LETTER TO CHANDRAKANTA

September 28, 1930

CHI. KANTA,

Do not worry about letters from me. I will continue to write to you every week so long as I am able to write letters. How are you now? What are you reading in English? How much are you able to read every day? Have you learnt to starch the yarn? Do you weave on the flying-shuttle loom or on the small loom?

Blessings to brother.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

[1] Addressee's sister

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363. LETTER TO MOTILAL ROY

October 3, 1930

DEAR MOTI BABU,

I have replied to your wire. I must not exert myself to give you a long reply to your loving letter of 15th instant. I appreciate your deep love and know that the Sangh is with me in all acts of love.

Sardar and Mahadev join me in sending you love.

Yours,
M. K. GANDHI

From a photostat: G. N. 11037

364. LETTER TO ANAND T. HINGORANI

Y.M.,
October 5, 1930

MY DEAR ANAND,

I have your letters. Of course you are in your place being there. If you are uniformly gentle, you will win Father over completely.

You must not damage your health by denying yourself the food you may need. You may not accept furniture that you do not need from Father but you should ask him to send you something that it will please him to send you and that you may need. You should have no hesitation in asking Father for gifts and should not take it ill if he refuses to give them.

Love to you and Vidya.

BAPU

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

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365. LETTER TO ANASUYABEHN SARABHAI

Y. M.,
October 10, 1930

CHI. ANASUYABEHN,

I have your letter. I got the tomatoes, lemons and papayas sent by you and Nirmalabehn. It irks me that you should spend the least bit of time or money on such things. You have surely gone beyond the stage where you needed to give outward expression to your love. One may incur such expense if it is necessary – here it is not. We both keep good health. The exhibition seems to have gone off very well. I have also received the booklet[1] containing quotations about swadeshi.

Blessings from
BAPU

From the Gujarati original: G.N. 11555

366. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
October 10, 1930

CHI. MANGALA,

Your handwriting is gradually improving. I can see from your letters that you are trying. Learn well by heart the chapters of the *Gita*. Be particular about the pronunciation. Is Pushpa learning anything by heart?

Blessings from
BAPU

From the Gujarati original : C.W. 11090. Courtesy: Pushpa Naik

[1] By Nandlal; *vide* p. 218.

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367. LETTER TO CHANDRAKANTA

Y. M.,
October 11, 1930

CHI. KANTA,

I have your letter. You are greedy. It is of course good to be greedy when you are young. But while being greedy one should also exercise restraint. Hence, of all the things you may wish to learn you should first learn what will be more useful for service. Another restraint is that whatever you learn you must do thoroughly and not leave half way. Do learn sewing. But do not be hasty. One reason why you do not enjoy weaving is that you do not yet know it well. In the beginning all efforts at learning seem uninteresting. Many people do not like arithmetic because they find it difficult to learn. But those who know it can enjoy it as much as they would a novel. Another reason is that you do not still have enough love for the poor. How can a person who realizes that every yard of khadi that he produces will help to cover the back of a poor man fail to take pleasure in producing it? A mother does with joy for her child and God for his *bhakta* what other people would find a boring task. The truth is that we do not as yet feel real love of service. A servant should find equal pleasure in all forms of service. All service given sincerely is of equal worth. Ponder over the verse "He who offers me with devotion a leaf, a flower, or fruit or water . . ."[1] Ask me if you still do not understand.

Blessings from
BAPU

[PS.]

Write to Brother and give him my blessings and tell him that the books sent by him have been received. Of course you both have Kakasaheb's blessings.

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

[1] *Bhagavad Gita*, IX, 26

368. LETTER TO ANAND T. HINGORANI

Y.M.,
October 16, 1930

MY DEAR ANAND,

The authorities have given me your greetings wire. It shows that Vidya is now with you. I am glad. I hope she is keeping well.

Love to you both.

BAPU

[PS.]

I hope you got my previous letter.

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

369. LETTER TO KASHINATH TRIVEDI

Y.M.,
October 19, 1930

CHI. KASHINATH,

I have your letter. I had also received the previous one. I have already written separately to Kalavati.[1] I am now writing to Benarsidas.[2] You did well to inform me. Behn Shanta[3] must have fully recovered now. She requires hip-baths and friction-baths. Consult Kuhne's[4] book for a description of both. It is the experience of women that friction-bath brings quick and significant benefit. You seem to have had a fair measure of success in stopping funeral feasts. If pure-minded people make a sustained effort they are bound to succeed sooner or later. The difficulties experienced in sending Kalavati home should have been anticipated. That is what the world has come to. When the times are changing people of older generation are bound to feel some of

[1] *Vide* Vol. XLIV, p. 231.
[2] Benarsidas Chaturvedi, who had lost his wife
[3] Addressee's younger sister, residing in the Ashram at this time
[4] Dr. Louis Kuhne

the things of the new age irksome. If the new age bears with their displeasure while firmly going its way, it will prevail without much noise.

From a photostat of the Gujarati: G. N. 5290

370. LETTER TO AJITENDU DE

October 20, 1930

DEAR FRIEND,

I have carefully gone through your letter. It is difficult to advise you without coming in personal contact with you. But generally I can say that if you hear the clean voice of conscience you should follow it at any cost. If you have the slightest doubt, you should obey your parents' wishes.

Yours sincerely,
M. K. GANDHI

SJT. AJITENDU DE
8 HARI PAL'S LANE
BEADEN STR. P. O.
CALCUTTA

From a photostat: G. N. 10515

371. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
October 23, 1930

CHI. MANGALA,

I have your letter. Does your mind wander while you are reading the *Gita*? Do you follow the meaning of the verses? Tell Pushpa that if she insists on not learning anything, I shall have to pull her long nose and make it longer.

Your hand must be all right now. Does Kamala write to you occasionally? Ask her to write to me.

Blessings from
BAPU

From the Gujarati original: C. W. 11091. Courtesy: Pushpa Naik

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372. LETTER TO ANAND T. HINGORANI

Y. M.,
October 24, 1930

MY DEAR ANAND,

Your letter. The best way you can return Mother's love is to deny yourself the joy of her company and personal service to her. Till Father wants you under his roof, you are better away from home. I am sure mother will feel happy in the thought that you are doing well in body and mind. At the same time you should shed all irritation against Father. Do not count against him every remark he may make about you. You must cultivate a big heart. And then you will find that Father will be reconciled to you the sooner for your broad-mindedness.

My love to you and Vidya.

BAPU

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

373. LETTER TO SHANKERLAL BANKER

YERAVDA MANDIR,
October 24, 1930

CHI. SHANKERLAL,

It was a very happy coincidence that you went to Mussoorie and were able to meet everyone. I have found Nandlal's booklet about spinning quite satisfactory. There are of course mistakes in it. I have pointed out some of them. I am still corresponding with him. He may be able to write if he makes more effort. I do not think Prabhudas can write. Krishna would be able to write better than him. Prabhudas has not worked much with his hands. Kaka (Kalelkar) would be arriving there within a month.[1]

[1] D. B. Kalelkar was released on November 29, 1930.

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It is being arranged that he should make a major contribution to it. The book must be made perfect.

Blessings from
BAPU

From the Gujarati original: S. N. 32733

374. LETTER TO CHANDRAKANTA

October 26, 1930

CHI. KANTA,

Tell Brother that he should now leave only after improving his health. It is possible to serve even while remaining in the Ashram. Blessings to him from us both. Doing a thing intelligently is bound to give joy. Such work becomes artistic. And true art always gives joy. One may even say that art means joy.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

375. LETTER TO LILAVATI ASAR

YERAVDA MANDIR,
October 27, 1930

CHI. LILAVATI,

I liked your letter because I found it to be sincere. Read over and over again what I have written about *yajna*.[1] It is possible you will find in it the key to understanding the spirit of service. This time too I am going to elaborate on the same theme. Think seriously about it. Be patient. God will protect you. Keep writing to me.

Blessings from
BAPU

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

[1] *Vide* Vol. XLIV, pp. 241-2.

376. LETTER TO SHANKERLAL BANKER

YERAVDA MANDIR,
October 27, 1930

CHI. SHANKERLAL,

I have received your letter; also Anasuyabehn's. We do not know when our real New Year starts. Or shall we say that it has started on the 12th March? For the time being, I am spinning on a *takli*. But I do not like such a slow speed. In Wardha they spin 132 rounds in half an hour. 80 rounds are quite common. If you have people who are experts in spinning on the *takli*, let them write to me about that art of spinning. I have of course asked for the instructions from Wardha. Instructions from two or three places would be more than sufficient. I have acquired good speed in spinning on the charkha. I think I can still improve.

This is the second urgent letter to you. Harjivandas writes from Amreli that he is not getting certificate for [his] khadi.

Blessings from
BAPU

From the Gujarati original: S. N. 32729

377. LETTER TO JAYAPRAKASH NARAYAN

YERAVDA MANDIR,
November 1, 1930

CHI. JAYAPRAKASH,

I have your letter. I am glad. You are entitled to write as you do. Your grief moves me. Your love for your mother[1] is commendable and becomes you. I enclose a letter to G. D. Birla.[2] Take it to him and see him. However, I must caution you. I myself have drunk deep from the fountain of motherly love. I was devoted to my parents; I worshipped them. And yet in your love for your mother I see attachment. Your love should

[1] Who had passed away in early October; *vide* Vol. XLIV, p. 209.
[2] *Ibid.*, p. 266.

be informed with knowledge. Your mother has died in the body. Her spirit has not perished. The body had to perish one day. Your love should now undergo a transformation. Our true mother is the motherland. Your filial love should be transformed into love of the motherland and to make it endure you should dedicate yourself to the service of the motherland. You must not distress yourself that an expert doctor was not called. Millions of mothers get no medical assistance. And I cannot admit that they are thereby necessarily the losers. Even the best of doctors cannot confer immortality on anyone. Therefore, in my view you and everyone else should give expression to your filial love by dwelling on the virtues of the departed and emulating them and you should devote all your energies for the cause of the motherland. Please discuss this with your father. If what I say appeals to you show this to your father and seek his consent for dedicating yourself to the work of service. Of course you had already made such a dedication. But the death of your mother has created a new situation and reconsideration may be the duty. However, if my advice does not appeal to you, you may use the letter to Ghanshyamdasji and earnestly try to earn a livelihood. I shall not be distressed thereby. Consult Prabhavati also. Keep writing to me and if at any time you need my help let me know. If it is not beyond my power I will help you.

Blessings from
BAPU

From the Hindi original: Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

378. LETTER TO CHANDRAKANTA

Y.M.,
November 3, 1930

CHI. KANTA,

I have your letter. Since you have not said anything about your health recently I conclude that it is all right. Do you go for walks?

Blessings to Brother from both of us.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

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379. LETTER TO CHANDRAKANTA

Y. M.,
November 8, 1930

CHI. KANTA,

I have your letter. It is well that you have gone with Gangabehn. Serve her with care and be brave. You have the capacity. You have the desire. You now have an opportunity. May God give you good health. Promise me that you will never do anything shameful. Gangabehn also has great faith in you.

May God bless you. Do write to me in detail from time to time.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

380. LETTER TO SHANKERLAL BANKER

YERAVDA MANDIR,
November 9, 1930

CHI. SHANKERLAL,

I have your letter. It would be nice if Prabhudas wrote about the science of weaving. I cannot suggest anything right now about spinning, etc. Discuss it with Kaka when he is released. I have talked to him mainly about these subjects. He has become quite familiar with the difficulties faced by the spinners.

Have you come across any spinning-wheels that deserve to be given a prize at first sight? If so, we must appoint an examiner and finish that work. Amubhai and Mathuradas are qualified for it. You have to be connected with it of course. I suggest that Purushottam and Kesu of *Jeevan-chakra* should be taken as advisers. If Annada Babu has studied the science of the spinning-wheel, he too should be taken as an examiner. I cannot think of other names at the moment.

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Prabha Devi[1] wrote to me about Tarini[2]. Satis Babu has been rendered helpless without him.

I had also read in the newspapers about Brailsford's[3] visit. I also read his commendation of the work. What are Manhar and Prabodh doing?

Blessings from
BAPU

From the Gujarati original: S.N. 32731

381. LETTER TO CHANDRAKANTA

Y. M.,
November 15, 1930

CHI. KANTA,

I have both your letter and your report. The report is very good. As far as possible do not use pencil for letters to be sent by post. Let me know especially about your mental state there. Serve Gangabehn well.

Where is Brother? A letter from him was expected but I see none.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

382. LETTER TO KAMALA NEHRU

YERAVDA MANDIR,
November 15, 1930

CHI. KAMALA,

I have your letter. The letter addressed to Ba has also been sent to me. I do not know what was decided in the end. Ba writes that she had fallen ill and people told her that her presence was needed more in areas around Bardoli. Yes, I have seen the

[1] Hemprabha Das Gupta
[2] Who passed away in October, 1930; *vide* Vol. XLIV, p. 233.
[3] H. N. Brailsford, English journalist, author of *Rebel India* (1932)

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prize given to Jawahar.[1] He deserves even more. But for the present this should satisfy us. It will be a real test for the people when no leaders are out and only then will the women too get the real chance. I find that Krishna[2] and now Shyam Kumari too have been released. How sad! There is no need for you to be unhappy over the situation in U. P. Those who are not awake now will awaken later. Who is going to remain untouched during this final moment of trial? Let us love everyone and deal with them patiently. Everything will be well if we remain firm in our duty. Give me all the news about Father.

Blessings from
BAPU

From the Hindi original: C. W. 10869. Courtesy: Selected Works of Jawaharlal Nehru

383. LETTER TO KRISHNA NEHRU

Y.M.,
November 15, 1930

CHI. KRISHNA,

What a clever girl you are! You came out so easily. Let us see what you do now. Did you have any information about that crazy man who paid the fine ? The same thing happened to Shyam Kumari. All of you will be having enough chances. You need not feel sad.

Blessings from
BAPU

From the Hindi original: C. W. 10868. Courtesy: Selected Works of Jawaharlal Nehru

[1] Jawaharlal Nehru who had been arrested on April 14, 1930, was released on October 11 and rearrested on October 19, and sentenced to 23 months' imprisonment.

[2] Krishna Nehru

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384. LETTER TO JAYAPRAKASH NARAYAN

YERAVDA JAIL,
November 21, 1930

CHI. JAYAPRAKASH,

Today I have sent you a telegram about Prabhavati which you will have received. I await your reply.[1] I hope you have sent her to the Ashram. The best thing of course would be for you to go with her and have her fixed up there. Any programme about her future work can be decided after she gets well. I understand your sorrow. I have thought over it. You should not say anything to Prabhavati. If she is moved by desire there will be no problem. But if she has no stirrings of desire, it becomes your duty to protect her. I need hardly remind you that women have as much right to freedom as men. It is my firm opinion that if one partner in marriage has sexual urge it is by no means the duty of the other partner also to have such urge, though it is the right of the partner with the sexual urge to satisfy that urge. This is perhaps one of the causes of polygamy. Just as it will be considered immoral for a man to cohabit with a wife who is ill it should also be considered immoral to cohabit with a wife who has no sexual desire. It is therefore my earnest advice that if Prabhavati has no craving for sex you should give her her freedom and find yourself another wife. I see no immorality in that. After all what is to be done? How can your craving be forcibly stifled? You consider sex necessary and beneficial for the spirit. In such a situation I would not consider a second marriage immoral from any point of view. In fact I feel that your doing so may well set an example to others. Many young men use force with their wives. Others visit prostitutes. Still others indulge in even worse practices. Prabhavati has chosen to live the life of a virgin. You do not wish to practise *brahmacharya*. Therefore I see nothing wrong in your respecting the wishes of Prabhavati and finding yourself another wife. If you cannot think of another woman, you should, for the sake of Prabhavati, observe *brahmacharya*. If

[1] *Vide* also Vol. XLIV, p. 330.

your love for Prabhavati is really true you will find that as soon as you go near her your sexual craving will subside. I have placed my views before you. Do as your duty bids you. May God grant you the strength to do so.

Blessings from
BAPU

From the Hindi original : Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

385. LETTER TO ANAND T. HINGORANI

November 22, 1930

MY DEAR ANAND,

Do not mind the length of your letters. You won't tire me at all. Jairamdas says you still do not feel that you are supporting yourself. You should throw off this tenderness. What you are getting is not a donation; it is what you earn. He who gives his best to the work he takes up and gets what he needs for living, earns it. If you were leading a luxurious life and getting paid for it, I would myself say that you were not living correctly. You must therefore get rid of this sensitiveness. I am glad you had all those precious hours with Jairamdas. The way to cultivate faith in God is to recognize our nothingness and thus be humble as a particle of dust. You know the prayer to Mother Earth in our morning verses. The best of us at his very best is a tiny thing and utterly helpless. And yet we are not so helpless the moment we know that we are sparks from the Divine which is in us. Faith does not come from reason. Faith is believing. Believe in God because those whose names we hold sacred have believed and testified.

You will keep up a respectful correspondence with Father even though you may scent coldness on his part at times.

Yours,
BAPU

[PS.]

If you see Acharya . . .[1] well. And remember me to Dr. Choithram[2] and Malkani[3]. Where is Jairamdas kept?

[1] Mutilated in the source
[2] Dr. Choithram Gidwani
[3] N. R. Malkani

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About Vidya in my letter to her. Does she or do you understand that letter?

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

386. LETTER TO VIDYA HINGORANI

November 23, 1930

CHI. VIDYA,

I have your letter. The remedy for your ill health is hip-bath and sun-bath. Ramanama is prescribed for peace of mind. If sexual desire disturbs you, you should suppress it. There is only one way of staying near the Divine Light, namely, to serve the children of God. That Light cannot point any other way. Can you read my handwriting and understand my argument?

Blessings from
BAPU

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

387. LETTER TO CHANDRAKANTA

Y. M.,
November 24, 1930

CHI. KANTA,

I have your letter. As far as possible avoid things containing chillies. If there are chillies in *dal* and vegetables, you must not of course eat the *dal*, indeed you should also avoid the vegetables. If milk or buttermilk is available, you can have either with the *rotis*. Or you can have the *roti* just with salt. You will be able to carry on like this for some time at least. Do you get buttermilk and milk ? Live very carefully. Write to me about all that you observe. Write to Father and Mother from time to time.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

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388. LETTER TO JAYAPRAKASH NARAYAN

November 27, 1930

CHI. JAYAPRAKASH,

When I think of Prabhavati I feel that the sooner she goes to the Ashram the better it will be. That she will go to the Ashram if she does not recover will mean that she will go when her illness has become worse. You who have been educated in the West should understand that illness should be tackled at its inception. I have known cases of hysteria where recovery was effected by the transfer of the patient to a different place. In Prabhavati's case it is doubly necessary that she should have a change of weather. She is ailing and she is also faced with a moral crisis. In a freer atmosphere she will be better able to know her heart and she will also discover her duty. The difficult question before you is that of freedom of women. If Prabhavati has as much freedom as you, you must concede to her the right to think for herself.

Blessings from
BAPU

From the Hindi original: Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

389. LETTER TO CHANDRAKANTA

[Before *November 30, 1930*][1]

CHI. KANTA,

I have your letter. You can go as Premabehn did, after obtaining permission. If there is a reason you also may go with permission as Premabehn has done, so arranging the time that the work does not suffer when you have a reason or feel an irresistible wish to go. You may tell Narandas. You will not be able forcibly to restrain your mind. Restraint should be exercised with understanding.

[1] From the reference to the addressee's desire to leave the Ashram; which she did before November 30, 1930 ; *vide* Vol. XLIV, p. 294.

Brother should improve his health. The cure rests in his own hands. If one pays attention to the right amount of exercise, regularity in all work, hip-baths and moderation in eating, the health does improve in a large measure. There can be no question of giving the sewing-machine to a person who does not know how to use it. Of course if there is somebody to teach, it may be lent. You cannot be expected to teach sewing since all your time belongs to the Ashram. Gangabehn or Narandas may arrange for a teacher. Have I answered all your questions ?

Blessings from
BAPU

From a photostat of the Gujarati : Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

390. LETTER TO CHANDRAKANTA

December 4, 1930

CHI. KANTA,

There is no letter from you this time. I think you must have written the letter but it may not have reached the Ashram in time. I am used to having your letter every week and so when it does not come I wonder.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

391. LETTER TO ANAND T. HINGORANI

Y. M.,
December 5, 1930

MY DEAR ANAND,

Depression overtakes you because you think too much about things other than the task before you. This is a sign of unfaithfulness. You will cease to worry about any other thing the

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moment you realize that you are to devote yourself body, mind and soul to the duty undertaken by you. Truth demands this.

Love.

BAPU

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

392. LETTER TO ANASUYABEHN SARABHAI

December 7, 1930

CHI. ANASUYABEHN,

Though I do not write to you frequently, you are always in my thoughts. How is Mridula? Did you meet her? How is her health? Khurshedbehn will be well. Did you meet Mani? Do they all stay together or separately?

God is kind. Is Bharati getting along all right?

Blessings from
BAPU

From the Gujarati original : G. N. 11556

393. LETTER TO ANAND T. HINGORANI

December 11, 1930

MY DEAR ANAND,

I have left not one single letter of yours unanswered. I hardly think they have been intercepted. I have answered all your questions. I do hope you will get them all.

For avoiding constipation try green leafy vegetables and tomatoes only without any protein food for two or three days. This plan has worked well with me. Alternatively try stewed French plums without anything else.

Love to you both.

BAPU

[PS.]

I am well but am not taking fresh fruit.

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

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394. LETTER TO JAYAPRAKASH NARAYAN

December 11, 1930

CHI. JAYAPRAKASH,

I have your beautiful letter. What you have thought about Father is only right. I shall say nothing more about it. I hope you were successful with Ghanshyamdas.

As regards the motherland being considered as your mother there is a flaw in your thought. Just as loving one's mother does not mean that one should not love another's mother, so also loving one's motherland does not mean hating other countries. Where there is no love for the motherland love of the world is an illusion. And since the motherland has a greater right over us, being proud of the motherland without any ill will for other countries is only proper. I cannot directly care for the children of the whole world. But if I care lovingly for the children who are in my keeping I shall to that extent be doing service to the children of the world. The case of the motherland is exactly similar. After all it does matter in which land and in which atmosphere we are born. Ahimsa has its origin in this thought. In so far as ahimsa means universal love it can have direct application in our serving the creatures who are nearest us.

I hope you will now take Prabhavati to the Ashram.

Blessings from
BAPU

From the Hindi original: Jayaprakash Narayan Papers. Courtesy : Nehru Memorial Museum and Library

395. LETTER TO SUMANGAL PRAKASH

YERAVDA MANDIR,
December 18, 1930

CHI. SUMANGAL,

I had fully and promptly answered the letter you wrote me from your home. Have you not received it yet ? I am happy to learn that you have improved in health. I know you see the letters I write to Kanta, so there is little need to write to you.

Yes, I have great hopes of Kanta. Let us see what happens. Her health causes some worry.

Blessings from
BAPU

From a photostat of the Hindi: Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

396. LETTER TO ANAND T. HINGORANI

Y. M.,
December 19, 1930

MY DEAR ANAND,

Before you can throw off tenderness you will have to realize that it is bad. I am quite clear that you should not take Rs. 25 for clearing the debt to Father-in-law. There is no hurry about paying it off. It is good for you to nurse the feeling that you should pay. As you become hardy, you might save something out of Rs. 75. But you may not deny yourself necessaries. You will have an opportunity later of being able to repay the debt.

Love.

BAPU

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

397. LETTER TO VIDYA HINGORANI

Y. M.,
December 19, 1930

MY DEAR VIDYA,

I am sorry you have not got my letter. I have forgotten your question. You must repeat it, if you want the answer. I trust you are keeping well. Are you taking enough daily exercise? You should set apart at least a few minutes daily for Hindi.

Love.

BAPU

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

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398. LETTER TO CHANDRAKANTA

Y. M.,
December 21, 1930

CHI. KANTA,

There is again no letter from you.[1] How is that? You should not put off writing till the last day. You should write early. From Narandas's letter I thought that your letter would be enclosed but it was not. This is your third lapse. Do not commit it a fourth time.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

399. LETTER TO MRIDULA SARABHAI

December 21, 1930

CHI. MRIDULA,

So you came away before time, did you? How was your health? Write to me your experiences. Tell Khurshedbehn to write. What was your diet while you were in the nursing home? How did you spend your time?

Blessings from
BAPU

From the Gujarati original: C.W. 11110. Courtesy: Sarabhai Foundation

400. LETTER TO CHANDRAKANTA

December 28, 1930

CHI. KANTA,

I got both your letters together. You have done well to return to the Ashram. Go back only when you have fully recovered. If you drink hot water with salt, it will relieve the cough. Take deep breaths. You must breathe only through the nose. Though

[1] This sentence is in Hindi.

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you do not like onions, can you not eat them as medicine? Onions boiled in water should not smell. Do not eat oily foods. *Rotlo* and salt will be enough. Drink plenty of boiled water with it. You may take milk and ghee whenever offered. You should keep soda handy and use it when you are offered buttermilk.

Blessings from
BAPU

From a photostat of the Gujarati. Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

401. LETTER TO ANAND T. HINGORANI

January 2, 1931

MY DEAR ANAND,

I am glad you got all my letters. The problem you present is incredibly simple. With all your faults and limitations, you should unreservedly offer your and Vidya's services to Father whenever he can accept them. Only you must not interpose yourself between Father and Mother. If he wishes to retire for a while or longer you need not grieve. It is a natural and proper thing. It would be better if he took some social or humanitarian service. There need be no question of his approaching you or you him. Let him know that you are his for ever. The rest will be easy.

As for your distraction the greater your faith in God and your losing yourself in your task, the greater will be the inner peace.

Love to you both.

BAPU

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

402. LETTER TO CHANDRAKANTA

Y. M.,
January 4, 1931

CHI. KANTA,

Your Gujarati letter is excellent. There are only minor errors. Your handwriting is good. Write to me anything you

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want to, important or unimportant. You need feel no embarrassment.

It is good that Mother has come. Shower her with love. While remaining firm in your resolve, do not forget patience and courtesy. Go to Bochasan only after you have fully recovered. I see no harm if you have occasionally taken tea as medicine. I do not even remember Brother's questions. He had written a fairly long letter. If the questions are repeated, I can reply again.

Blessings from
BAPU

From a photostat of the Gujarati. Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

403. LETTER TO ANAND T. HINGORANI

Y. M.,
January 9, 1931

MY DEAR ANAND,

Your letter. Your reply to Jairamdas is correct. But now that Vidya's people will not take back the money, the immediate problem is solved. Your idea to treat it as a gift to the nation is quite good. The right course now is so to shape and simplify your life that you will not henceforth have to fall back upon either father for pecuniary help. For the past you need not think of returning debt to the nation in coin but return it in kind, i. e., through your joint labour. And when you dedicate yourselves wholly to the nation you have repaid the debt. Is this clear ?

There is no question of being physically near me whilst you are out. If you become a prisoner again, even then there is only a remote possibility. Your satisfaction must be derived from serving not me personally but what I stand for.

Love to both of you.

BAPU

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

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404. LETTER TO VIDYA HINGORANI

January 9, 1931

CHI. VIDYA (HYDERABAD),

I have your letter. You have to improve your handwriting. You should practise with a printed book before you or you should learn from someone who can write Devanagari well. Do not be lazy in taking hip-baths.

Blessings from
BAPU

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

405. LETTER TO SUMANGAL PRAKASH

January 11, 1931

CHI. SUMANGAL PRAKASH,

I have your letter. It is difficult for me to remember what I wrote. Was the letter long? I do remember having said that you had done no wrong in going back home. I had answered all your questions. I hope you have now fully regained your health. What work are you doing there?

Blessings from
BAPU

From the Gujarati original: Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

406. LETTER TO CHANDRAKANTA

January 11, 1931

CHI. CHANDRAKANTA,

It is now 5 o'clock in the morning. It is all right that you wrote a long letter. I think it is your duty to go to your parents once for a fixed period. It will be better if you go there

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to improve your health or after you have recovered. It is necessary to take Gangabehn's permission. If there is much pending work there, it would be better to go after finishing it. That will also be the way to save Brother from further reproaches. Your going will appease your parents' anger. After all, are they not Sumangal's elders too ? We should put up with our elders' anger and even their hostility. As your manner and behaviour towards them increase in humility, they will gradually calm down.

As for your expenses, you should accept the money from them as long as they are willing and in a position to send it. But you should assure them and yourself that you can earn your expenses. You should now consider yourself a daughter of the Ashram. You may rest assured that you will be able to earn your livelihood even outside should such a necessity arise.

I know that you still have a craving for literary knowledge. You may increase it as and when you get opportunities for it. But do not think that those who have more of literary knowledge serve better. The capacity for service depends solely on selflessness and character. How much service Gangabehn renders ! And what is her store of literary knowledge—or Mithubehn's, or Laxmidas's, or Imam Saheb's? If you go over such examples from present and ancient times, you will at once see the truth of what I am saying. On the other hand, there are hundreds of highly educated persons in the country. They lack either the ability or the will to make sacrifices, and therefore they live useless lives, if they are not actually a burden on others. All this argument certainly does not mean that I am against that type of knowledge, or that there is nothing more for you to acquire. Do increase your fund of knowledge when you get an opportunity. But consider the present as a time to gain experience, to serve, and therefore, while cherishing the desire to increase your knowledge, restrain it just now and cheerfully devote yourself to service.

It was natural that Mother's grief made you feel unhappy and you cried. But we do wish to train ourselves to control such crying too. Mother's grief sprang from ignorant attachment.

About your having been tempted to eat chillies it is not so much that you did something wrong, but that you weakened in your resolve and were therefore guilty of a lapse. We should never depart from our resolutions in matters big or small. But

don't worry. Forget the lapse and start again. No point now remains unanswered.

Blessings from
BAPU

[PS.]

I have destroyed your letter to respect your wish. Pyarelal has not read it. But you must give up being so sensitive. Let the world know all about us, good or bad. I have no secrets from Pyarelal. How can I have any ?

BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

407. LETTER TO CHANDRAKANTA

Y. M.,
January 16, 1931

CHI. KANTA,

There is no cause for you to be scared. Man is shaped by difficulties. One need not therefore be scared of them. And if we do feel scared we should remember what the *Gita* says. It teaches us to be equi-minded in happiness and suffering. We should not get elated by happiness and depressed by suffering. And what reason do you have to feel unhappy ? It is all a matter of the mind. If a person who gets food to eat and water to drink and a place to live and sleep in feels unhappy it may be said that he does so only because he wishes to be unhappy. It is surprising that your cough still persists. Take only milk and papaya. Drink warm water with soda bicarb. Take deep breaths. Consult a doctor if necessary. You can engage yourself in service even there. He who spins and cards in the spirit of *yajna* does serve.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

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408. LETTER TO RANI VIDYAVATI

January 18, 1931

CHI. VIDYAVATI (LUCKNOW JAIL),

I was very happy to have your letter and more so to learn that Laxmi Devi is also there. When next you have the opportunity to write, let me know your routine there. Jang Bahadur is also showing courage. What food do you get? Blessings to all sisters. I am well.

Blessings from
BAPU

From the Hindi original: Rani Vidyavati Papers. Courtesy: Gandhi National Museum and Library

409. LETTER TO CHANDRAKANTA

January 24, 1931

CHI. KANTA,

It would be proper to go to Kashi only when Gangabehn and Narandas permit. Has your cough stopped ? Have I not advised you to take deep breaths in open air on an empty stomach? You should drink warm water with five grains of salt and five grains of soda bicarb. The salt must be clean. The water should be quite warm. You and other women should be able to go to Kashi or anywhere else as freely as men. If you feel confident, I see no objection to your going. But do as Narandas says. I for one would not like the expense of a special escort. It is another matter that you may find a fellow-traveller. Does not Manibehn go alone wherever she wants?

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

410. LETTER TO SUMANGAL PRAKASH

January 24, 1931

CHI. SUMANGAL PRAKASH,

I see nothing wrong in your having had to go home because of illness.

I have not read Kropotkin's[1] book. My views concerning India are well known. In a general way on economics I liked Ruskin's *Unto This Last*. Write to me and tell me about your present activities and whether you have fully recovered.

Blessings from
BAPU

From the Gujarati original: Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

411. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
January 24, 1931

CHI. MANGALA,

Had you gone to Baroda to while away the time? What did you do there? Let me know what time you got up in the morning, etc. Your handwriting is passable. You must still further improve it. Kamala is now at Ahmedabad. When you meet her, ask her if she has received your letter.

Blessings from
BAPU

[PS.]

This slip is torn from your letter. If you tear a sheet, you must tear it straight.

From the Gujarati original: C. W. 11092. Courtesy: Pushpa Naik

[1] Prince Kropotkin (1842-1921), Russian anarchist; presumably the reference is to the book *The Conquest of Bread*.

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412. LETTER TO ANAND T. HINGORANI

January 25, 1931

MY DEAR ANAND,

Why did you fall ill ? You should make your mind and body disease-proof. I am glad you came in such close touch with Mirabehn. I expect to hear all about your experiences. I hope the illness has now entirely left you.

Love to you both.

BAPU

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

413. LETTER TO ANAND T. HINGORANI

Y. M.,
January 29, 1931

MY DEAR ANAND,

I have your letter. I understand your craving. Some day let us hope you will have that satisfaction. Meanwhile write when you can.

I will translate the speech for you some day. But not just now as you cannot publish it. A prisoner cannot write such things for publication.

Love.

BAPU

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

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414. LETTER TO K. SANTANAM

February 2, 1931

MY DEAR SANTANAM,

I have just heard from Rajaji the awful news of your wife's death. But I know that you are god-fearing and brave—for those who believe in Him nothing is awful. He gives and has the right to take away. If you are permitted let me have a line that you are at peace with yourself.

Yours,
BAPU

SJT. K. SANTANAM
B. BLOCK
CENTRAL PRISON
VELLORE
S. INDIA

From the original: Courtesy : K. S. Ramanujam

415. LETTER TO N. P. RAGHAVAN

February 2, 1931

MY DEAR RAGHAVAN,

I have your letter. Since you do not get the time, the prayer hours you mention are quite good. I hope you are keeping well.

Yours,
BAPU

SJT. N.P. RAGHAVAN
KHADI DEPOT
PAYYANUR
MALABAR

From a photostat: C. W. 10864. Courtesy: N. P. Raghavan

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416. LETTER TO CHANDRAKANTA

February 2, 1931

CHI. KANTA,

Your question is all right. You can find the answer only in my letters. Happiness and unhappiness are states of mind. But how can we perceive that they are so? Certainly not by reading. We can do so only by experience. That is why suffering is necessary. Here by suffering I mean what is regarded as such by the world. Illness of the body, physical assault, hunger, getting robbed, being insulted, etc.,—it is the mind which experiences all these forms of suffering. A devotee of God, a yogi, one who has merged in the Brahman, has become a *sthitaprajna*, —these are not affected by such sufferings but remain content even in their presence as they do in so-called happiness. When one becomes equi-minded in this way one will attain self-knowledge. Is this clear?

Blessings from
BAPU

[PS.]

You too may have occasion to be assaulted[1]. Remain unconcerned whether such occasion arises or not.

BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

417. LETTER TO MANU GANDHI

Sunday [Before *February 5, 1931*][2]

CHI. MANUDI,

You remember you had asked me for a photograph? Since then I have been keeping all the pictures that come to me. One

[1] Gangabehn Vaidya had been assaulted on January 21, when she took part in a procession of women in Borsad in protest against the brutal treatment of a 17-year-old girl; *vide* Vol. XLV, p. 136.

[2] From the contents; *ibid.*, p. 150.

of these days they shall be sent to you. Write to me what you do the whole day.

Blessings from
BAPU

From a photostat of the Gujarati : C. W. 1508

418. LETTER TO ANAND T. HINGORANI

February 5 [1931][1]

MY DEAR ANAND,

The description of your sister's wedding was interesting. I hope that her husband has nothing of the spirit of the Sindhi youth who are reported to be cruelly exacting in their demands upon the parents of their wives. You will be naturally anxious to come to me. But I hope you will restrain yourself as you are wanted there. So long as you are wanted, you must not think of coming to me. If I am able to settle down anywhere for a time, Vidya may come and be under observation for her health and complete her Hindi besides imbibing what there might be from the surrounding atmosphere.

Love to you both.

BAPU

[PS.]

I am keeping excellent health.

SJT. ANAND T. HINGORANI, B. A.
C/O SJT. JAIRAMDAS DOULATRAM
MARKET ROAD
HYDERABAD
SINDH

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

[1] The original has "1930", obviously a slip, for the postmark bears the date February 5, 1931.

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419. LETTER TO D. B. KALELKAR

February 5, 1931

For anything to be achieved five factors have to co-operate. Among them, fate has been placed the last, but it is in effect the first. What can we do when fate itself is against us? Panditji suffered no inconvenience during the journey. It is like the kettle calling the pot black. Last night I sat down to spin after ten o'clock and could go to bed only at half past one. A lady has just left a papaw from her own garden. But I wish to eat papaw only when you offer it some day. I do not feel like eating it today.

[From Gujarati]

Mahadevbhaini Diary, Vol. XIV, p. 26

420. LETTER TO SOONABAI SIRWAI

ALLAHABAD,
February 5, 1931

DEAR SISTER,

I have your letter. I thank you for it. I am sorry that you were harassed. You suggest my fasting in expiation. It certainly calls for a fast. However, I feel that I should not resort to such a strong measure so soon after being released from prison. For the present, therefore, I am making enquiries with regard to this sad affair. After the enquiries are over, I will do what is necessary. I would request you to regard those who harassed you as your brothers and harbour no grudge against them. Their exercising coercion is bad, but considering that boycott of foreign cloth is a worthy cause I expect help from women like you.

Yours sincerely,
MOHANDAS GANDHI

[From Gujarati]

Mahadevbhaini Diary, Vol. XIV, pp. 25-6

421. LETTER TO NIRMALA GANDHI

LUCKNOW,
February 6, 1931

CHI. NIRMALA,

I have your letter. If children do not like milk, the fault lies with the mother. If milk is good and is kept in a clean vessel, children will readily drink it. Flavouring must not be added. Do not be put out if the infant does not accept milk for a day or two. If we show the firmness to give only milk when she is hungry, she will come to accept it. It is only a matter of habit. Tea of course must not be given. Start teaching Sumitra from today to breathe properly. If she learns to do it her nose will not run.

I should no doubt be happy if you could stay at the Ashram I suggested Bijapur because I felt that with Kashi there it might suit you better and you would also not suffer from constipation there. At present I eat only wheat *rotis*. I feel all right. Jaggery and sugar are certainly harmful. If the infant asks and if you feel that you must give her something, you may give large dried red raisins after washing and removing the seeds and teach her to suck them. Juice of black grapes may certainly be given. It can be given warm or cold. But it will be better if she forms the habit of sucking the grapes. Do not let her swallow them whole. Give one grape at a time.

There is no harm in applying kohl to the eyes. On the contrary, it is beneficial. The grease in it is useful. I do not know if the soot itself has any beneficial property. Possibly it helps the grease to stick well to the eyelids. The eyes should be swabbed daily with warm water. The pad should be of clean cotton. Letting the infant's hair grow, up to a certain age, protects it. It does become necessary to cut the hair after the age of, say, three. Oil should be rubbed daily to the roots of the hair. Never apply so much of it that it drips from the hair. After massaging the oil should be wiped off with a dry cloth.

Blessings from
BAPU

[PS.]

For the present I have to be in Lucknow. Where afterwards is uncertain.

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

422. LETTER TO NANIBEHN JHAVERI

February 6, 1931

CHI. NANIBEHN JHAVERI[1],

I have your letter.

You have to stay far away. The struggle at present is not for relieving personal distress. This point has to be clearly conveyed to the people. Matters should be made clear. The weak will stand apart from the strong. And that alone will be right.

Blessings from
BAPU

[From Gujarati]

Manavtana Prahari — Pannalal Jhaveri, p. 25

423. LETTER TO CHANDRAKANTA

February 7, 1931

CHI. KANTA,

I got your letter. I understand your impatience to meet me. I am going to Kheda in any case. It would be good if you could meet me there. But if you cannot restrain yourself till then, you may certainly come to Bombay. But it is not certain, either, whether or not I shall now be going to Bombay. I will be at Prayag till the 14th at least. Has your cough stopped? Write everything.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

[1] Wife of Pannalal Jhaveri

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424. LETTER TO CHANDRAKANTA

Tuesday morning, February 10, 1931

CHI. KANTA,

I got your three letters together. I have answered your question about the Ashram in the letter to Narandas.[1] Even if you have the slightest cough, get rid of it. Prabhavati's company is company of the good. Though young, she is wise. You can learn a lot from her. Her spirit of service is extraordinary. Serve her well and make her forget her sorrow. If I do not go to Ahmedabad you may come with Prabhavati to Bombay and meet me. In the meantime get well.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

425. LETTER TO DIKSHIT

[*February 16, 1931*][2]

I see that the boycott of the census cannot be given up. It will be another matter if a settlement is arrived at and it becomes possible to give it up. There is no cause to entertain the fear you do in regard to the boycott. If the boycott is even reasonably successful, it will not be possible to use the figures for any purpose. And, moreover, nobody's progress is going to depend on statistics. It will depend only on moral strength. I would therefore advise you fully to support the boycott if you can.

Vandemataram from
MOHANDAS

[From Gujarati]

Mahadevbhaini Diary, Vol. XIV, pp. 47-8

[1] *Vide* Vol. XLV, p. 170.
[2] From the *Diary*

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426. LETTER TO MATHURADAS TRIKUMJI

DELHI,
February 26, 1931

CHI. MATHURADAS,

Vallabhbhai told me that this time you could not accompany him because of Dilip's illness. Except for satisfying of political curiosity and facing Delhi's biting cold, I do not think you have missed much. And if by remaining there, you have been able to comfort Taramati and solve her difficulty, at least something will have been accomplished.

Here the negotiations are still in mid-air. The talks have been warmer and more friendly than I had expected, but it is not possible to come to any conclusion from them.[1]

It has already been explained to some extent which are the mills whose products are to be boycotted. But which of the goods of the mills thus listed should be boycotted is difficult to say. But if a resolution can be drafted in consultation with Shankerlal, I shall get it passed.

Blessings from
BAPU

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

427. LETTER TO CHANDRAKANTA

DELHI,
February 28, 1931

CHI. KANTA,

I have not been able to write to you at all. It has troubled me but I was helpless. Your health must now fully improve. I can understand your being impatient to meet me. But I am

[1] The reference is to the Gandhi-Irwin talks begun on February 17; for details, *vide* Vol. XLV.

afraid we shall not be able to meet. Let us see what happens. I have no time just now to dictate more.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

428. LETTER TO SHANKERLAL BANKER

BORSAD,
Phalgun Vad 9 [*March 12, 1931*][1]

DEAR SHANKERLAL,

I learnt about your pain only at night. I have been in panic since then. I cannot perform for you the functions of a father or an elder. You do not regard me as your fellow-worker. This is not the right situation. It was your duty to inform me about your pain. You hid it from me so that I should not be disturbed. You must have with you an attendant and a cook. And if you cannot exercise control in the matter of food, you should take non-vegetarian food. In vegetarian food you will stumble unless you exercise great restraint. You will find non-vegetarian food satisfying. Then you will not desire to have different types of vegetarian dishes. So long as you are not convinced about the spiritual reason for giving up non-vegetarian food, there is no need to give it up at the cost of your health.

I insist that you should not leave Bombay till you have regained your health. You can continue to serve the country even from there.

Write letters to me regularly. Get the statistics about the mill workers. And explain to everyone the significance of the struggle in Kheda. Do not worry that you will miss the experience here.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati : S. N. 32715

[1] From the contents this letter appears to belong to the year 1931.

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429. LETTER TO CHANDRAKANTA

CONGRESS CAMP, KARACHI,
April 1, 1931

CHI. KANTA,

I have your letter. Do not expect letters from me at present. I have no time at all. But you keep writing regularly. You have decided correctly about yourself. Do whatever Sumangal Prakash considers right. I shall be reaching Delhi on the 4th. I have to reach Ahmedabad on the 10th. I have to be there till the 13th and then at Broach till the 15th. I do not know the programme after that. Everything else is fine.

PRABHAVATI
for
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

430. LETTER TO RAMDAS GANDHI

April 22, 1931

CHI. RAMDAS,

I am guilty in regard to all you brothers. I get letters from you but do not write. I could hardly talk with Manilal and Sushila. What sort of a father am I ? I am writing this while waiting for the train for Bardoli. Ba and Devdas are at Bombay. The marriage of Lakshmi[1] and Jivandas was celebrated yesterday.

[1] Daughter of Lakshmidas Asar

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I shall be at Bardoli for some eight days. Write to me there. My health can be considered good. Let me know your programme too.

Blessings from
BAPU

RAMDAS GANDHI
MUMBAIKAR'S BUNGALOW
P. O. BORDI
via GHOLWAD
B. B. & C. I. RLY.

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

431. LETTER TO MANGALA S. PATEL

BORSAD,
April 30, 1931

CHI. MANGALA,

I have your letter. I would certainly like to write to everyone if I had even a moment's leisure. True, I get a little time here. I wrote to Durga because Anandi had written that she wanted a letter from me.

Blessings from
BAPU

From the Gujarati original : C.W. 11093. Courtesy: Pushpa Naik

432. LETTER TO GULAM RASUL QURESHI

BORSAD,
May 2, 1931

CHI. QURESHI,

I had both your letters. I wanted detailed news about Imam Saheb's health. It is good you have given it. Follow Dr. Rajabali's instructions. It will certainly be good if Imam Saheb goes to Mussoorie or some such place. If he does, accommodation will be no problem. But any arrangement Dr. Rajabali makes is bound to be the best. Our relations with him are such that we may accept any services from him. Please do keep me informed about Imam Saheb's health.

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Is Amina going on with her Urdu ?

Blessings from
BAPU

From a photostat of the Gujarati : C. W. 10805. Courtesy : Gulam Rasul Qureshi

433. LETTER TO KISHORELAL MASHRUWALA

May 2, 1931

CHI. KISHORELAL,

How can you be released so soon ? If all of us applied what Tolstoy said the way you want to apply it, we should all be in the plight of the man in the ghee-and-water story. Should a drink addict not make a resolve to give up drinking ? Should one given to pleasures of the flesh go on with his ways ? It only means that one should not vainly attempt to scale the mountain of one's cravings. But the resolve was hardly yours. If at all, it was mine—and Jamnalalji's. But while the resolve was made by us, the blood had to be supplied by you. But hasn't the pain now subsided? I must now have a letter from you every day.

Blessings from
BAPU

From a copy of the Gujarati : C. W. 10719. Courtesy : Gomatibehn Mashruwala

434. LETTER TO KISHORELAL MASHRUWALA

Sunday, May 3, 1931

CHI. KISHORELAL,

I have your letter. Doctors have divided their work into so many branches that sometimes they make great mistakes which we never know about. A specialist in ear diseases does not understand diseases of the chest, and a throat specialist does not understand inflammation of the stomach. As a result a number of doctors lay siege to the same body and make a mess of the patient's condition. But on the whole they are honest and so it is better to die at their hands.

Blessings from
BAPU

From the Gujarati original : C. W. 10720. Courtesy : Gomatibehn Mashruwala

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435. LETTER TO GULAM RASUL QURESHI

BORSAD,
May 4, 1931

CHI. QURESHI,

I have your letter. How did Imam Saheb's health deteriorate so suddenly? Was there any change in food? At his age he should eat only a measured quantity of food however good his digestion may be. Write to me daily.

Is Amina going on with her Urdu?

Blessings from
BAPU

From a photostat of the Gujarati : C. W. 10822. Courtesy : Gulam Rasul Qureshi

436. LETTER TO LILAVATI ASAR

Silence Day, May 4, 1931

CHI. LILAVATI,

I have your letter. You are too sensitive. You should not be angry over what Gangabehn[1] wrote. It is better she expresses herself instead of keeping her feelings bottled up. Understand her love and her service. You should continue to work patiently and remain quiet. Do not get into argument with anyone. Do not brood too much. Reflect over what you read and remain cheerful. Do keep writing to me.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] Gangabehn Vaidya

437. LETTER TO KISHORELAL MASHRUWALA

May 8, 1931

CHI. KISHORELAL,

Do not be in a hurry to get up and walk so long as the wound is not healed. The diet should be such as would give you clear motions. I intend to marry Dudabhai's[1] Lakshmi to Maruti who has been brought up by Lakshmidas[2]. I consider it my duty to do so. A girl brought up in the Ashram from her childhood must not be married to an *antyaja.*

Blessings from
BAPU

[PS.]

Gangabehn gave the news of Manu's[3] sudden death.

From the Gujarati original: C. W. 10718. Courtesy: Gomatibehn Mashruwala

438. LETTER TO MRIDULA SARABHAI

BORSAD,
May 8, 1931

CHI. MRIDULA,

I do hope that you will find time to go to Simla for a few days. Both Papa and Mummy were of course anxious and hoping that you would go and be with them at least for a week.

Blessings from
BAPU

From the Gujarati original : C. W. 11180. Courtesy: Sarabhai Foundation

[1] Dudabhai M. Dafda

[2] Lakshmidas P. Asar. The marriage of Lakshmi and Marutidas, a South Indian orphan boy, took place on March 14, 1933; *vide* also Vol. LIV, pp. 15-16.

[3] Manu Damodar Saraiya, Gangabehn Vaidya's grandson; *vide* also Vol. XLIV, pp. 117-18.

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439. LETTER TO MRIDULA SARABHAI

May 11, 1931

CHI. MRIDU,

I am writing this at the Baroda station after midnight. So do not expect a full reply.

I shall try to follow your suggestion with regard to the mills.

Nobody has prompted me regarding your going to Simla. When I was at Ahmedabad the matter was discussed. He had told me that you would not accompany him but might go subsequently. You have been constantly in my eyes. So I felt like writing to you and am writing. I do hope you will go. We may meet there if you come early.

Khurshedbehn should also go there if she can make it. Nargisbehn has already advocated her case to me. Perinbehn came later on and she also mentioned the matter. Pass on this message on my behalf.

If there is need to write more I shall write later provided I find the time. I do not have your letter with me right now.

Blessings from
BAPU

From the Gujarati original: C. W. 11111. Courtesy: Sarabhai Foundation

440. LETTER TO HARIBHAU UPADHYAYA

FIRGROVE, SIMLA,
May 14, 1931

DEAR HARIBHAU,

Bapuji has received your letter of the 10th. He has already expressed his opinion about writing to Bhopal. As far as I remember the letter he wrote you was posted on 6-5-31 from Borsad[1]. But your letter does not contain even an acknowledgement. I too had written to you a separate letter. In that letter I had suggested that you should inform Bapu of the

[1] *Vide* Vol. XLVI, pp. 92-3.

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latest and up-to-date position in regard to repression in princely states. That too you have disregarded. What does all this mean?

Your letter of the 10th was shown to Jamnalalji as per Bapu's instructions. On perusing it he remarked that Bapuji had already written regarding Bhopal, that he does not consider it proper for him to write to Nawabs and Rajas about such matters in the present circumstances. But Jamnalalji himself had written to Bikaner and he will do whatever else is necessary.

About satyagraha, he does think that it was launched in haste but now it cannot be remedied. He wishes to repeat the warning that we should guard against any kind of mistake or violence on our part.

Yours,
PYARELAL

From the Hindi original : Haribhau Upadhyaya Papers. Courtesy: Nehru Memorial Museum and Library

441. LETTER TO S. SATYAMURTI

AS AT SABARMATI,
May 15, 1931

MY DEAR SATYAMURTI,

I have your letter. So far as I know there is no chance of my going to London. Several things have to happen before I could consent to go.

Yours sincerely,
M. K. GANDHI

From the original : S. Satyamurti Papers. Courtesy : Nehru Memorial Museum and Library

442. LETTER TO LILAVATI ASAR

NAINITAL,
May 18, 1931

CHI. LILAVATI,

I have your letter. Khurshedbehn will certainly want to have you, but I think it is better that you remain at the Ashram for the present and get trained. Your mind will become steady only when you find some quiet atmosphere at the Ashram. Take care

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of your health. Profit from Premabehn's company. Abide by the instructions of Narandas. Be sure that it will be to your benefit.

Blessings from
BAPU

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

443. A NOTE

NAINITAL,
May 21, 1931

It is my firm view that Rani Vidyavati should not involve herself with the editorship of any paper.

From the Hindi original : Rani Vidyavati Papers. Courtesy : Gandhi National Museum and Library

444. LETTER TO ANASUYABEHN SARABHAI

BARDOLI,
May 25, 1931

CHI. ANASUYABEHN,

I had got your long and beautifully descriptive letter at Nainital and the one about Sahni[1] in Mathura. Now matters cannot be remedied, but norms of discretion were violated in publishing the report. Our newspapermen have still not learnt that such things ought not to be reported. I have written to Sahni.[2] But it will be better if you write the following:

"DEAR LADY WILLINGDON,

"Perhaps you have not seen the enclosed garbled report of the pleasant meeting between you and Mrs. Gandhi. I hasten to assure you that I had no hand in the publication. I know the writer. He is now sorry for the bad taste shown in publishing a private conversation of a domestic nature. Without my knowledge that he was a newspaperman, he overheard the conversation I was having with Pandit Malaviyaji about our meeting of which I shall always have pleasant recollections.

[1] J. N. Sahni of *The Hindustan Times*
[2] *Vide* Vol. XLVI, pp. 215-16.

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"The sari you want is being made and will be sent to you early.

I am,
yours sincerely,"[1]

She would like it if you wrote along these lines. If you want to make any changes in the draft, then do so. I am returning the clipping.

It was a good thing that you were able to accompany Ba yourself. That is how it was in Nainital. Lady Chinubhai[2] (Junior) had escorted Ba.

I have reached Bardoli. From here I shall go wherever the Sardar or Fate takes me. Has Mridula arrived?

Blessings from
BAPU

From the Gujarati original : S. N. 32796

445. LETTER TO LILAVATI ASAR

BARDOLI,
May 28, 1931

CHI. LILAVATI,

Received your letter. Do come if you can get leave, I am going to be at Bardoli for the time being. You have to find peace by your own efforts. Do not mistake for real the peace you get through hectic activity.

Blessings from
BAPU

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

446. LETTER TO MANGALA S. PATEL

BARDOLI,
May 29, 1931

CHI. MANGALA,

I had your letter. But I can write only when I find time, is that not so? I shall search for the poem of Ramdas Swami[3]

[1] The draft of letter to Lady Willingdon is in English.
[2] Wife of Sir Girijaprasad Chinubhai
[3] Maharashtrian saint-poet

CWMG - XCII

and publish it in the *Navajivan*. You must then write as instructed in it.

Blessings from
BAPU

From the Gujarati original: C. W. 11094. Courtesy: Pushpa Naik

447. LETTER TO SUMANGAL PRAKASH

BARDOLI,
May 29, 1931

CHI. SUMANGAL,

I had your letter, but have so far never had time to answer it. I came to know afterwards that the two of you had come to the station at Moradabad to see me. But I was then asleep.

It will be good if Kanta can be admitted to Dakshinamurti. It will also be good if she studies at home and sits for the examination of the Karve Institute.

It was difficult to have the ban lifted from the proscribed books . . . [1] It seemed to be going beyond propriety to mix with the matter things which were to be decided in a matter of months.

I do hope you are now getting *Young India* and *Navajivan*.

Blessings from
BAPU

[PS.]

Are you now fully recovered in health?

From a photostat of the Hindi : Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

448. LETTER TO CHANDRAKANTA

BARDOLI,
May 29, 1931

CHI. KANTA,

I have your letter. I have written about you to Brother and so I will not repeat it here. You should never worry about

[1] Omission as in the source

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my health. It is all right. Keep writing to me. How is your health?

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

449. LETTER TO MRIDULA SARABHAI

BARDOLI,
June 4, 1931

CHI. MRIDU,

It is quite all right that you wrote a long letter. You will surely have benefited from your month-long stay at Simla. You will have walked a lot. The suggestion that a boycott committee be formed seems a good one. I am hoping to get something done at the meeting. Most of our difficulties are due to the fact that we want to achieve the boycott through khadi. The mills do have a place in the boycott campaign. That place is secondary to khadi and is automatically assured through our carrying on khadi work. Giving a special place to the mills will make the mills lose, khadi lose and the boycott will fail. Have you understood this key to boycott? If you have not understood, I wish you would ask me again and again and understand. Read carefully the article about boycott in the current issue of *Young India*.[1]

You should never hesitate to write to me whenever you want to.

Blessings from
BAPU

From the Gujarati original : C. W. 11181. Courtesy : Sarabhai Foundation

450. LETTER TO RAMDAS GANDHI

NAINITAL, U. P.,
June 6, 1931

CHI. RAMDAS,

I am not able to write to you at all. Do not give whole milk to Sumitra. Add a measure of water to it. After adding water

[1] *Vide* Vol. XLVI, pp. 306-8.

warm it and instead of sugar add honey to it. Her stomach should be very lightly massaged with oil every day. Mothers in these parts vigorously exercise their children. If Nimu or you do not know it, you should learn it. It is very useful. Laying the child flat on the back, raise and bend the legs so that the toes touch the forehead. The knees should not bend. Do you understand what I mean? The baby should be held tightly by the feet upside down for a minute or a half. The exercise should be given while putting the child to sleep or in the morning, on an empty stomach.

Blessings from
BAPU

[From Gujarati]

Motana Man, p. 60

451. LETTER TO N. P. RAGHAVAN

June 7, 1931

MY DEAR RAGHAVAN,

I was delighted to hear from you after so long. I hope Titus is better. Thappan[1] says you are all weary there and not wanted. If such is the case you may return to the Ashram.

Yours,
BAPU

SJT. N.P. RAGHAVAN
KHADI VASTRALAYA
PAYYANUR
N. MALABAR

From a photostat: C. W. 10865. Courtesy: N. P. Raghavan

452. LETTER TO MANGALA S. PATEL

Silence Day, June 8, 1931

CHI. MANGALA,

You must always write as neatly as you have written this time. If all of you improve your handwriting, mine will automati-

[1] Thappan Nair

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cally improve. And how nice it would be if my handwriting improved !

Blessings from
BAPU

From the Gujarati original : C. W. 11095. Courtesy : Pushpa Naik

453. LETTER TO RATANLAL MALAVIYA

BORSAD,
June 19, 1931

DEAR RATANLAL,

I have your letter. I saw the Government notice. It is no doubt improper. If the students have courage and the spirit of sacrifice they should not attend college till the flag goes up again.

MOHANDAS GANDHI

SHRI RATANLAL MALAVIYA
LAW STUDENT
NEW HOSTEL
COLONELGANJ
ALLAHABAD – U. P.

From the Hindi original. Courtesy : Gandhi National Museum and Library

454. LETTER TO CHANDRAKANTA

BORSAD,
June 20, 1931

CHI. KANTA,

I have your letter. You must have forgotten Gujarati now. I am writing this letter in Gujarati so that you may not forget it completely. I have no interest in examinations at all. True examination is that to which your teacher himself submits you. A certificate from the place of study should be sufficient. The best certificate is one's own. What is the point of my having a certificate for proficiency in arithmetic if I cannot do addition and subtraction ? If I do not know who Ashoka was and what

he did, what is the use of my having a similar certificate in history? This contains the reply to your letter.

Blessings from
BAPU

From a photostat of the Gujarati : Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

455. LETTER TO SUMANGAL PRAKASH

BORSAD,
June 20, 1931

CHI. SUMANGAL,

I have your letter. If you are on the way to recovery what need is there to get yourself involved in any hocus-pocus? Please write to Ramdasji that witchcraft should be shunned even if it is effective in curing illness because it weakens one's faith in God.

Blessings from
BAPU

From a photostat of the Hindi: Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

456. LETTER TO H. W. EMERSON

BORSAD,
June 24, 1931

DEAR MR. EMERSON,

Your personal letter will be destroyed as soon as I have finished this.

I believe in the English saying, "Take care of your pennies and the pounds will take care of themselves". If we act on the square over the comparatively little settlement[1], the big issue in London will take care of itself. I do therefore want (p. 69) you please to straighten out things on your side. There is a tendency in the Provinces to crush the Congress and the Congress spirit. It is like distrusting or belittling one's partner.

[1] The Provisional Settlement of March 5, 1931. For the text of the Settlement, *vide* Vol. XLV, Appendix VI.

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On my side, I do not want you to spare me. Your indictments I shall appreciate. I do not want to hide or overlook a single breach on our part. I want us to make (p. 70) full reparation for every wrong act we may do. For I desire with all my heart a permanent settlement, an honourable partnership. This is impossible if we conceal our weaknesses or condone breaches on the part of workers. If you only saw the letters I daily write, the discussions I daily hold on the necessity of a faithful (p. 71) performance of what you have called gentlemen's agreement.

Khansaheb's speeches have not all been correctly reported. I wish it had been possible for you to have met him.

I shall write to you about Pandit Jawaharlal later.

You must not get ill.

The newspaper (72) cutting with your comment came as a tonic relieving the depression of exhausting correspondence dealing with all kinds of complaints.

Hope you are feeling better.

From a photostat : India Office Library and Records. Courtesy: The British Library, London

457. LETTER TO C. F. ANDREWS

Private

As at Sabarmati,
July 3, 1931

MY DEAR CHARLIE,

I have your long letter of 17th June.

First about the Gallway incident. I have not the autobiography with me. But there is no conflict between the two statements. The healthy rivalry between Europeans and Indians took place during the day on our way to Chieveley camp which we reached at night and immediately received orders from Col. Gallway to remove Lieut. Roberts's remains.[1] So you see, there is no contradiction between the reference to the sultry day and the removal of the remains at night. Lady Roberts[2] is certainly not the Field Marshal's wife, but the wife of Charles Roberts. There undoubtedly you have got mixed up. The late Field Marshal's wife never corresponded with me.

[1] *Vide* Vol. XXXIX, p. 175 and Vol. XLVI, p. 386.
[2] Lady Cecilia Roberts

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I have not seen the *Times* report of my article on the Working Committee resolution[1]. I hope that long before this reaches you, you will have seen the full article and found your doubts answered. My position is this: The general mass of the population will never be members of legislatures but they will affect the legislatures when they feel their power. They can do so if there is adult suffrage. Exercise of the suffrage in favour of those who will carry out their will will be one form of direct action. But they may not have adult suffrage. They may not be exercising any influence over the legislatures so far as the constitutional position may be concerned, but if they have imbibed the spirit of non-violence and suffering, i. e., satyagraha, their influence on the legislatures will be more direct and more effective than that exerted through adult suffrage, by simply refusing to assist the Government in the shape of payment of taxes or in various other ways. They can bring the existing Government to book and either get their demands fulfilled or bring it to a standstill. Is this not clear?

Now for the boycott. It is being constantly dinned into the ears of the public that the boycott has ceased to be used as a political weapon, i. e., for exerting political pressure but that it is being now used as an effective economic weapon. There is a statement reported to have been made by Jawaharlal appearing in today's papers. I send you herewith a cutting from the daily press. But even as an economic weapon it certainly requires intensification. Just after the Settlement there was a lull, that is to say, we were all purposely not doing anything to egg the people on to picketing. All the Congress committees were left alone even when we, members of the Working Committee, knew that the provincial committees were not keeping picketing up to the mark. When the aggressive form ceased all the zest seemed to have disappeared and several committees left off picketing in sullen discontent. This state of things could not be permitted to continue, for if this laxity was long overlooked the organization would become inefficient. What is more, the Committee could not afford, through its own negligence to see foreign cloth coming in and competing both with khadi and indigenous mill cloth. A resolution therefore was absolutely necessary to warn the people that because of the Settlement they were not to neglect their duty of warning the

[1] For Gandhiji's article entitled "Substance Not Shadow", *vide* Vol. XLVII, pp. 1-3.

people against buying foreign cloth. I see nothing inconsistent with ahimsa in this or with the terms of the Settlement. Even an economic boycott requires strict vigilance, if the people are to be weaned from a habit of practically a century. They have to be repeatedly reminded that it is a bad habit. The test that the boycott now is purely economic lies in this, that there is no boycott of British cloth or British goods as such. That boycott was most effectively used during the campaign frankly as a political weapon and stopped as if by magic immediately the Settlement was announced. This can be proved by producing conclusive evidence that almost the day after the Settlement orders for British machinery, British drugs and the like were despatched. Have I made the position clear? I can assure you that there is no desire on the part of any member of the Working Committee to use the economic boycott as a political weapon. That it has political consequences is not to be denied. The fact was before both Lord Irwin and myself during our talks and he recognized that it was inevitable. But you can examine the position in this way also. Supposing that Lancashire withdrew its trade in piece-goods from India which is after all 12%, boycott of foreign cloth will still continue although the competitor will be chiefly Japan. To complete the case I am sending you the correspondence bearing on the question between the Central Government and myself.

Much as I should like to have you by my side here, I would not think of dragging you here from England. You are doing great work there and I think you are in the right place. If I do not come to England at all it might then be necessary for you to come here if only for a short time. But this contingency we need not discuss just now.

Love.

MOHAN

From a copy : Horace Alexander Papers. Courtesy : Nehru Memorial Museum and Library

458. LETTER TO ANAND T. HINGORANI

BORSAD,
July 4, 1931

DEAR ANAND,

If I am to write, for the time being you must be satisfied with dictated letters.

I have yours of 23rd June. I met Jairamdas yesterday and he told me that Vidya was worse and that milk was not agreeing with her. That was quite likely and I had, I think, in Karachi suggested that she might live on fruit alone for some time. But the very best thing is for her to put herself under the treatment of the nature-cure physician of Poona about whom I talked to Jairamdas and about whom Jairamdas has already written to you. I do not know him personally but I have great faith in Dr. Khambatta[1], whom the Poona physician treated for suspected cancer. You must not lose time over Vidya's treatment.

Love to you both.

BAPU

SJT. ANAND HINGORANI
C/O "HINDU" OFFICE
HYDERABAD SIND

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

459. LETTER TO MOTILAL ROY

BORSAD,
July 4, 1931

DEAR MOTI BABU,

I was delighted to receive your letter. Let not that editorial in *Young India*[2] disturb you. It is, I have no doubt, the correct

[1] Dr. Behramji Khambatta
[2] *Vide* Vol. XLVII, pp. 1-3.

position and if you have not come to it already I have no doubt that you will do so in course of time.

Your other question is far more important. I have implicit faith that Hindus and Mussalmans will one day come together and that faith is derived from my faith in Hinduism and ultimately in human nature. If Hinduism deserves to live it must disarm all opposition. Going a step further, I believe that all mankind will never possess one faith but all the faiths that deserve to live will tolerate one another and they will be like flowers of the same plant all beautifully scented, all looking similar and yet each having a distinct individuality. Nature abhors lifeless unity. She conceals unity behind sympathetic diversity.

Yours sincerely,
M. K. GANDHI

SJT. MOTILAL ROY
PRABARTAK SANGHA
CHANDERNAGORE

From a photostat : G. N. 11038

460. LETTER TO MRIDULA SARABHAI

SIMLA,
July 20, 1931

CHI. MRIDULA,

I have not forgotten at all what the Mahajan of Panch Kuian said. But I am helpless. This prolonged visit to Simla was unexpected. But there was an unexpected delay at Bombay. The situation took such a turn that it could not be solved by letter. By the time I come to Gujarat, maybe the matter will no longer be of any interest. Do not feel disheartened by all this. You should regard this as jettisoning of cargo from a ship caught in a storm.

Blessings from
BAPU

From the Gujarati original: C. W. 11182. Courtesy : Sarabhai Foundation

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461. LETTER TO ANASUYABEHN SARABHAI

SIMLA,
July 20, 1931

CHI. ANASUYABEHN,

Lady Willingdon has reminded me of the saree she has been promised. I have told her that it is being got ready. If it is ready, send it on to her directly. Write to her as follows:

"I am sending you the saree promised by Mrs. Gandhi. I hope you will like it. Please excuse delay."[1]

My stay here has been extended. I may have to stay over till Wednesday. The situation is certainly serious. Even if it improves it will remain a patchwork effort. Everywhere we see weakness. But then that is the way of the world. The present situation is the result of his[2] and our actions and intentions.

Shankerlal should keep himself in readiness in case I have to go.

Blessings from
BAPU

From the Gujarati original : S. N. 32791

462. LETTER TO DINKAR MEHTA

July 20, 1931

I believe that there is no good reason for the antipathy some people have towards the Congress. There will always be private property. So long as there are persons some personal property is bound to remain. I do not wish to see the destruction of capitalists and Indian States. I wish to see them reformed. In this struggle for purification anything that cannot be purified will automatically be destroyed. As imperfect human beings, we can only hope and pray that everything may be purified and all impurity may be wiped out. We do not know what is absolutely impure. As a sentiment, everyone should accept the

[1] The draft of letter to Lady Willingdon is in English.
[2] Lord Irwin, the Viceroy

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principle of economic equality. But in practice there will never be such equality. There will always be some people who have more wealth and some who have less. It will be sufficient if those who have more consider themselves trustees, not owners of their wealth. We should spread and foster such a sentiment. The Congress means its collective membership. It is self-evident that the Congress cannot go further than the collective sentiment of its members. Complete observance of truth and non-violence means economic, political and moral equality.

[From Gujarati]

Mahadevbhaini Diary, Vol. XIV, pp. 458-9

463. LETTER TO N. P. RAGHAVAN

BARDOLI,
July 25, 1931

MY DEAR RAGHAVAN,

I have your post card.

There is hardly any chance of my going to London[1]. If I do, you will see from the papers. But I would advise you strongly not to waste money or time in coming to Bombay to see me off, for you would be able to do nothing more as I would be very busy.

Yours sincerely,
BAPU

SJT. N. P. RAGHAVAN
KHADI VASTRALAYA
PAYYANUR
(N. MALABAR)

From a photostat : C. W. 10866. Courtesy : N. P. Raghavan

[1] To attend the second Round Table Conference

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464. LETTER TO ANASUYABEHN SARABHAI

BARDOLI,
July 26, 1931

CHI. ANASUYABEHN,

You must have got my letter written from Simla.[1] What happened to the sari? Lady Willingdon has reminded me thrice. I shall be in Borsad on Tuesday. My going to England is still uncertain.

Blessings from
BAPU

From the Gujarati original : S.N. 32779

465. LETTER TO LILAVATI ASAR

BORSAD,
Silence Day [*July 27, 1931*][2]

CHI. LILAVATI,

I have your letter. If you cannot see me for the present give up the desire. You may freely write to me. If I get a chance I will myself come that way. I shall consider myself a little free when the matter of Bardoli and Borsad is settled. You should not feel upset. Do not think too much.

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

[1] *Vide* p. 274.

[2] From the contents this letter appears to have been written on this date, a silence day, though Gandhiji reached Borsad on the 28th; *vide* also letter to the addressee, Vol. XLVII, p. 215

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466. LETTER TO JOHN HAYNES HOLMES

As at Sabarmati,
July 30, 1931

DEAR FRIEND,

I thank you for your letter and your article. I hope to make use of your article in *Young India*.

There is no certainty about my going to London as yet. There are difficulties which may prove insuperable. I feel that I must not leave India unless some glaring breaches of the Settlement[1] are repaired. I am straining every nerve to avoid a conflict, but the result is in God's hands. But if I do succeed in going to London we must meet.[2]

Yours sincerely,
M. K. Gandhi

[PS.]

Since signing this I have seen your article printed in the *Chronicle*. I have read it too. It will be unnecessary for me to reproduce it in *Young India*. And in any case it is too personal for reproduction.

Rev. Dr. John Haynes Holmes
Christal, Hospiz
Mittelstrasse 5–6
Berlin N. W. 7 (Germany)

From a photostat: C. W. 10962. Courtesy: Roger W. Holmes and Mrs. Frances L. Brown

467. LETTER TO MRIDULA SARABHAI

July 30, 1931

CHI. MRIDULA,

I have your letter. I shall certainly write to the Mandal. I shall be reaching there only tomorrow morning. So it will be

[1] The Gandhi-Irwin Pact

[2] Gandhiji arrived in London on September 12, 1931 to attend the Round Table Conference. The addressee called on him on September 13.

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better if you ask me for time in the morning. I shall arrive by the Kathiawar Mail.

Blessings from
BAPU

From the Gujarati original : C. W. 11112. Courtesy : Sarabhai Foundation

468. SILENCE-DAY NOTE TO DR. SYED MAHMUD

[*August 3, 1931*][1]

9.10 p.m. Then I have to see Mr. Jinnah and then go to the station to take the Poona train. But if you want to say anything, you can do so whilst I am taking my meal at 5 p.m. Jawahar is also coming then. I am working just now against time. I have to supply 16 columns of matter for *Young India* and post today. That is the message. He won't come here. But I must go somewhere where he would come. The place must be on the way to Victoria Terminus. If you are not in a hurry let me finish this *Y. I.* business which has drained me dry today.

From the original: Dr. Syed Mahmud Papers. Courtesy: Nehru Memorial Museum and Library. Also G. N. 5063

469. LETTER TO MATHURADAS TRIKUMJI

AHMEDABAD,
P. B. 26,
[*August 18, 1931*][2]

CHI. MATHURADAS,

I have your letter. I am both happy and unhappy because you have stayed on in Bombay. I am happy that you will now put the Congress Committee into shape. But I do not like the idea of your plunging into work so soon after your recovery and postponing going to Deolali. I have got the point about the visit to

[1] From the reference to Gandhiji's scheduled meeting with Jinnah in Bombay, which took place on 3-1-1931, and his leaving for Poona on the same day

[2] From the postmark

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Kekobad. The interpretation of the resolution about emergency can be really called original. It had never occurred to any of us.

Blessings from
BAPU

SHRI MATHURADAS TRIKUMJI
53 MINT ROAD
FORT–BOMBAY

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

470. LETTER TO L. M. SATOOR

AHMEDABAD,
August 21, 1931

DEAR FRIEND,

I have your letter for which I thank you.

I did not say to Dr. Ambedkar that Congress had spent 20 lacs of rupees on behalf of the depressed classes. But I did say that about that sum was spent on behalf of the Congress or by Congressmen.[1] He challenged this statement and I then promised that I would have the figures collected and published, which I propose to do as soon as I have collected them. As monies were distributed by different agencies it may take a little time. The public will be astonished when they see the figures. I was never in doubt as to the amount of work done through the Congress agencies in this matter and so I never troubled to collect statistics. But Dr. Ambedkar's disbelief naturally set me thinking. Your letter enforces the necessity of publishing them. I enclose herewith a pamphlet issued by the Anti-Untouchability Committee of its activity.

Yours sincerely,
M. K. GANDHI

SJT. L. M. SATOOR
99 MAIN STREET, CAMP POONA
Copy to Seth Jamnalal Bajaj

[From Gujarati]
Panchven Putrako Bapuke Ashirvad, pp. 365-6

[1] *Vide* Vol. XLVII, p. 347.

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471. LETTER TO JAYAPRAKASH NARAYAN

AHMEDABAD,
August 25, 1931

CHI. JAYAPRAKASH,

I have your letter. I had already decided that Prabhavati should go. I like your decision. If Prabhavati is not deceiving herself it would appear that she is free from desire. Even when she is with you she has no sexual urge and only becomes ill. I therefore think that you should free her. Doctor Jivraj also examined her. He too advises that if she finds it difficult to keep up marital relations she should be allowed to abstain. If you do this it will not be necessary for you to pay her monthly expenses. I would like you to send her to me as soon as possible.

I have had a talk with Ghanshyamdasji about you. This is not the occasion to go to him. It will be good if you can come and see me once.

Blessings from
BAPU

From the Hindi original : Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

472. TELEGRAM TO ROMAIN ROLLAND[1]

August 31, 1931

MARSEILLES ELEVENTH MORNING. WILL HEALTH PERMIT YOU MEET AND TRAVEL CALAIS?

GANDHI

Romain Rolland and Gandhi: Correspondence, p. 145

[1] This telegram was forwarded from Villeneuve to Lugano, where Romain Rolland was staying at the time.

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473. LETTER TO RANI VIDYAVATI

S. S. "RAJPUTANA",
Silence Day [*August 31, 1931*][1]

CHI. VIDYAVATI,

I have been able to read your letter only today, the day of silence. No matter how much people denigrate us we must continue to do our duty. In our future swaraj women should have the same property rights as men. What will actually happen neither I nor anyone else can say. It will depend on the devotion to truth among men and the strength and unity of women. I hope you and Lakshmi will contribute much in this. You have rightly said that everything will depend upon our character. I cannot write with the right hand, so I have written this with the left hand.

I hope to return before long.

Blessings from
BAPU

[PS.]

My address is : Kingsley Hall, Bow, London

From the Hindi original : Rani Vidyavati Papers. Courtesy : Gandhi National Museum and Library

474. TELEGRAM TO ROMAIN ROLLAND[2]

MARSEILLES,
September 11, 1931

ROMAIN ROLLAND
VILLENEUVE, SUISSE

SORRY TO MISS BUT GLAD YOU DID NOT TAKE ANY RISK. DELIGHTED SEE YOUR SISTER AND FRIENDS PRIVATS[3]. LOVE FROM WHOLE PARTY. HOPE SEE YOU EARLY.

GANDHI

Romain Rolland and Gandhi: Correspondence, p. 148

[1] Gandhiji left for London on August 29, 1931 to attend the Round Table Conference Monday following which was August 31.

[2] In reply to the addressee's message conveying his inability on account of illness to go to Marseilles to meet Gandhiji

[3] Edmond Privat, a Swiss professor, and his wife

475. LETTER TO PANNALAL JHAVERI

October 15, 1931

CHI. PANNALAL,

I am happy that you have gone to Khurshedbehn.[1] You must regain your health. I hope Nanibehn will also join you.

Blessings from
BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, p. 30

476. LETTER TO ROMAIN ROLLAND

October 18, 1931

DEAR FRIEND,

I was grieved to learn from your letter to Mira that Birukoff[2] was no more. Through Sundaram now I have a beautiful note from him. This was written just before his death. Will you please convey to his widow my respectful condolences and tell her how grieved I am that the cruel hand of death has deprived me of the pleasure of meeting one who knew Tolstoy so intimately.

Hoping to meet you soon,

Yours sincerely,
M. K. GANDHI

Romain Rolland and Gandhi: Correspondence, pp. 155-6

[1] Khurshedbehn Naoroji had gone to North-West Frontier Province to teach spinning.

[2] Paul Birukoff, Tolstoy's devout secretary

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477. SPEECH AT MEETING OF COMMONWEALTH OF INDIA LEAGUE[1]

LONDON,
October 30, 1931

The British people, added Mahatma Gandhi, should not hasten to condemn Indians after reading one-sided reports in their press. He wanted them to know the other side. He did not, however, ask them to accept the Congress version or any Indian version, but to seek to find the truth without blind acceptance. Mahatma Gandhi turning to the Chairman[2] said:

Till now you had too many irons in the fire. Since you are not returned to Parliament you will, I hope, have more time. As a true friend of India, your constituency, I have no doubt, is India. I am unable to express to you sufficiently our appreciation of the services that you and your League have rendered to us. I have opened out my heart to you, even at the risk of taking up so much of your time, because I want you to know what is uppermost in my mind.

Answering questions, Mr. Gandhi said he was not afraid of the Afridis, since the strength that enabled them to end British domination was sufficient to keep other invaders away. The Afridis had no grudge against Indians.

If we are able to give battle to powerful Britain, we can turn the same weapons against the Afridis. Besides, the Afridis are not savages, nor Englishmen so sober and cultured that we can fight only the latter. I have seen Englishmen savage during my experience of the South African War.

Asked whether he would not print cheap literature to distribute in England, Mr. Gandhi said that if he did that it would be discounted in advance. He said that was the true task of the Commonwealth of India League.

Your League should broadcast the literature; we can only supply you with genuine information. Stead[3] prayed in St. Paul's

[1] This is the concluding part of the speech reproduced in Vol. XLVIII, pp. 249-52.

[2] J. F. Horabin

[3] W. T. Stead

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for reverses to British arms during the Boer War — you can do likewise.

In answer to a question on the Hindu-Muslim problem, Mahatma Gandhi said that the Congress had solved it.

But the British Government throws in our face the opinions of those who disagree with us. I have already had the audacity to accuse the Indian Government of acting like a wedge between the two palms of India.

The Round Table Conference is a packed Conference, not one of elected representatives, and I will not be surprised if it fails. Your Government is anxious to hold a chain round our neck, but we shall strike a simultaneous blow at this chain and our own disunion.

The Indian News, 3-11-1931

478. LETTER TO ABDUL KADIR BAWAZEER

November 27, 1931

BHAI IMAM SAHEB,

There is no end to your misfortunes. I learnt from Qureshi's letter that Amina lost her two children. But where is the need to console you for this? We look upon birth and death as equal. I know you will have kept your peace of mind. I have got the reply to my wire to Sardar inquiring about your health. I think we shall meet soon. There is no time to write more.

Blessings and regards from
BAPU

From a photostat of the Gujarati: C. W. 10788. Courtesy: Gulam Rasul Qureshi

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479. LETTER TO AMINA AND GULAM RASUL QURESHI

November 27, 1931

MY DEAR QURESHI AND AMINA,

You have been well warned by Providence. Do not grieve over the children's death. All who are born must die. I hope Amina is keeping good health.

Blessings from
BAPU

From a photostat of the Gujarati: C. W. 10806. Courtesy: Gulam Rasul Qureshi

480. SPEECH AT MEETING[1], PARIS

December 5, 1931

I first came to Paris in 1890 at the time of the Exhibition at which the Eiffel Tower was the "chief attraction". At once I fell in love with many things in the city: The Cathedral, of which the memory is still fresh in my mind. . .[2] In my spare time I tried to read works concerning France. I read, in parts, Rousseau and Voltaire. I tried to understand, more comprehensively, your great revolution. From all this I came to the conclusion that if you choose you can give to the world a message even more grand than that proclaimed by your great countrymen.

As it seems to me, the world is tired of sanguinary wars; the world is disgusted with the falsehoods, hypocrisy and deceit that are the necessary concomitants of the way of violence; and it has begun to understand (albeit only vaguely as yet) the disastrous consequences of questionable economics. I am convinced that the economic crisis which has gripped the countries of the world, including the United States, is a consequence of the World War, which we very mistakenly call the "Great War". Thus it seems to me that India's struggle for independence is a

[1] A summary of this speech in the Magic City Hall appeared in Vol. XLVIII, p. 394.

[2] Omission as in the source

movement in which every Frenchman and every Frenchwoman should take a direct interest.

That nation, comprising 350 million inhabitants and representing one-fifth of mankind, has been trying to secure its liberty by methods wholly devoid of violence. Falsehoods, duplicity, hypocrisy and deceit have no place in the method we are practising in India. Everything is open and above board. Once you have grasped the secret, that is, Truth, you will then be more open, more truthful. In the dictionary of the man who bases his life on truth and non-violence there is no place for fear and despair.

This movement is not passive; it is essentially active. It is more active than any campaign involving lethal weapons can be. Truth and non-violence are perhaps the most active forces in the world. The man who brandishes lethal weapons and wants to use them to destroy his supposed enemies is obliged to interrupt his labours to give himself some rest, some sleep during his day of twenty-four hours. During that time he is essentially inactive. While it is not so with the man who uses the method of truth and non-violence. These forces reside in the human heart and are constantly struggling to come out, to find expression, whether one is asleep or awake, resting or actively working.

I shall not take your time by recounting to you all the incidents of the war of India's independence. It commenced in 1920. I have only given you a brief idea of the method employed so that you may be able to understand the source of the upsurge that has touched the very last stratum of India's masses.

I am not aware of any movement, in the history of the past hundred years and more, which has trained such vast masses of poor and illiterate people. The human race is essentially idolatrous. Since that is so, I want to say that man requires a visible, tangible manifestation of the thing he believes in and, as a corollary, is looking for miracles to happen so that he can judge the worth of his beliefs. If the movement in India succeeds, it will be the miracle the world is looking forward to, the miracle that will prove the power of truth and non-violence and strengthen the faith of people in our methods.

Before I end this short, preliminary explanation, I want to tell you of a vivid example of the efficiency and power of these methods.

In the beginning of last year, during the salt march, women came forward to participate in the movement, not only women

who had received a European education, but women from the villages, who could not even sign their names. At the very beginning we had made it clear that neither sex nor age would be any bar to one's participation in the movement. Women and the aged participated in the movement as much as children.

Here I must ask you to believe me that we never had to make any effort to draw either the women or the children to us. I shall say that where attempts were made to obtain the co-operation of women it was only women in cities to whom we appealed. But we never appealed to children. But, in some way, one can say, the air of India is charged with electricity—not the same sort of electricity that illumines the streets of Paris, but a sort of spiritual electricity that goes right up to the hearts of children. Our parents are moving forward with such energy, such confidence, such ardour, that participation of the children is spontaneously brought about and the authority of the parents cannot stop them.

If you are convinced of the importance of the factors that could make the youth throw themselves into the movement I invite you to meditate on them till you can engender a wave of public opinion in favour of this cause.

I stop here, for I think this is enough by way of an introduction.

[From French]

Regeneration, Numero Special Consacre a Gandhi et a l'Inde, janvier, 1932

481. LETTER TO AMINA AND GULAM RASUL QURESHI

[After *December 9, 1931*][1]

CHI. AMINA AND QURESHI,

I was very eager to meet both of you; but my desire could not be fulfilled. The saying that it is always God's will that prevails is indeed true. This is my advice to both of you. You two should bring credit to Imam Saheb's place to which you succeed. Both of you should improve your Urdu. I should also like you to study the Koran. I hold that those who make a deep study of Islam cannot be narrow-minded. I do not wish that

[1] From the contents it appears that this letter was written after the death of Abdul Kadir Bawazeer on December 9, 1931.

you should have a mere, literal knowledge of the Koran. You should penetrate behind its letter to its spirit. I have come across a biography of Hazrat Ali which I am reading these days. It is not well written, but I see that it does not take me long to reach the essence of a thing and so I find the biography quite interesting. And I derive much comfort from it. Write to me from time to time. You should both observe self-control.

Blessings from
BAPU

From a photostat of the Gujarati : C. W. 10780. Courtesy: Gulam Rasul Qureshi

482. LETTER TO ULRICH HAMBURGER

S. S. "PILSNA",
December 18, 1931

DEAR FRIEND,

As your letter was received on the eve of my departure from London I could not invite you to see me. In my opinion all the principal religions of which we have any knowledge are from God. But this fact need not disturb your faith. You are not called upon to judge which is truer. It should be sufficient for you to live up to your faith. And if you see anything worth taking from other religions, surely there is nothing to prevent you from taking it.

Yours,

ULRICH HAMBURGER, ESQ.
DOWNING COLLEGE
CAMBRIDGE

From a copy : Pyarelal Papers. Courtesy : Pyarelal

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483. LETTER TO MORRIS OSOFSKEY

S. S. "PILSNA",
December 19, 1931

DEAR YOUNG FRIEND,

In reply to your letter I may say that I expect to reach my God through truth and non-violence. I know that the American youth are with India in her struggle for Independence.

Yours,

MR. MORRIS OSOFSKEY
2085 WALTON AVENUE
BRONT, NEW YORK (U. S. A.)

From a copy : Pyarelal Papers. Courtesy : Pyarelal

484. LETTER TO MURIEL LESTER

S. S. "PILSNA",
December 19, 1931

DEAR MURIEL,

This is the first letter I am trying to write with the left hand. After a month's disuse it feels funny writing with the right [*sic*] hand.

I hope you got my note posted at Port Said. I have now gone through your accounts. I observe that your current expenses are just now £1700 per year including repayment of loan instalment. Your receipts are nothing like your expenses. But I know that God will help you in some way or other. One rule I have found absolutely necessary—never to go into debt. It kills prayer. But I must not be dogmatic. I simply give my opinion as inmate[1] as you have promised to regard me and as I began to regard myself when I came to you. You will always share your difficulties with me.

[1] Of Kingsley Hall in London's East End, where the addressee who ran the institution had arranged for Gandhiji's stay

I have read Mrs. Hobhouse's leaflet with interest.

You will please tell all the fellow-inmates that if I don't write to them separately, it is because I have little time left at my disposal. I often think of them. My love to them all and to Doris[1] and her children.

Please remember me to Mr. Morris, the blind friend.

Love.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

485. LETTER TO MADELEINE ROLLAND

S. S. "PILSNA",
December 20, 1931

DEAR SISTER,

What shall I say of you and your good brother's affection for me? The visit to Villeneuve was truly a pilgrimage for me. I wish I could have stayed longer than I did. However, the memory of the few days' communion with you will be among my richest treasures.

Now one word about your brother's health. You must shed the fear of fresh air, no matter of what season it is. If damp air is feared, a drier region has to be chosen. The artificial drying does no good at all unless one uses most expensive machinery for continuous drying of continuously admitted fresh air. They do this in the British House of Commons, I am told. But I feel sure that if you keep the windows continually open in the unused part of the room, it can do no harm. As it is, you are not getting the benefit of the magnificent air of Villeneuve. I have now done. You will pardon this writing prompted by love.

You will now write freely and fully whatever you feel.

Yours sincerely,
M. K. GANDHI

Romain Rolland and Gandhi: Correspondence, pp. 242-3

[1] Addressee's sister who was running an infants' school in London

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486. LETTER TO JOHN S. HOYLAND

S. S. "PILSNA",
December 21, 1931

DEAR FRIEND,

I was able to read two days ago your good book[1] on the Cross. There are in my opinion several inaccuracies inevitable in a condensation like your book. But there is one I would like to correct. You have said that the movement in India was not kept to the high level at which it was kept in South Africa. My own experience and opinion are to the contrary. You have instanced the consideration shown to the South Africa Government when it was in distress. The instance is not to the point. In South Africa there was no question of displacing the Government. Therefore when European movement to displace the Government took place, as satyagrahis, Indians were bound not to join the insurgents.

In India the movement is to displace the Government. Therefore there never can be any question of showing tenderness to it. It would be wrong to show tenderness to it conceived as it is as an evil. But instances of chivalry shown within the limits of satyagraha can be multiplied *ad lib*. The suspension after Chauri Chaura is the most outstanding one. I should not have pursued the subject but for the imperative demand of truth. You have written the book from the highest motive, i. e., of religion. The inaccuracy I have pointed out betrays not only that of fact but also of judgment. I wonder whether you have caught what I am driving at. If I have not made myself sufficiently clear, do please write to me.

Now about the hymns.[2] I have gone through them. They cannot be printed as my translation. For they have undergone drastic changes at your hands and that rightly. In the circumstances they must be published if at all as being your original work based on my literal translation of the hymns. If you will shoulder that responsibility I have no objection to your publishing

[1] *The Cross Moves East*

[2] From the *Ashram Bhajanavali* translated by Gandhiji during his detention in the Yeravda Prison in 1930; *vide* Vol. XLIV, p. 386, *fn*. 2.

them, if you think that they help seekers. Mirabehn and Mahadev will be writing to you separately their own opinion. At the time of writing I have not discussed the matter with them.

Yours,

JACK HOYLAND

From a copy: Pyarelal Papers. Courtesy: Pyarelal

487. LETTER TO FRANCISCA STANDENATH

December 21, 1931

DEAR SAVITRI[1],

Our meeting this time was not quite happy. You jarred on me by your harsh judgments of people and your pride in your righteousness. This latter defect is a terrible handicap on progress. I do not want you to brood over what I am writing. I would like you just to think over what I am writing and forget all about it if you think that I am misjudging you. Even so, it is better that I tell you what is in my mind rather than that I should harbour a judgment about you. I would be untrue to you if I did not tell you what I thought about particular actions of yours.

Never mind whether I can write to you or not. Both you and Satyavan[2] should continue to write to me. It does happen nowadays that I do not even get the time to read the letters I receive. All the same I should be anxious if I did not hear from those who like you are in close contact.

Love.

BAPU

From a copy : Pyarelal Papers. Courtesy : Pyarelal

[1] & [2] Names given by Gandhiji to the addressee and her husband Frederick Standenath, both of whom had come to the Sabarmati Ashram in 1928 to study Gandhian philosophy

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488. LETTER TO HORACE ALEXANDER

S. S. "PILSNA",
December 21, 1931

MY DEAR HORACE,

I must not use the ordinary language to express my feelings towards you. Your silent affection and self-effacement grew on me as I watched you daily holding yourself in readiness for any service. And then the knowledge that you found time for coming so often to London though you had a cripple companion[1] who so relied on you!!! Experiences such as these make life livable and enrich one's faith in God. I often feel your presence with me.

I hope you were able to publish that statement of mine. I had expected a copy at Villeneuve.

We are all enjoying ourselves as deck passengers. I have experienced no discomfort whatsoever. The sea has been quite smooth. We reach Aden tomorrow.

Love to you and yours.

BAPU

From a photostat : S. N. 23027

489. TELEGRAM TO JAMES MILLS[2]

[*December 27, 1931*][3]

I NEVER APPEALED FOR FUNDS FOR ABYSSINIAN RED CROSS OR OTHERWISE IN SAME CONNECTION. I DO NOT FEEL COMPETENT TO EXPRESS OPINION ON PROBLEM OR SUGGEST MEANS REACHING PEACEFUL SOLUTION. CAN ONLY PRAY AND HOPE FOR PEACE.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] Addressee's wife, Olive

[2] In reply to the addressee's telegram, which read : "In view League Council meeting Wednesday Associated Press of America would appreciate your views on Italo-Abyssinian problem and necessity and means of reaching peaceful solution. Is report reaching London correct you appealed for funds for Abyssinian Red Cross ? Reply paid 300 words address Associated London James Mills."

[3] *Vide* "Diary, 1931", Vol. XLVIII, p. 468.

490. LETTER TO SIR FAZLE HUSAIN

As at Sabarmati,
December 29, 1931

DEAR FRIEND,

I found your letter awaiting me on my landing. What I meant was that as against our not pressing for further rights and giving favoured treatment to South Africa in respect of trade, it was possible to get the Union Government to recognize the legitimacy of or legalize the existing trading businesses in the Transvaal with the right to transfer or sell such businesses.[1] The result of this would be that we would have to waive the right to further facilities. If this can be done, the Union Government will be able to tell the public that there will be no further addition to the existing businesses if there was also no diminution in their number. It is likely that if our people can be satisfied with such a guarantee the Union Government may protect existing businesses.

[1] The position of Indians in South Africa was regulated by the Cape Town Agreement of 1927 which fell due for re-examination in 1932. But in 1931, an ordinance called the Licences (Control) Ordinance was passed by the Transvaal Provincial Council which repealed the existing General Dealers (Control) Ordinance, 1926, and gave the Transvaal municipalities complete control over the issue of Trading Licences to Indians without specifying the grounds on which the licence could be refused. This greatly perturbed the Indian community. Accordingly, the Government of India sent a delegation to South Africa, led by the addressee who was a member of the Governor-General's Executive Council, to settle the various issues. The Transvaal Asiatic Land Tenure Bill which was later passed into an Act, safeguarded Indians' rights to a greater extent than was expected.

This letter is in reply to the addressee's letter dated December 16, 1931, in which he had written, "I understood you then to say that the Union Govt. would not only protect interests which have already grown up and are not safeguarded by the existing law, but will also be willing, if pressed, to provide for a certain amount of expansion. I shall be grateful if you will kindly develop this idea in a letter which might be posted to me to Cape Town by the mail of the 30th."

I hope that you will return to India hale and hearty and with an honourable settlement of the very difficult question.

Yours sincerely,

SIR FAZLE HUSAIN
INDIAN DELEGATION
CAPETOWN, SOUTH AFRICA

From a copy : Pyarelal Papers. Courtesy : Pyarelal

491. LETTER TO CHHAGANLAL GANDHI

[*1931*][1]

CHI. CHHAGANLAL,

Go on with your work there without worrying. Find a washerman there if possible. It will be good if all processes (of khadi) are as far as possible carried out there. I have talked to Ghanshyamdasji about the disposal of your khadi. Hence, instead of spending twice on railway freight, you may send it directly to Calcutta or wherever else he suggests. It would be better still if some types of garments could be got made by a tailor from that khadi. But all this may have to be carefully considered. Wherever you feel helpless, you may leave the subsequent processes on the manufactured khadi. After the rolls are ready I would be willing to lift even the unbleached stock. If you can you may try and introduce new spinning-wheels gradually. If you do not have enough self-confidence, do it after Krishnadas returns. Proceed slowly. Try and find customers for khadi there.

The matter regarding Gangabehn must have been settled by now.[2]

Blessings from
BAPU

Silence Day

I have your letter. What you write about the tannery is right. I have written to the Ashram about it.

From a copy of the Gujarati : Chhaganlal Gandhi Papers. Courtesy: Sabarmati Sangrahalaya

[1] This and the following two letters have been placed in 1931, as in the sources. From the contents too it appears that they belong to this period.

[2] The land on which the Vijapur Ashram stood, and which was in Gangabehn's name, was to be transferred to the Ashram Trust.

492. LETTER TO CHANDRAKANTA

Y. M.,
Silence Day [*1931*]

CHI. KANTA,

I have your letter. Keep writing to your parents. Give me news of Brother.

If God permitted everything to happen as we wished we would really lose our reason. We may have only one wish, to remain totally dedicated to service. It is only to keep ourselves mindful of this that we recite the verses on the qualities of a *sthitaprajna* during prayer. Bear this in mind.

> Oh, Partha, when a man has shed all desires that prey upon the mind, and is content to abide in the Self alone, he is called *sthitaprajna*.[1]

We want to reach that stage as soon as possible.

Inadvertently I have written this letter in the Gujarati script. Have it read out to you. Let me know if it causes inconvenience; so that I may be more careful. Do not worry if you cannot find time for learning Gujarati.

Blessings from
BAPU

From a photostat of the Hindi: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

493. LETTER TO CHANDRAKANTA

[*1931*]

CHI. KANTA,

I have your letter. I like it very much. I have no fears about you. But in taking you in I have accepted a great responsibility. You have raised great hopes in me about yourself. That is why I am constantly trying to make you vigilant. Had I no faith in you I would not have allowed you to go alone on the very first day, and would have hesitated even this time about your visiting

[1] *Bhagavad Gita*, II. 55

the villages. Therefore, have no fear on that account. I have complete faith in you. I pray that faith may bear fruit. Continue to write courteously to your parents. What you have written is all right. Your firmness combined with courtesy will reassure them. Do not let your health suffer. The body will not have any trouble if you keep your mind cheerful. Never permit unnecessary thoughts to enter the mind. Think only about your work, and remain "calm and untroubled in the face of unhappiness" and "free from attachment in happiness". You do remember, don't you, that we recite this verse every day? Also remember Mirabai's *bhajan*: "I shall dance singing the glory of my Hari." Service is the best song of praise to God. There was a letter from Brother. I have also written.

Blessings from
BAPU

From a photostat of the Gujarati : Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

494. LETTER TO M. R. JAYAKAR

BOMBAY,
January 2, 1932

DEAR MR. JAYAKAR,

I was grieved to find from your wire that you were suffering from insomnia. Why not take longer rest and get rid of the disease altogether? In your present state I am not going to worry you with my troubles.

Yours sincerely,

From a copy : Pyarelal Papers. Courtesy : Pyarelal

495. LETTER TO TEJ BAHADUR SAPRU

BOMBAY,
January 2, 1932

DEAR DR. SAPRU,

Many thanks for your wire. I hope you do not still think that I can see the Viceroy, if he makes no response to my

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wire[1]. I would like you to study the correspondence[2] published in the papers. My conscience is quite clear. The Government here simply do not want to see me unless I approach them with straw in the mouth.

Yours sincerely,
M. K. GANDHI

From a copy: Gandhi-Sapru Correspondence; also G. N. 7590

496. LETTER TO DR. SCARPA

BOMBAY,
January 3, 1932

DEAR DR. SCARPA[3],

Just a line, whilst I am yet free to thank you for your kindness during my all too brief stay in beautiful and historic Rome. I wish I had two months instead of only two days. Please tell the Triestano Agent with my thanks that the Commander and the officers of s. s. *Pilsna* made me and my party thoroughly comfortable.

Yours sincerely,

From a copy: Pyarelal Papers. Courtesy : Pyarelal

497. LETTER TO LORD WILLINGDON

YERAVDA PRISON,
January 15, 1932

DEAR FRIEND,

Your wire in reply to mine was a painful surprise to me. Your very cordial letters written by you after I had left for London had led me to expect a message from you awaiting me on my return to Bombay. Such a message would have been in keeping with your past as you had let me see it. Do you remember 1915 when I returned to India from self-imposed exile? You had sent me a message through the late Mr. Gokhale that I should see you before expressing my views on Indian

[1] Of January 1, 1932; *vide* Vol. XLVIII, pp. 472-6.
[2] With the Viceroy, from December 29, 1931 to January 3, 1932; *ibid.*
[3] Minister for external affairs of Italy, at whose invitation Gandhiji had visited Rome for two days in December 1931

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matters. Your astounding wire therefore in reply to mine seeking interview and guidance I could not understand at all. Nor do I understand it even now.

But I do not write this to blame you for your action for which no doubt, in your own opinion, you had the best of State reasons. But I would like you as an Englishman to review the immediate past and see whether you did not commit a grave error of judgment in repelling my sincere and well-meant advance. I ask you to believe me when I tell you that I was desperately anxious to avoid resumption of struggle and to tender my whole-hearted co-operation if it was at all possible. I am anxious to do so even now. But the difficulties are obviously much greater than before, unless you retrace your steps or convince me that I was wholly in the wrong.

Will you not realize that it is impossible to crush the Congress spirit though you have in law killed the Congress organization? Is it wrong for Indians to desire complete independence for their country? Is it wrong to seek to do so through non-violent direct action, when negotiation fails or becomes impossible?

Englishmen have negotiated with men whose hands were dyed red as in Ireland but after committing a series of inhumanities. They negotiated with the Boers after trying the method of concentration for women. Even in India the same thing was done last year after trying repressive measures of a particularly strong character against most women who never did the slightest violence. Must such history be repeated again? It seems to me that you invited trouble, so as to enable you to put the Congress out of your way. Even if you succeed in producing a dead calm in India you must know that it can bring no lasting peace to the land. I ask you therefore to give me and my comrades the same credit for honesty of intention and action that you would claim for yourself and your colleagues and with such a mind reconsider your position and if you feel sure of its correctness try to convince me of the error of my way. Why do you say I want to impose my views on the Government? Argument is not an imposing. The Congress does seek to convert the Government to its views by reason, negotiation and even by direct action, i. e., self-suffering, so long as the Congress is sure of the correctness of its own position. Is not this what every citizen or organization has done all the world over? The Congress has indeed struck a new path. It has

replaced the method of armed rebellion by self-suffering. If you believe in this profession of the Congress, surely you would welcome the coming in of a method that more becomes man's dignity than the old law of the jungle.

But whether you feel with me as to the method or not I invite you still to try negotiation with the Congress and especially with me as its representative whom you gave no chance of even knowing the Government side of the case. Remember the door was shut by you and not by me. Open it in a gentlemanly manner and you will find me eager to enter in.

My regards to Lady Willingdon. She must not be angry with me that I am causing worry to her husband. I do not want to. If at all, she must be angry with you in that in your anger or distrust, you banged the door in the face of a poor old man who knocked and was denied entrance.

I am,
Your sincere friend,
M. K. GANDHI

From a photostat: India Office Library and Records. Courtesy: The British Library, London

498. LETTER TO SARALADEVI SARABHAI

January 19, 1932

DEAR SISTER,

I was very eager to meet all of you. Mridu had informed me about your health. I hope you have fully recovered now. Mridu is doing well, I hope. What does Chi. Bharati do?

Sardar and I are well.

Blessings from
MOHANDAS

From the Gujarati original : C. W. 11135. Courtesy: Sarabhai Foundation

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499. LETTER TO SHANKERLAL BANKER

Y. M.,
January 25, 1932

CHI. SHANKERLAL,

Somebody has sent from Madras Ramanathan's speech against khadi, Pattabhi's and Varadachari's criticism of it and the rejoinder by Ramanathan. These have been published in the form of a small pamphlet. If the speeches by Pattabhi and Varadachari as published are complete, I would say they were inane. There is nothing much in Ramanathan's speech. But if it was thought necessary to reply to it, the reply should have been telling. Read the pamphlet if you have not done so. One point made by Ramanathan is worth considering. He says that there are very few persons if any, who spin in their spare hours. Those who spin have no other occupation and spinning to them is a full-time occupation. Even if that should be the case, I see nothing wrong in it. But if it is true, it does mean that our chain is broken. Gujarat's experience does not support Ramanathan at all. Gujarat may have shown less work; but we know every one of the spinners. Those who spin for money do so only in their spare time. The others spin for their own use, but they also do so in their spare time. We should have full mastery of our case. We do not want to shield the weak. We need not be ashamed, if the progress has been slow, to admit the fact. I am not going to admit defeat even if the progress has been slow or if its rate is declining; because to me the whole thing is as clear as daylight. And Ramanathan's own statement proves it. He asks if fifty persons working with a machine can do in two hours the work which they would take eight hours to do with hand. Who would be so foolish as to employ fifty persons for eight hours? If machines can thus give work to everybody who would protest against them? But Ramanathan has totally missed the point. He is not so dishonest as to do so deliberately. I therefore believe that he has fallen into ignorance and consequently his reason has become clouded. But be that as it may, we have to draw a lesson even from his speech, which please do. The responsibility for keeping the Charkha Sangh unsullied lies with

you, so that one may say I can sit back in peace here. I would therefore keep shooting arrows from here, which you must take.

I have seen the Gulzarilal[1]-Desai[2] [note]. You must be keeping good health. Anasuyabehn too should write.

Blessings from
BAPU

From the Gujarati original : G. N. 11538

500. LETTER TO H. W. EMERSON

Y. C. P.,
January 27, 1932

DEAR MR. EMERSON,

After the receipt of your very frank and good letter received by me in London, I had not expected the turn the events took on my landing. I suppose I am right in thinking that yours is the brain working behind this repression. If my surmise is correct, I should not perhaps be shocked at anything that is happening. For did you not tell me in Delhi that you could hit hard in fight, as you could be perfectly warm in friendship? I am not going to consider you as an enemy.

Hence this letter. I hope you will not regard it as an impertinence. Did I not tell you in Simla that after all we had to convert the I.C.S. rather than the English people as a whole? I do not despair. Civil Resistance is a method of conversion. Behind it there is no ill will.

Perhaps you have seen my letter to the Viceroy sent some days ago.[3] Last week I wrote to the Governor of Bombay.[4]

If the fact of the Government blunder is not recognized and repression must continue its mapped course are some of the things that are said to be happening necessary? One reads in the newspapers that notwithstanding denials, things are the worst in the Frontier Province. If they are not, why this expulsion of Father Elwin[5], a cultured Englishman, and of Miss Naoroji, who is no immature girl but a woman of high attainments past 30? She is more English than Indian, having been brought

[1]&[2] Gulzarilal Nanda and Khandubhai Desai, who were in the Dhulia Jail
[3] *Vide* pp. 294-296.
[4] For Gandhiji's letter to Sir Frederick Sykes, *vide* Vol. XLIX, pp. 19-20.
[5] Verrier Elwin

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up as a child under English influences. She is no politician. She is a polished singer. Love of the country has drawn her to the struggle, as conviction of British misrule in India has drawn Father Elwin to the Indian cause. You ought not to repel the advances of such men and women. Try and see them. They are no fanatics. I must confess that I am filled with the greatest misgivings about the happenings in the Frontier Province. How I wish my misgivings were wholly unjustified, I would need very strong evidence to allay my worst fears.

I now come nearer home. Horses were run over an absolutely peaceful meeting in Ahmedabad. I observe that one of the injured boys has just died. I know some of the Ashram boys had severe injuries done to them. And I am glad that they had them rather than unknown boys or men. In Madras one youngster has succumbed to lathi blows. There they play hose pipes even on women. Two women are reported to have fainted through the force of the jet of water.

As Mrs. Gandhi is reported to have said justly at her trial, what is the use of women like her or men like Sardar Vallabhbhai and me being pampered prisoners when others who, being misled, as you would say by us, break laws and suffer lathi blows or worse? I do really think that there is much in what *The Daily Express* says when it suggests that I as the author of "all this mischief" should be sent to the gallows.

Does it not strike you that there is something terribly wrong with a Government that has to declare a thousand associations unlawful? How is it possible to crush a movement which has taken such deep root? You have suppressed social and economic activities. You have taken possession of school buildings, hospitals, khadi depots, a library that contains valuable research and religious works. Is that what you meant by hitting hard?

I fear you have undone Lord Irwin's work. I had come with the fullest desire to tender co-operation, if it was at all possible. You should have seen me, reasoned with me and if you had found me wilfully obstinate, you might have taken such course as you had thought necessary. As it is, I cannot help feeling that you took a course which I should not have thought you to be capable of taking.

I plead : retrace your steps. Some day there is no doubt there will be negotiation if not between the present Government and the present Congressmen, then between our successors. Let us

not do anything that will make them meet with bitterness in their souls. I can say for myself with the clearest possible conscience that I have done nothing to embitter the relations. If you too can say likewise, I can only say let an impartial authority judge between us. In any case, so long as there is breath in me I shall long for co-operation even through my non-co-operation. I do not believe in a make-believe co-operation.

You will please pardon me for this long letter. If it is an infliction, you are to blame, for you allowed me to think that we had become good friends. I have exercised the privilege of a friend.

Yours sincerely,
M. K. GANDHI

From a photostat: India Office Library and Records. Courtesy: The British Library, London

501. LETTER TO VIDYA HINGORANI

YERAVDA MANDIR,
January 29, 1932

CHI. VIDYA,

I learn from Anand's letter that both of you will have by now reached Hyderabad. I am sorry I could not talk to you at length. I hope your mind is at peace. How is your health? Keep writing to me. Where is Dr. Choithram? Do you occasionally go to Jairamdas's? How is everyone there?

Blessings from
BAPU

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

502. LETTER TO TARAMATI MATHURADAS TRIKUMJI

January 31, 1932

CHI. TARAMATI,

I hope you are not upset because of the absence of Mathuradas. How is Dilip? Do write to me. Did you visit

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Mathuradas? Where is he? What does he get to eat? How is his health?

Blessings from
BAPU

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

503. LETTER TO NANIBEHN JHAVERI

YERAVDA MANDIR,
February 2, 1932

CHI. NANIBEHN JHAVERI,

I have your letter. Your handwriting has improved a great deal. You have also come up, and are coming up, nicely. Have patience.

It is ignorance to think 'I do, I do.'
Even as that of the dog walking under the cart.

Believing that we are the doers can lead to much trouble, for we do nothing at all. We sing:

I move as He moves me,
I am pierced by the rapier of love.

Does the song[1] also not convey the same meaning?

Do you remember the words: "I bring attainment and possession of what has been attained"[2]? May God protect you.

Blessings from
BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, pp. 25-6

504. LETTER TO NANIBEHN JHAVERI

YERAVDA MANDIR,
February 6, 1932

CHI. NANIBEHN JHAVERI,

I am writing letters. Sardar is going through the newspapers and reading out important items to me. I have just learnt about

[1] By Mirabai
[2] *Bhagavad Gita*, IX. 22

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you and other ladies having been arrested and later released. I would not write to you thinking you would be in jail and the next thing I learn from the papers is that you are free and far away. Now, if you get this letter, do let me have all your experiences.

Blessings from
BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, p. 26

505. LETTER TO ANAND T. HINGORANI

Y. M.,
February 8, 1932

MY DEAR ANAND,

I was so glad to see Vidya. She was looking very well indeed. I am now sending for your help, not for publication, a rendering of my speech[1] on God. It is only a fragment of a fuller thing in *Y. I.* which you should see, if you have not already.

Love to you both.

BAPU

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

506. LETTER TO SHANKERLAL BANKER

YERAVDA MANDIR,
February 13, 1932

CHI. SHANKERLAL,

I have your letter.

If you think it is proper, write a letter to Ramanathan pointing out the faults in his thinking. Maybe it is our duty to write to him, considering he has served us for so long. Let him misuse if he must what we write to him. This is only a suggestion.

[1] *Vide* Vol. XXXVII, pp. 347-50 and p. 348, *fn.* 3.

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The weaver Ramji[1] writes that he does not have any yarn. Narandas may have mentioned this to you. But since he has written to me, I am drawing your attention to it.

Are you able to meet Gulzarilal? His wife is perhaps there with him. How is his physical condition? Does he get the food his body needs? Who is now in his place?

We are both keeping well. I have given up milk for the time being as it does not suit me. Instead of that, I am taking roasted and ground almonds which I had brought from England. It keeps me in good health. It remains to be seen whether or not the weight is maintained.

You must be having information about Mridula's health. Let me know how she is.

There was a note from Anasuyabehn. I have not written to her separately.

Blessings from
BAPU

From the Gujarati original: S. N. 32727

507. LETTER TO PUSHPA S. PATEL

YERAVDA MANDIR,
Friday [After *February 26, 1932*][2]

CHI. PUSHPA,

Why are you peeved when I say that you have a pointed nose? Do you not have a pointed nose? It is a sign of beauty. Now you must write to me that you are laughing heartily. Those who want to be my walking-sticks are forbidden to feel irritated.

I shall not write to Mangala this time.

Blessings from
BAPU

From the Gujarati original: C. W. 11086. Courtesy: Pushpa Naik

[1] Ramji Badhia
[2] From the contents; *vide* Vol. XLIX, p. 164.

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508. LETTER TO SUMANGAL PRAKASH

February 28, 1932

CHI. SUMANGAL PRAKASH,

I have your letter. Also Kanta's. I had been awaiting letters from both of you. I had even made inquiries about Kanta. I was surprised that I had not heard from either of you. Now of course I cannot expect any letter from Kanta. Send me news about her and about Prabhavati. When did you send the parcel of books? What were the books? During the journey many things were not delivered to me. I therefore remember nothing about it. It is a pity that you are not yet fully recovered. What disease have they diagnosed that it has not been cured so far?

Blessings from
BAPU

From the Gujarati original: Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

509. LETTER TO VIDYA HINGORANI

Y. M.,
March 3, 1932

CHI. VIDYA HINGORANI,

I have your letter. You will be cured by the same treatment and by being calm. The fact of the matter is that nothing is to be gained by seeking advice—mine or any one else's. The mind is its own remedy, if it means that we can be rid of all worries by remembering God alone. Keep writing to me. Do not worry about anything.

Blessings from
BAPU

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

510. LETTER TO KRISHNADAS GANDHI

Y. M.,
March 5, 1932

CHI. KRISHNADAS[1],

I have your lucid letter. If you have no work in particular, if Balkrishna or anybody else acting as editor can spare you and if you also wish and Jamnalalji is not opposed to the idea, it might be good for you to go to Vijapur. However, my advice should have no weight outside the jail gate. It is not right at all for a prisoner to take interest in affairs outside the jail.

How are Madalasa[2] and Om[3]?

Blessings from
BAPU

[From Gujarati]

Panchven Putrako Bapuke Ashirvad, p. 369

511. LETTER TO ANASUYABEHN SARABHAI

Y. M.,
March 11, 1932

CHI. ANASUYABEHN,

Write to me everything about Shankerlal. God is our Protector.

Who is this Nanakram in Majoor Hospital? What is wrong with him? If necessary have him admitted to the Municipal Hospital.

Blessings from
BAPU

From the Gujarati original : S. N. 32785

[1] Son of Chhaganlal Gandhi
[2] & [3] Daughters of Jamnalal Bajaj

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512. LETTER TO H. W. EMERSON

YERAVDA CENTRAL PRISON,
March 13, 1932

DEAR MR. EMERSON,

I must thank you for your kind letter of the 2nd instant given to me on the 10th. Though I do not share your rosy opinion about the working of repression, I know I must not enter into any argument. I write this only to correct one grave misunderstanding. I cannot accept the compliment you pay me for my loyalty to my colleagues as if it was the highest thing in life to me. I wish you could have known that all my loyalties are subservient to my loyalty to truth. I have been known, even during the past twelve years, to sacrifice friendships for the sake of what I have considered to be truth. I am happy in the knowledge that at no time have I had colleagues more disposed than now to follow my guidance even though they might differ with me in important matters short of vital principle. Might not history have been written differently, if among the celestials I had enjoyed for my loyalty to truth the credit you kindly give me for my loyalty to my colleagues, and if therefore I had received glad response to my request for the interview? God or the gods in New Delhi had willed otherwise ! ! !

The Bombay Government have now sent Mahadev Desai as an additional companion. Hence I am able to spare you my wretched handwriting.

With kind regards,

Yours sincerely,
M. K. GANDHI

From a photostat: India Office Library and Records. Courtesy: The British Library, London

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513. LETTER TO SHANKERLAL BANKER

YERAVDA MANDIR,
March 13, 1932

CHI. SHANKERLAL,

I have your letter. When I first read it I thought you were leaving. Hence I wrote to Anasuyabehn. Now I see that it is some other notice. Let me know what has happened.

Blessings from
BAPU

From the Gujarati original: S. N. 32744

514. LETTER TO SHANKERLAL BANKER

YERAVDA MANDIR,
March 24, 1932

CHI. SHANKERLAL,

After your letter nothing remains to be said. In fact I should not even think about the happenings outside. But so long as I do not stop reading the newspapers, it is impossible not to think about them or to react to them. So I asked you to put my mind at ease. You should have immediately sent to him the gist of the conversation. That is my feeling in the light of my earlier experience. But now there is no need to do it. This suggestion may be useful in future. Gulzarilal is maintaining good health. It seems he has found, without seeking, the kind of company he needs. Let me know if you have any more news about Mridula. You two must be in good health.

My right hand needs rest.

Blessings from
BAPU

From the Gujarati original: S. N. 32743

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515. LETTER TO SHANKERLAL BANKER

YERAVDA MANDIR,
March 27, 1932

CHI. SHANKERLAL,

I received your telegram[1] this evening. How did such an accident happen? Were you present at the time of the operation? You have been placed under a great load. But you believe in God. There is assurance in the *Gita* that the load of a believer is borne by God. Have faith in God and keep your mind free.

I shall expect your detailed letter.

Vallabhbhai and Mahadev also are terribly shocked.

How many children does he leave behind?

Blessings from
BAPU

From the Gujarati original: S. N. 32724

516. LETTER TO TARAMATI MATHURADAS TRIKUMJI

March 28, 1932

CHI. TARAMATI,

There is no news at all from Mathuradas. Give me news of all of you in detail. Do you know that Mahadev is with me? How do you spend your time?

Blessings from
BAPU

SHRI TARABEHN MATHURADAS
C/O MATHURADAS TRIKUMJI
57 MINT ROAD
BOMBAY

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

[1] Giving news of the death of Dhirajlal Banker, addressee's younger brother

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517. LETTER TO ANAND T. HINGORANI

Y. M.,
March 31, 1932

MY DEAR ANAND,

It was indeed good news that Father stayed with you. That must be enough. It is unreasonable to expect coincidence of views. Mutual respect and toleration is the only thing one may expect and for one's own part cultivate.

Vidya must write regularly. You have said nothing about her. I hope you are getting more and more composed in mind.

Love to you both.

BAPU

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

518. LETTER TO VIDYA HINGORANI

Y. M.,
April 2, 1932

CHI. VIDYA,

I had been awaiting your letter. I am glad to know that you are doing well. Do not let anything perturb your mind.

I am well and my diet consists of *roti*, almonds, dates, lemon and some vegetable. My weight remains unchanged.

Blessings from
BAPU

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

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519. LETTER TO ANANDLAL GANDHI

April 5, 1932

CHI. ANANDLAL,

I wrote you a letter. You will have got it. I got your postcard yesterday. Why has Harilal[1] not written to me himself if he has really reformed himself? Maybe he was too ashamed to write, in which case it is all right. But there is no reason for him to feel ashamed. Even the worst of men have mended themselves. And then the world did not remember their earlier faults but on the contrary some of them came to be honoured as devotees. If Harilal has really undergone a change of heart I regard it as happy news indeed. But I have serious doubts. People who are addicted like him often take vows only to break them. They have no spirit left in them. They lose the strength to keep a vow. Only a few blessed by God are saved. I hope that Harilal would be one such. Tell him to write.[2] You should also keep me informed about him. Harilal's resolve [you say] is up to the month of *Margashirsha* according to the calendar followed there. What does this mean? If he stays perfectly clean up to *Margashirsha*, does it mean that he will go back to his old ways again?

Blessings from
BAPU

From a copy of the Gujarati : Chhaganlal Gandhi Papers. Courtesy: Sabarmati Sangrahalaya

[1] Eldest son of Gandhiji
[2] For Gandhiji's reply to Harilal's letter, *vide* Vol. XLIX, pp. 374-5.

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520. LETTER TO SUMANGAL PRAKASH

YERAVDA MANDIR,
April 19, 1932

CHI. SUMANGAL PRAKASH,

I have your letter. It would have been better if efforts had not been made to have Chandrakanta given 'A' class. But what is done is done. Now she must give up the facilities of 'A' class or make the very least use of them.

I do remember that when I was in England I had a letter from you but I never had any time there to spare and I hardly wrote to anyone in this country. Even if you wrote about Kanaiyalal's death, I have completely forgotten about it. What had been the matter with him?

I also remember about the scheme for the publishing house. I do not recollect that I was able to go through it. I take it that it is unnecessary now to say anything about it. I had not been given the book about Ganesh Shankar Vidyarthi. You must, if necessary, follow a strict regimen and put your health in order. It is now more than two months since I gave up milk. I give up milk whenever a pretext presents itself and that is what happened this time. This has not done me any harm and so long as no harm comes from it I shall continue to eschew milk. In place of milk I take four *tolas* of roasted almonds ground to a paste. In addition to this I take baked bread, dates, lemon and one vegetable a day such as white gourd, brinjal, etc. I take sour lemon with soda-bi-carb. In the early morning I have honey in hot water with a little soda. That is my diet. You are not to copy this. You must have chiefly milk, curd and fresh fruit. If you still feel hungry you may take greens and chapati or bread, but this is not to be a substitute for milk and fresh fruit.

It is difficult, if not impossible, to say how long my body will endure. Whatever I may say will only be guessing. I can not claim that my life has been one of self-control from the beginning. I have indulged myself in some form or other and so I cannot take from the body as much work as I should like. Most of the others, too, are poor in health and, therefore, either

do not see my physical weakness or ignore it. Be that as it may. All that I wish is that the few years that are left to me should be spent in some work or other of service. It will be enough if I am not condemned to live the life of an invalid. The full span of a man's life is a hundred years. For the reasons explained above I do not consider myself fit to reach that age.

It is good to have the teeth scraped by a machine. Pyorrhoea must be got rid of.

Blessings from
BAPU

From the Gujarati original : Sumangal Prakash Papers. Courtesy : Nehru Memorial Museum and Library

521. LETTER TO SUMANGAL PRAKASH

YERAVDA MANDIR,
April 19, 1932

BHAI SUMANGAL PRAKASH,

I have your letter. Kanta must not be coerced into giving up the facilities she enjoys. So long as she does not herself want to give up the privileges, she should not be made to do so. To cite my example is right and not right. It is right because so long as I am engaged in public work people are bound to take me as a model, which will only create misunderstandings, because what I expect others to practise I cannot for various reasons practise myself. So there is a flaw in my leadership. Citing my example might not be right because my position is very different from that of others. One reason is my physical weakness. Another reason is my title of Mahatma. A third reason is my special situation. In whatever class I may be I have to have special food, because my body and my vow demand it. This applies to some extent to all prisoners. It is a different matter that every prisoner cannot have this facility as easily as I can. I am permitted interviews once every week instead of once every three months. As for letters there is almost no restriction. I have decided in my mind that I have no intimate friend. I meet relatives, not because they are relatives but because my meeting them serves some moral purpose. My writing letters also has the same end in view. Whether deep down it gives me some kind of pleasure I do not know. There seems little likelihood

because withdrawal of permission to write letters or to see visitors would not upset me. In 1930 I refused to avail myself of the facility of interviews because the Government would not accept my condition. In 1922 I had stopped writing letters. Lately I have been kept apart from others. That also is a reason. One should not make comparisons with me on this account, but if this is not obvious I would not like to persuade anyone by arguments. There is no doubt a slight difference between one who has got 'A' class after some efforts from outside the jail and one who has been given 'A' class by the jail authorities themselves. But it is no use stressing this difference. The ideal should certainly be that there should be no classification, and where as a result of classification people have been given better classes they should give up the privileges of those classes. Very few are today acting up to this idea. Therefore one does not want to bring the least pressure to bear on a delicate girl such as Kanta. She is a thoughtful girl and on her own practises such self-control as she can.

Kanaiyalal's untimely demise is distressing. But instead of losing courage you must be doubly careful. The prayer I made on behalf of Manilal was impelled not by wisdom but by a father's love for his son. Only one prayer is proper and that is "May God do as He wills." Of course one may ask what meaning this prayer has. The answer is that prayer should not be given a gross meaning. It means that to free ourselves of attachments we become aware of the God dwelling in our hearts and conceiving Him as separate from us, we pray that we may not be taken where we are impelled by the mind but that we may be taken where God who is our Master takes us. Whether our good lies in our dying or in our living we do not know. Therefore we should not rejoice in life or tremble at the thought of death. We should treat the two as the same and remain untouched. This is the ideal and it may take a long time to attain to it. Indeed very few can attain to it. But this need not discourage us from pursuing it. And the more difficulties we face in the pursuit the greater should be our efforts to overcome them.

If we think over the matter deeply we can conquer the palate. We must not accept defeat. Man's full span of life is considered to be a hundred years. It can be more but however long it may be, time is an unending stream in which a human lifetime is not even a millionth part of a drop. What can therefore attachment for it or calculation about it avail? And any

calculations we may make can never be definite. We can only guess and say at the most how long a human life can be. For the rest even the healthiest children meet with untimely deaths. We cannot even say that a man given to lustful pleasures will not enjoy a long life. The most we can say is that a man who has been free from lust from the very beginning, who leads a simple life, stands a good chance of enjoying a long life span. But to seek to conquer pleasures of sense for the sake of a long life is like digging up a mountain for the sake of a mouse. We must conquer sensual pleasures for realizing the Self. If self-control leads to shortening of life rather than to prolonging it we should not care. A life free of disease and long in years is the least significant result of self-control.

Being in jail Kanta naturally cannot practise hydrotherapy. Therefore the best way for her is to consult the best doctors. It is possible that if she restricts herself to a diet of milk, curd and fruit she may have some relief in the matter of her menstrual trouble and her toothache. Relief from pyorrhoea may be attained by chewing a *datun* for half an hour morning and evening and by massaging the gums inside and outside with a finely ground clean mixture of salt and charcoal powder. I am not writing separately to Kanta.

Blessings from
BAPU

From the Gujarati original : Sumangal Prakash Papers. Courtesy : Nehru Memorial Museum and Library

522. LETTER TO CHANDRAKANTA

YERAVDA MANDIR,
April 19, 1932

CHI. KANTA,

At last you are settled. Now take full advantage of the solitude. Give your friends what you have gained and take from them what is worth accepting from them. If it is possible, write to me from there. But the number of letters you write will be restricted. It will therefore suffice if you write to Brother and he passes on to me what I should know from it. Or tell Prabhavati to include in her letter what you

wish to say. Take care of your health. We three are together and enjoying ourselves.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

523. LETTER TO TARAMATI MATHURADAS TRIKUMJI[1]

YERAVDA MANDIR,
April 24, 1932

CHI. TARAMATI,

I had been awaiting this letter. I think I did receive your letter of 30th March. The address is correct.

Jyotsna[2] will have recovered by now. If her fever is due to teething, it has gone on for too long.

If you have heard from Mathuradas, let me know immediately. How is your own health ? Do you get any chance to meet anyone? To the extent that your health will permit you must undertake some work of service. Doing work of service helps one to attain peace of mind. One may serve even one's neighbours. There is none in the world not in need of anyone's help.

Sardar and Mahadev send their remembrances.

Blessings from
BAPU

[PS.]

You can come to see me some day if you feel like it.

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

524. LETTER TO SUMANGAL PRAKASH[3]

April 24, 1931

BHAI SUMANGAL,

I can only today find the time to write to you. I see nothing wrong in your continuing to live with your parents till

[1] A portion of this letter appears in Vol. XLIX, p. 362.
[2] Addressee's daughter
[3] The letter appears in this place due to misreading of the year in Gujarati. It should be read after item No: 430, pp. 251-2.

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you are restored to health. The plan to have Kanta stay with you also seems good. You must fully recoup your health. It seems to me a drawback that young men cannot take care of their health. I think it is wrong to be in possession of a proscribed book. The proscription has not been withdrawn. It is not possible for me to stay at one place. You should not exert yourself mentally overmuch. You should therefore give up the thought of writing a history of the War. I am writing for *Y. I.* and *Navajivan* to be sent to you.

Blessings from
BAPU

[PS.]

I am not writing separately to Kanta. Let her write to me.

From a photostat of the Hindi : Sumangal Prakash Papers. Courtesy : Nehru Memorial Museum and Library

525. LETTER TO TARAMATI MATHURADAS TRIKUMJI

[*May 4, 1932*][1]

CHI. TARAMATI,

I have a letter from Mathuradas. He says in the letter that he has asked for a Yeravda Chakra. If you do not have it at home or have not sent it already, write to Bardoli or to the Ashram with instructions to send it. It would be preferable to write to Bardoli as it would be ready there. At Bardoli Lakshmidasbhai will receive the letter if you address it to the Khadi Karyalaya. If you enclose this postcard with the letter, your work will become easier. Jyotsna must have recovered by now. Mahadev sends you his regards.

Blessings from
BAPU

SHRI TARAMATI MATHURADAS TRIKUMJI
ASAR VIRJI'S BUILDING, 5TH FLOOR
53 MINT ROAD
FORT BOMBAY

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

[1] From the postmark

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526. LETTER TO ANASUYABEHN SARABHAI

Y. M.,
May 5, 1932

CHI. ANASUYABEHN,

Dahyabhai first gave me the news about Indu's illness. I have now obtained more information from Shankerlal. How did Indu fall ill? How is she now? Is it because of her illness that you are there? How long will you remain there? How are you?

Tell Saralabehn I am deliberately not writing any letter to her. Of course I think of everybody.

We are well.

You must have come to know of Yashoda's[1] death. Give our regards to everybody there.

Blessings from
BAPU

From the Gujarati original: G. N. 11557

527. LETTER TO SHANKERLAL BANKER

YERAVDA MANDIR,
May 5, 1932

CHI. SHANKERLAL,

I have your letter. Take care of your health in every way possible. If you are in good health, other things can be taken care of. What advice can I give you at the moment? What can I even suggest? May God protect you.

I am writing a separate letter to Lilavati.

We have to consider about Gulzarilal. But I am not worrying since Jamnalal is there.

Things here are proceeding well. I have not yet felt the need to take milk. Almonds seem to be helping me quite a bit.

Blessings from
BAPU

From the Gujarati original: S. N. 32747

[1] Wife of Dahyabhai, Vallabhbhai Patel's son

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528. LETTER TO VIDYA HINGORANI

YERAVDA MANDIR,
May 8, 1932

CHI. VIDYA,

I have your letter. It is very good that you are staying with Father-in-law. Do not think too much. Do what service you can and always have Ramanama in your heart.

I have not yet come to a decision about meeting people. I shall write to Mehta when I make up my mind.

I have Anand's letter. You should write to me every week.

BAPU

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

529. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
May 11, 1932

CHI. MANGALA,

I can say that your speed in spinning on the *takli* is quite good. You will stand first.

Aminabehn's children have taught [the lesson] that parents should observe self-restraint.[1] They were only children. Men and women who observe celibacy can have no children. If there are no births, there will be fewer to die. When you grow up, won't it be good if you practise self-restraint?

BAPU

From the Gujarati original : C. W. 11096. Courtesy: Pushpa Naik

[1] *Vide* pp. 280 and 284.

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530. LETTER TO PUSHPA S. PATEL

YERAVDA MANDIR,
May 12, 1932

CHI. PUSHPA,

You have advanced far ahead of Mangala in spinning on the *takli*. That is wonderful.

It is good that you and Mani do the cleaning together.

BAPU

From the Gujarati original : C. W. 11078. Courtesy: Pushpa Naik

531. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
May 15, 1932

CHI. MANGALA,

Why did your hand shake? Why did your eyes burn ? When the eyes burn, sprinkle hot and cold water. What was it you had asked me about the rules of the kitchen? I do not remember. Write again.

BAPU

From the Gujarati original : C. W. 11097. Courtesy: Pushpa Naik

532. LETTER TO PUSHPA S. PATEL

YERAVDA MANDIR,
May 16, 1932

CHI. PUSHPA,

Premabehn would never refuse to reply. You must ask your question politely.

You must learn Hindi, because that is the language spoken in the major part of India.

BAPU

From the Gujarati original : C. W. 11079. Courtesy: Pushpa Naik

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533. LETTER TO NIRMALA GANDHI

Y. M.,
May 16, 1932

CHI. NIMU,

I have your letter. Sumitra should not be given rice. Oranges should be sweet. Add some water to the milk. Add honey instead of sugar. Papaw should be given in small quantities and that well mashed. She will now have cut teeth, so probably it will be all right to give her the kind of *khakhari* they used to make with soda and salt in it and rolled thin as paper. Observe timings in feeding.

Add some water to the milk for Babu. Give him dill water. Add honey to it. Add lime water to the milk. Ask Jethalal to consult the books there and explain how to make it. Both should get lots of fresh air. Give them exercise. Do you know how to exercise children ? Mathuradas had given a book to Ramdas. Did he read it out to you? If the book is not there, ask Premabehn to explain its substance. You will get a beating if the kids' health suffers. Ramdas is well.

BAPU

[PS.]

About separate kitchen you may ask Narandas.

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

534. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA MANDIR,
May 22, 1932

CHI. TARAMATI,

I have received your letter. You do not have to seek permission from here to visit me. You must write to Narandas, so that you can be allotted your day when someone is coming from the Ashram. Only one interview is allowed in a week. Even this is likely to be stopped. Interviews have been stopped in the

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case of Mirabehn. If that restriction is continued, I may have to stop interviews. You will be informed if that happens.

Let me know when you hear from Mathuradas.

Blessings from
BAPU

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

535. LETTER TO TOTARAM SANADHYA

May 22, 1932

BHAI TOTARAMJI,

Your reminiscences of Gangadevi[1] sent here are sacred.[2] Though I had inferred a great deal about her qualities your reminiscences of her are truly astounding. The Ashram is blessed where such a chaste woman lived.

BAPU

From the Hindi original: Banarsidas Papers. Courtesy: National Archives of India

536. LETTER TO VIDYA HINGORANI

Y. M.,
May 22, 1932

CHI. VIDYA,

I have your letter. Your duty for the present is to be with your in-laws and serve them and do such other work of service as you can. When your turn comes God will clear the way. Be patient for the present. Improve your health.

I have had two letters from Anand. But I have not replied to them, nor did he expect an answer. I did not know his address either. Newspapers report that he has been taken to Sindh.

Blessings from
BAPU

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

[1] Addressee's wife, who had died in the first week of May
[2] *Vide* also Vol. XLIX, pp. 418-9.

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537. LETTER TO CHANDRAKANTA

Y. M.,
May 29, 1932

CHI. KANTA,

I have your letter. You kept me waiting too long. I hope you have not forgotten your Gujarati? It is good you are learning English from Kisan[1]. I trust you have made good progress. If your health remains good, Father's anger will pass.

What else are you studying? Do you get all the material you need for writing?

Tell Prabhavati I have written three letters to her. I do not know whether she got them.

Blessings to Sarup, Kisan and Prabhavati.

All the three of us are quite happy.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

538. LETTER TO TARAMATI MATHURADAS TRIKUMJI

June 14, 1932

CHI. TARAMATI,

I have your letter. I am not worried that Mathuradas has lost weight. It is sufficient if other things are all right. Did Mathuradas receive my letter?

Since Mirabehn is not being permitted to have visitors I am compelled to stop having visitors myself. If the restriction is removed, I shall let you know at once.

All the three of us are well.

Blessings from
BAPU

[1] Kisan Ghumatkar

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[PS.]

The envelope of this letter has been made by Sardar. He makes such envelopes from waste paper every day.

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

539. LETTER TO PUSHPA S. PATEL

YERAVDA MANDIR,
June 17, 1932

CHI. PUSHPA,

Your Hindi letter is beautiful. Have you written it yourself? Consult Premabehn about sitting on the swing during the rains. It is very good that you are reading *Vishal Bharat*.

BAPU

From the Gujarati original: C. W. 11080. Courtesy: Pushpa Naik

540. LETTER TO VIDYA HINGORANI

Y. M.,
June 17, 1932

CHI. VIDYA,

I have your letter. To you household work is also service, because you are not attached to it. Since it is the only duty for you at present, you should derive perfect joy out of it. Never allow your health to suffer.

Give my blessings to Anand.

Blessings from
BAPU

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

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541. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
June 24, 1932

CHI. MANGALA,

You should not feel ashamed to carry pen and inkpot to the class. You should feel proud. But if you do not like to do that, you can certainly carry a pencil.

I intentionally selected sandy land for the Ashram because only such land can be considered good for health. If one works hard and intelligently, one can grow any fruit or flower in the rockiest soil. On our soil we can grow any fruit that the climate of the place permits.

BAPU

From the Gujarati original: C. W. 11098. Courtesy: Pushpa Naik

542. LETTER TO VIDYA HINGORANI

Y. M.,
July 2, 1932

CHI. VIDYA,

I am very glad that you have gone to Quetta. Derive the fullest benefit from the air there. Walk as much as you can. Describe to me the scenery and the climate of the place. Who are the settlers there?

What you write is absolutely correct. An honest heart is a happy heart. May your happiness grow and stabilize.

Give me any news you may have of Anand. How do you spend your time there?

Blessings from
BAPU

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

543. LETTER TO GULAM RASUL QURESHI

July 31, 1932

CHI. QURESHI,

Write to me in detail. I believe you remember the books I want. It seems Premabehn has sent *Khulfa-e-Rashidin Sarat*—Part II, the biography by Dr. Mohammed Ali, and other books.

BAPU

From a photostat of the Gujarati: C. W. 10807. Courtesy: Gulam Rasul Qureshi

544. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
July 31, 1932

CHI. MANGALA,

You certainly do not wish that I should write the first letter only to you every day? If I did that, it would only be called partiality. Hence I should make it a rule to write first only to the person whose letter is received first. Is that not fair?

BAPU

From the Gujarati original: C. W. 11099. Courtesy: Pushpa Naik

545. LETTER TO PUSHPA S. PATEL

August 3, 1932

CHI. PUSHPA,

Here is the first letter of the day to you. But would not everyone wish to have the first letter? So, we must be satisfied with what we get. And, if we have to choose, we should choose the worst for ourselves.

One who follows this rule will always be content.

BAPU

From the Gujarati original : C. W. 11081. Courtesy: Pushpa Naik

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546. LETTER TO PRABHUDAS GANDHI

Y. M.,
August 4, 1932

CHI. PRABHUDAS,

I got your letter. I had been waiting for it. You must not feel distressed that you could not meet anyone. It is a mercy that even letters are permitted, for how can a prisoner expect to be permitted to receive letters? Preserve the health with which you have come out. *Pranayama* does benefit, particularly persons with a lung disease. It must be remembered that *pranayama* is not to be done in a hurry. How was the behaviour of the jail officials? Was it courteous?

I have already conveyed to you that I have given up the Magan charkha for the present. I could not go beyond 20 counts. I am not able to use both my hands. I cannot draw the yarn with my left hand. I can therefore try only the right hand. I have got adjusted to it. But since I have been permitted to turn the Gandiv wheel with the left hand, I felt that I ought to change over to it. I have acquired wonderful control over it. Even on this I draw the yarn with the right hand and have gone up to 35 counts. I am also picking up speed, though it is still quite slow. It is around one hundred rounds, but I am satisfied. There is very little wastage and even in such as takes place, I am making small improvements. I have thus had to postpone the Magan charkha experiment for the present. I will of course not give it up completely. I enjoy spinning on that too. Cling to the Divine Name like one possessed. When you have no help from anywhere else, you will get it from the Name.

May your ambition of improving the Magan charkha be fulfilled.

Do go to Almora. All of us agree with your idea of not giving a big name to the Ashram at present. You may therefore call it Shail Ashram. Of the five names all the three of us liked that the best. We did not waste our time in thinking of another name. Ultimately we are concerned with the work, not with the name.

The Ashram is certainly not to be filled only with invalids. Some of course are bound to come. If Padma[1] comes, she must

[1] Padma Sahay

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be received. You should get separate expenses for any such persons who may come. There would of course be a budget for the Ashram. I will not decide the figure for it. You may settle it with Narandas. It is proper that the expenditure on you, too, should be counted separately. This would be convenient for you. What you write about your work there is also correct. You should not take up too many things just now. You should proceed slowly and only as much as your health permits. For the present you should do only what you can on your own responsibility. I would be happy if you could tempt Balkrishna. He would be very good company for you. He may also improve in health and the Ashram would gain in dignity. If Dhiru[1] desires to join, it should be with a firm resolve to be steady there. Let him join if he does so on that condition. It would of course be excellent if you could find some good hill people to join you.

You have mentioned having enclosed Krishna's letter but I don't see it. Either you forgot, or the letter was left behind at Sabarmati. Where is . . .[2] ?

Blessings from Sardar and Mahadev.

Blessings from
BAPU

From the Gujarati original: Gandhi Nidhi File (August, 1976). Courtesy: Gandhi National Museum and Library

547. LETTER TO S. A. BRELVI

August 6, 1932

DEAR BRELVI[3],

I am intensely dissatisfied with myself for having allowed our conversation of yesterday to drift into a discussion primarily of my wretched arm.[4] I wanted to know the daily routine of all the companions. For this there were hardly a few minutes left. But the information I gained emboldens me to offer a suggestion. Whilst I appreciate a study of French and other continental languages I feel that we ought first to devote our attention to our own languages. Mahadev tells me that you had already begun

[1] Chhaganlal Joshi's son
[2] A word here is illegible in the source.
[3] Editor, *The Bombay Chronicle*
[4] Gandhiji had been having pain in the left elbow.

a serious study of Sanskrit and that you know a little Gujarati. May I then suggest your devoting your time first to studying Sanskrit, Gujarati and Hindi? I do believe that each one of us should make the very best use of the precious time at our disposal. Since you know Urdu and Persian so well, Hindi is child's play. You should be able to read the *Ramayana* of Tulsidas in the original.

You will excuse this presumption, please.

Love from us all.

Yours,
M. K. GANDHI

From the original: S. A. Brelvi Papers. Courtesy: Nehru Memorial Museum and Library

548. LETTER TO MATHURADAS P. ASAR

[Before *August 7, 1932*][1]

CHI. MATHURADAS,

I have your letter. The hook for the cup has not yet arrived. I am not even ready to use it as yet. Every day the cup is before my eyes. It has not been our intention to go on increasing the count. I am going to be steady at around 40 counts myself. Most probably it will be the same in the case of Sardar. Mahadev may settle at around 80 counts. Then testing it would be the thing to do. It would be easy to see the result. If the yarn is even and does not break while being taken off and is tightly wound round the spindle, then the yarn is not likely to be weak. On the other hand, there are chances of being cheated in the tests made using the cup or the machine used in a mill. The yarn cannot be unwound from just any place. There would be much waste in doing so. Hence, only if the yarn is even from the point of unwinding can it stand the test. This means that yarn can be tested only by the weaver. The yarn which can be used for weaving without difficulty is good yarn. But the purpose of writing is not to disregard the tools of yarn-testing. My purpose is only to indicate the time for doing the test. At one time I used to do the testing every day. I had prepared the tool for the purpose with the materials available at home.

[1] From the contents the letter appears to have been written before the one to the addressee of August 7, 1932; *vide* Vol. L, p. 339.

But then I found that it was taking a lot of time. And I was not able to effect much improvement thereby. I also saw that where I only used my guess instead of the test, my guess frequently turned out to be correct, because, while unwinding the yarn, it would have passed before the eyes. One would also know how often it has broken and also how well the yarn has been wound on the spindle. And so, an intelligent spinner automatically gets an idea about the quality of his yarn. Otherwise you are absolutely correct in arguing that there is no reason to gloat over the fact if the yarn is of 100 counts on weighing. I know that there can be yarn of 100 counts fit only to be thrown away. I have also seen such yarn. Any attempt to spin such yarn is sheer waste of time. Hence, anyone spinning fine yarn should be convinced that the yarn will easily be turned into a length of cloth. Then alone can the yarn be considered as of good quality, otherwise it is useless. That is why I had written to Narandas two or three months ago that he should make arrangements for the weaving of fine yarn.

Your report about the Yajnik Sewing Machine is interesting. If we get volunteers in thousands involved in the . . .[1] right at the beginning, the experiment will not go very far. Hence, we must invent something which will ensure proper use of the hand needle and does not take much time. It is only with this in view that I have kept embroidery and knitting in my mind. The art of Yajnik sewing is not for making available to the poor ready-made khadi garments, but for quick disposal of the khadi woven by the poor without loss. It is for making expensive-looking khadi inexpensive. But if we expect from a fairly wealthy person that he shall buy khadi however expensive and however coarse it may be, and then get it stitched at his own expense, then khadi cannot go very far. Alternatively khadi should be sold at a loss or the spinning charges, etc., should be brought down. In your plan I saw the suggestion to avoid doing that and so I promptly welcomed it. Hence you should convince the ladies who have protested that they should feel gratified that they adorned the khadi woven by the poor by stitching it free and serving the poor. For, by their action, the stitched garments could be sold at the price of unwashed khadi and we could pay the poor their full wages. We can certainly make an inexpensive sewing-machine in this country; but I think it can only be an imitation of the machine in vogue at present. If so, it should mean overriding

[1] Unclear in the original

the patent law. The Singer and other machines have invested capital of millions of rupees and wherever patent laws prevail, they must be registering their patents. But I am not fully conversant with the situation, and if somebody invents an original design and prepares a sewing-machine which is simpler than the machines currently in use, he himself can earn millions by registering his patent. Because, he would then compete with the Singer machine. Our craftsmanship has still not inspired such confidence in me. In the West, there are countless new inventions every day. But that is not our field at all. Something like that has no doubt been in my mind. Our ancestors invented the greatest thing in the shape of the spinning-wheel. Millions of people have benefited from it. Textile machinery is based on the design of the spinning-wheel. Hence there is still much scope in the direction of improvement of the spinning-wheel. I am sure that something will emerge. There can be a profit of millions, but there is no chance for a single individual to earn millions.

Now about your diet. You have done well to give up starches. Equally important is the point about pulses. If the curd is absolutely sweet (not sour), it can never cause headache. To make it safe, a little soda may be added to it. But if one can take milk, there is no need to take curd. It is only superstition that papaw is harmful to the eyes. Any person can test this fact by taking only papaw. He should take nothing else with it. This can be tested by having a single meal of papaw. There is no need to entertain such a superstition even with regard to ripe tomatoes. Your diet can consist of thin chapati, green vegetables and milk. You must have something sweet. You can take currants, black grape or raisins. Raw onion can do you good, but it can be taken only in the evening because I know that it gives off a terrible smell. I have myself eaten lots of raw onions. I did it only in the evening and avoided meeting anyone afterwards. But the tolerance of our women is infinite. But since Ba has been in the habit of making free comments over the years, she could not hold herself from remarking on the matter. And in the end she always warned me against going before anyone else with my mouth stinking. And she was absolutely right. I am afraid your digestive system cannot accept almonds. Do not go on brooding about your diet. Do not brood over your illness either. Once you have decided about something, it should be taken as settled. Taking a vow only means that our mind stops bothering about it after the vow has been taken. Just as a trader

does not bother about the thing he has already sold and starts thinking about the next thing, so also the mind.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 3761

549. LETTER TO DR. M. A. ANSARI

August 7, 1932

DEAR DR. ANSARI,

What a joy to have had such a letter from you. It was thoughtful of you to have sent us the medical report. Hardly a day passed but we have talked of you. You have suffered. It is good you are going out for treatment. We all hope you will profit by it and return fully restored to health.

It was equally considerate of you to have given a full report of Jawaharlal's health.

I expect to hear from you regularly.

And now about ourselves. We have all been keeping quite well. I am taking milk. My weight is 105. We are leading a student's life. Sardar gives full 4 hours or more to Sanskrit. He gives nearly two hours to spinning and turns waste paper into envelopes. I learnt only here that he had an eye for neatness and a deft hand. This will be closed in an envelope of his make. So you see he is adding to the wealth of the country. Mahadev is reading French, gives Sanskrit lessons to the Sardar, does my writing work, reads other things and does 3 hours' spinning and needful cooking, etc. I do over two hours' spinning and Urdu. I have read those Jamia publications that were sent to me. And now I am rereading Shibli's *Life of the Prophet*[1]. I carry on a little Urdu correspondence. One of my correspondents is a girl whom you are reported to know. Her name is Zohra[2]. What a wonderful hand she writes. My Urdu teacher is Raihana whom too you know. She is the daughter of our old young friend Abbas Tyabji. She is a brick.

[1] *Sirat-un-Nabi*
[2] Zohra Banu Ansari, addressee's daughter

Bon voyage and love from us all.
Good-bye.[1]

Yours always,
M. K. GANDHI

From the original: C. W. 10876. Courtesy: Dr. Zakir Husain Library, Jamia Millia Islamia

550. LETTER TO NIRMALA GANDHI

Y. M.,
August 7, 1932

CHI. NIMU,

I got your letter. Could you not understand that my letter was in part a jest? Ramdas had made no complaint against you. I complained that in my opinion you were harassing Ramdas. But are you going to stop harassing him because of my saying so? You will stop harassing anybody only when you stop considering yourself helpless and, ceasing to be a weak woman, become strong. Those who feel themselves helpless and weak always harass others wittingly or unwittingly.

Babu's ear should be all right now. If you know what medicine was given, let me know.

BAPU

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

551. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
August 14, 1932

CHI. MANGALA,

May you live for many years and grow into a fine *sevika*. May God sustain you in your vow. It is very hard to be non-violent at heart, but it is easy for one who has faith in God.

BAPU

From the Gujarati original: C. W. 11100. Courtesy : Pushpa Naik

[1] This is in Urdu.

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552. LETTER TO PADMAJA NAIDU

August 16, 1932

MY DEAR PADMAJA,

Unlike the lotus the Lotus-born can write much and say nothing. For your letter occupies a fair space and tells me nothing except about myself. What I wanted to know was how you were keeping, what Lilamani was doing and how Father's hospital, which you had showed me and where the prayers were offered, was doing. But you would not be Padmaja if you gave me credit for wanting to know ail these family details instead of being told that I was by nature a wrinkled old slave-driver rather than a saint. Anyway for your credit let me slave-drive you to give me a decent letter giving me a proper budget of family news.

I duly got the grapes and other fruit, also *The Candle of Vision*[1]. For all these gifts thanks if you need them. Mother evidently forgot when she prompted you to buy the book for me that at her instance the poet had himself sent me his own copy.

Now be good and write.

Sardar and Mahadev join me in sending you all much love.

Yours,
SLAVE-DRIVER

[PS.]

The envelope in which this is going is of Sardar's manufacturing.

SHRIMATI PADMAJA NAIDU
C/O SERVANTS OF INDIA SOCIETY
POONA

From the original : Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

[1] By George William Russell who wrote under the pseudonym '*Æ*'

553. LETTER TO PUSHPA S. PATEL

YERAVDA MANDIR,
August 18, 1932

CHI. PUSHPA,

You have drawn wonderful pictures. What are the gifts Mangala received? Who gave them? Are your trees alive? Your handwriting is improving.

BAPU

From the Gujarati original: C. W. 11082. Courtesy: Pushpa Naik

554. LETTER TO BALKRISHNA BHAVE

YERAVDA CENTRAL PRISON, POONA,
[Before *August 20, 1932*][1]

CHI. BALKRISHNA,

I was not at all vigilant. I could suspect others but I could not suspect you. Whether I was vigilant or not it was your duty to inform me immediately about the lapse. That way the lapse would have been to some extent remedied. But it is futile to think over the past.

But now you should be able to sleep. Do not strain yourself to induce it. Sleep out in the open air. Be without any thoughts. Utter Ramanama if thoughts occur. If in spite of it, thoughts keep coming, let that be so. Once you have decided that you must sleep then there is nothing to think about. Instead of worrying it is better to court failure. If there is discharge during sleep, do not fret. If you remain indifferent to it, I shall consider that you have learnt the lesson taught in the verse पश्यन् शृण्वन् स्पृशन् जिघ्रन्[2]. If we have completely shut our minds to it, how are we responsible for an emission in sleep? All this can be addressed only to one following truth.

[1] From the contents the letter appears to have been written before the one to the addressee dated August 20, 1932; *vide* Vol. L, pp. 392-3.

[2] *Bhagavad Gita*, V. 8

You do not require wheat for putting on weight. However, do take it if you can digest it. If you find it difficult to digest wheat then take as much milk as you can and also fruit. For the moment do not think about the cost. Therapeutically milk and *neem* could be a complete diet, but this can be proved only by experiment. If you can free yourself from there I would like you to go to Almora for a few months. Discuss it with Vinoba.

To show you how Suraj Bhan had a break-down, I send herewith his letter.

Now for the questions. I take it you have these with you.

1. Yes and No. Because I am myself not clear as to what activity goes on for the whole day.

2. Both are alike, so I have not made an effort to find out the difference. There is scope for wide difference where the word 'like' is used. There is a great difference between the statements : 'gold is like brass' and 'gold is brass', and similarly between 'a rope is like a snake' and 'a rope is a snake'. The first is a beautiful example of eloquence but is meaningless as usage. There is no eloquence in the second. There can be many usages.

3. The reply to the first question covers that to the third.

4. Both the activities are different; so there can be no comparison. Only an experienced person can say more.

5. The *brahmi* state is positive, it is an affirmation. But it cannot be described as it can only be experienced.

'Sensitive' means delicate and soft. It is good you introduced the children to me. A letter to them is enclosed.

Blessings from
BAPU

From the Gujarati original : C. W. 11279

555. LETTER TO GULAM RASUL QURESHI

August 20, 1932

CHI. QURESHI,

I got your letter. Since the children feel at home at Noorbanu's[1], we may be satisfied that their interest will be well protected.

[1] Wife of Pyare Ali, a businessman from Bombay

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Improve your health. If your piles can be cured with treatment it would be very good. Do not be impatient.

I have received two parts of *Safaba*, the first part of *Sirhat* and *Al Farooqui*. I have not received anything else. With whom did you send the Koran? I must get the second part of *Sirhat* and the second part of *Shibli*. What is your weight now?

Blessings from
BAPU

From a photostat of the Gujarati : C. W. 10808. Courtesy : Gulam Rasul Qureshi

556. LETTER TO AMINA QURESHI

YERAVDA MANDIR,
August 21, 1932

CHI. AMINA,

You have improved your handwriting very much indeed. You must master Urdu. You know how much Imam Saheb also wanted that you should. What has gone wrong with your health? Write in detail.

BAPU

From a photostat of the Gujarati : C. W. 10801. Courtesy : Gulam Rasul Qureshi

557. LETTER TO PUSHPA S. PATEL

August 21, 1932

CHI. PUSHPA,

This time your pictures are badly drawn. If you want to draw pictures you must draw them well. Otherwise you cannot learn painting.

BAPU

From the Gujarati original: C. W. 11083. Courtesy : Pushpa Naik

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558. LETTER TO NIRMALA GANDHI

Y. M.,
August 21, 1932

CHI. NIMU,

If the children are being bitten by mosquitoes, rubbing a little kerosene on the body would keep the mosquitoes away. This has been the experience with many.

You must have started taking ghee and oil now.

BAPU

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

559. LETTER TO TARAMATI MATHURADAS TRIKUMJI

August 23, 1932

CHI. TARAMATI,

I have received your letter.

Mathuradas has not written to me again. But Shri Gangadharrao Deshpande received a letter from him. He says that Mathuradas is keeping good health. He has got good companions. As for the climate at Belgaum, it suited Mathuradas in the past. It is good that he has been patient and postponed going there right now. He may go there for a time after the rains stop.

All of us are keeping good health.

Are you reading anything? What is your usual activity? Do you meet anybody from among the women?

Blessings from
BAPU

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

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560. LETTER TO PADMAJA NAIDU

Y. M.,
August 24, 1932

MY DEAR PADMAJA,

The basket of lovely *musambis* came in last evening. I hope you got my letter posted to Hyderabad. Mother has begun the same pranks she used to play in London. She spoiled me there by bringing the choicest fruits and now she is using you to do the same thing.

Do tell me all about you. Remember me to all the friends of the Society.

Love.

BAPU

SHRIMATI PADMAJA NAIDU
C/O SERVANTS OF INDIA SOCIETY
POONA CITY

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

561. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA MANDIR,
August 25, 1932

CHI. TARAMATI,

I have your letter and that of Dilip. I replied to your previous letter yesterday. You must have received it. Hinkalam means the Belgaum jail, just as Yeravda means the Poona jail. Mathuradas has not been transferred. I too saw it in the newspapers. Explain thoroughly to Dilip the meaning of the verse in Chapter II of the *Gita*. He should not merely cram it. I am not writing separately to him today.

Blessings from
BAPU

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

562. LETTER TO MRIDULA SARABHAI

August 25, 1932

CHI. MRIDULA,

You say in your message that you have written me a letter. But no letter has been received here. The Major[1] mentioned that you spoke about writing one. Now he does not remember whether or not he had received your letter. Write immediately. Tell your parents we remember them a great deal. Blessings to brothers and sisters.

Blessings from
BAPU

From the Gujarati original: C. W. 11183. Courtesy : Sarabhai Foundation

563. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
August 27, 1932

CHI. MANGALA,

Lately you have stopped writing. Why? How do you propose to repay those from whom you received presents?

Indu[2] writes to me that you, Nirmala[3] and Kanu[4] are not on talking terms with him. What can be the reason for this? Write to me in detail. Start talking to him if possible. We cannot stop talking to anyone.

BAPU

From the Gujarati original : C. W. 11101. Courtesy : Pushpa Naik

[1] Major M. G. Bhandari
[2] Indu N. Parekh
[3] Nirmala Desai, step-sister of Mahadev Desai
[4] Kanu Gandhi

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564. LETTER TO PADMAJA NAIDU

August 28, 1932

MY DEAR PADMAJA,

Should bad handwriting be hereditary? Why should you copy Mother's vices? Being India's only poetess, she can afford to write a bad hand and do many other bad things. But you have no excuse. Do you know how long it took Mahadev to decipher your letter? Supposing you were to try to write a passable hand and give the trial some of your idle moments you will be surprised at your success. You think a pot is calling Miss Kettle black, do you? Well, I am prepared to submit to a comparative test and I know that in this at least I should beat you hollow. My handwriting is wretched, I admit, but not so indecipherable as yours. Now try to be good and render voluntary obedience to the slave-driver. I hope you got my p. c. which was sent to acknowledge the oranges you sent.[1]

Love.

BAPU

From the original : Padmaja Naidu Papers. Courtesy : Nehru Memorial Museum and Library

565. LETTER TO PRABHUDAS GANDHI

Y. M.,
August 28, 1932

CHI. PRABHUDAS,

I have your letter. I have been able to go up to 30 counts on the Magan charkha up to now. I shall be satisfied if I go up to 40 counts. The speed is very slow. It does not go beyond a hundred rounds an hour. It may go beyond that if I draw thick yarn. But I do not wish to do so. The cause of the noise that the wheel was making was discovered. Mahadev guessed it. The rod under the plate was broken and when the plate stopped func-

[1] *Vide* p. 338.

tioning altogether the defect was discovered. On the rod being replaced the noise stopped and the plate also started functioning perfectly. I, too, believe with you that there is much room for improvement. None has occurred to me yet. I have got a box fixed on the plant, in which I keep the tools, spindle, etc. I do not consider this an improvement. For fine yarn we must have fine spring and fine spindle. But I doubt if a fine spindle would work. In the Ashram there is a spinning-wheel received from Darjeeling which can be worked with the foot. Examine it.

It would be sufficient if you named the Almora Ashram just Shail Ashram. The word Ashram itself carries a religious meaning and religion includes service. Janasthan sounds pompous. Kinkarashram is all right but does not sound pleasant. You can call it Shail Udyog Mandir. But I favour Shail Ashram. Devaki Nandan uses the word Sevashram and so it is clear that you cannot use it.

It is well that you paid a visit to Rajkot. It would be good if you rushed to Almora now. It is desirable that you should go there in good health. You may then devote yourself wholly to building the Ashram there as your only duty without having to worry about your health. After going there do not build castles in the air; but having formed a particular plan resolve not to go beyond it, nor even to think of doing so. As for writing, complete the work on the *Ramayana*, etc., if possible. Concentration on improving the Magan charkha, spinning and weaving the local cotton and wool and the necessary carpentry connected with it—these should be enough work. Since there is land it will certainly be possible to grow vegetables and fruit trees. Keep an account of every pie. Never go beyond the budget. Write to me as long as I am permitted to receive letters. Keep up the practice of repeating Ramanama whether or not you feel any benefit from it. There is no doubt that ultimately it will purify and steady your mind.

From the Gujarati original: Gandhi Nidhi File. Courtesy: Gandhi National Museum and Library

566. LETTER TO NANIBEHN JHAVERI

YERAVDA MANDIR,
August 28, 1932

CHI. NANIBEHN,

I have been awaiting your letter every week. But it seems you have come out with a vow not to write. Write to me in detail and soon.

Blessings from
BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, p. 26

567. LETTER TO NIRMALA GANDHI

August 31, 1932

CHI. NIMU,

I learn from a postcard from Narandas that Baba[1] is very ill. It will be as God has willed. Do not panic. If you do, it will harm Baba. You should know that the mother's feelings always affect the child. We must do our best. There should then be no cause for panic. I am keeping Ramdas informed. It will be good if you keep me informed every day. Follow the doctor's instructions carefully.

BAPU

[PS.]

Give this to Nimu after reading.[2]

CHI. NARANDAS GANDHI
SATYAGRAHA ASHRAM
SABARMATI

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

[1] Kanam Gandhi
[2] The letter was addressed to Narandas Gandhi.

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568. LETTER TO ANASUYABEHN SARABHAI

YERAVDA MANDIR,
August 31, 1932

CHI. ANASUYABEHN,

Your letter with the *rakhi* arrived, though rather late. All the time I have been wanting to reply but I can manage it only now. You did not write about Indu's health. Do so now. How is Mridula? According to Dahyabhai, she has written to me but I have not so far received the letter. How is Saraladevi?

I keep thinking of you all.

All the three of us are well. How is your health? And what news of Gulzarilal?

Blessings from
BAPU

From the Gujarati original: S. N. 32821

569. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA MANDIR,
September 1, 1932

CHI. TARAMATI,

I have received your letter. It is very good that a sanatorium has been opened in the sacred memory of Bhai Shantilal. Are there any restrictions of caste or community for getting admission there? Pyarelal wrote to me that he had met you.

How nice it would be if you could learn enough to improve your Gujarati from the teacher who is coming. You may brush aside my suggestion if you find it burdensome. But if you are keen to learn, you must follow it in practice as much as possible.

I never had an opportunity of reading the books that you have mentioned.

Here is a letter to Ramprasad, the teacher, about Dilip.[1] Pass it on to him.

Blessings from
BAPU

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

570. LETTER TO GULAM RASUL QURESHI

September 3, 1932

CHI. QURESHI,

I get all the news about you. You must be keeping well after the operation. How long will you be confined to bed? Obey all the instructions of the doctor carefully and get well fully. Write to me when you are strong enough and are permitted to do so.

Blessings from
BAPU

[PS.]

Convey my *vandemataram* to the doctor.

From a photostat of the Gujarati: C. W. 10809. Courtesy : Gulam Rasul Qureshi

571. LETTER TO HAMID QURESHI

Y. M.,
September 3, 1932

CHI. HAMID,

It was very good indeed that you wrote. Write always in ink. What is the name of the teacher? Give him my blessings.

Blessings from
BAPU

From a photostat of the Gujarati: C. W. 10804. Courtesy : Gulam Rasul Qureshi

[1] *Vide* Vol. LI, pp. 5-6.

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572. LETTER TO AMINA QURESHI

YERAVDA MANDIR,
September 3, 1932

CHI. AMINA,

I have your letter. It was good that Qureshi went through the operation. There will now be no cause for him to worry. Now you also should get well. It is good that Rajab Ali[1] is supervising and guiding you. Do as he advises. You should keep reading and writing even now. I hope you are observing the restrictions on your diet. Keep writing to me.

We are all well. Sardar spins fine yarn of forty counts. Mahadev has reached up to eighty counts. What is your progress? Mahadev and I are learning Urdu.

Blessings from
BAPU

From a photostat of the Gujarati : C. W. 10790. Courtesy: Gulam Rasul Qureshi

573. LETTER TO PADMAJA NAIDU

September 5, 1932

MY DEAR PADMAJA,

Your basket of oranges again! Seeing that you will insist on sending them no matter what I say, let me tell you that they are really a good variety—very juicy.

You have responded to the gentle driving by the poor little slave-driver. Even I could decipher your letter without difficulty. But I do not want you, please, to exert yourself when you are lying flat on your back. Any abomination will do. Even the abominations of loved ones are preferable to their silence. But when you are really ill, why not get some willing assistance? Anybody will gladly write to your dictation.

Your mention of that magnificent story of the Buddha brings to mind many sacred things. Yes, I do dream many dreams. All

[1] Dr. Rajab Ali

may not be airy nothings or I would be crushed under the weight of the love I appropriate from people of all sorts and conditions—men, women, boys and girls.[1]

Sardar and Mahadev have more books than they can cope with. The former is absorbed like a diligent student in his Sanskrit studies; the latter in his French and Urdu—thanks all the same on their behalf for your offer. It is no use, I fear, your wanting to see them. I wish it was possible.

Love from us all.

Yours,
SLAVE-DRIVER

SHRIMATI PADMAJA NAIDU
C/O SERVANTS OF INDIA SOCIETY
POONA CITY

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

574. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA MANDIR,
September 8, 1932

CHI. TARAMATI,

I have received a letter from Mathuradas today. He writes :

> I am maintaining fairly good health. I am in a cheerful mood. My time passes quite well. The doctor has given me a warm jacket from his own house for my use. Apart from the prescribed diet, I get one lb. of milk. I also get hot water for both. Hard days of monsoon are about to be over. Hence, the weather will be less oppressive. I have stopped taking rice and *dal* even after coming here. Milk, wheat and vegetables are my chief food. I sleep quite well. I do not even spin at present because the *Yeravda chakra* is in disrepair. By way of physical exercise I take rounds.

With regard to reading, etc., he mentions some English titles. Mathuradas writes that he does not intend calling you right now.

[1] This paragraph has already been reproduced in Vol. LI, p. 25.

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You will have received my letter[1] with which I had enclosed the letter for Dilip's teacher.

You must keep writing to me.

Blessings from
BAPU

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

575. LETTER TO JOHN HAYNES HOLMES

Y. C. P.,
September 10, 1932

DEAR FRIEND,

Just one line to thank you for your kind letter of 7th August. I have not received Bishop Fisher's[2] book yet. As you know Sardar Vallabhbhai and Mahadev Desai are with me. We are turning the time at our disposal to good account. We are just now concentrating upon drawing from the quality of cotton at our disposal as fine a thread as possible. The experiment is deeply interesting and even exciting if there can be excitement about such a humdrum process as hand-spinning. For us it is a demand of Indian humanity.

With kindest regards from us all.

Yours sincerely,
M. K. GANDHI

THE REV. J. H. HOLMES

From a photostat : C. W. 10963. Courtesy : S. P. K. Gupta

576. LETTER TO MANGALA S. PATEL

September 11, 1932

CHI. MANGALA,

I forgive you for not writing to me. But do not repeat it. It is good that you went to Baroda. Does Baroda suit your

[1] *Vide* pp. 343-4.

[2] American Methodist, author of *That Strange Little Brown Man – Gandhi*

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health better? Where is Kanu staying and with whom? Did you see Moti's[1] house at Baroda?

Consult Premabehn about the pain in your back.

BAPU

From the Gujarati original: C. W. 11102. Courtesy : Pushpa Naik

577. LETTER TO PUSHPA S. PATEL

YERAVDA MANDIR,
September 11, 1932

CHI. PUSHPA,

Should not people living together give presents to one another? What about the presents given by parents to their children on their birthdays or on festivals? Besides, in the Ashram all live together. But no one can take something belonging to another without his permission. I do not say that presents have to be given. But the argument you advance is not valid. Supposing you had simply plucked a flower and presented it to Mangala that morning, it would have been a token of love. But your argument is: if Mangala is given a present, why not the other girls? Real love is not in giving the present. Love expresses itself spontaneously when the moment comes.

BAPU

From the Gujarati original: C. W. 11084. Courtesy: Pushpa Naik

578. LETTER TO SARALADEVI SARABHAI

September 15, 1932

THROUGH THE SUPERINTENDENT
YERAVDA CENTRAL PRISON
POONA

DEAR SISTER,

I have received your extremely loving letter. The presence of all the children is like a gift. I took the step only when I saw it as a clear duty.[2] I took it in God's name and for His

[1] Motibehn, wife of Najuklal Choksi

[2] Gandhiji had decided to undertake a fast in protest against Ramsay MacDonald's Award providing for separate electorates for Harijans. For his statement on the contemplated fast, *vide* Vol. LI, pp. 62-5.

sake. I am sitting without any care in the firm faith that He will protect my honour. All of you should rejoice that one who is like one of your family has found such a wonderful opportunity. Mridula will have received my letter in which I had told her about having lost her letter. We are all doing well. You will probably have learnt of Vallabhbhai's doings from the letters coming from the Ashram.

Blessings from
MOHANDAS

From the Gujarati original: C. W. 11136. Courtesy : Sarabhai Foundation

579. LETTER TO GULAM RASUL QURESHI

September 17, 1932

CHI. QURESHI,

I was kept waiting for your letter. You should write every day. The bleeding will have stopped now. Do not worry about my fast. You should be glad that God has sent me such a great opportunity without my seeking. Amina should not get upset. Tell Noorbanubehn and Bhai Pyare Ali that they should not feel unhappy in the least.

Blessings from
BAPU

From a photostat of the Gujarati: C. W. 10810. Courtesy: Gulam Rasul Qureshi

580. LETTER TO PUSHPA S. PATEL

September 19, 1932

CHI. PUSHPA,

Is it because Mangala has been advised rest that she has not written me a letter?

Your handwriting is improving.

BAPU

From the Gujarati original: C. W. 11085. Courtesy: Pushpa Naik

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581. LETTER TO VIDYA HINGORANI

YERAVDA MANDIR,
September 19, 1932

CHI. VIDYA,

Do not expect a long letter from me. Do not be distressed by my illness; instead rejoice. God will grant you happiness.

Blessings from
BAPU

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

582. LETTER TO MATHURADAS TRIKUMJI

September 24, 1932

DEAR MATHURADAS,

Though this is the fifth day of Bapu's fast, he is quite energetic. People like you and me would lose courage and give ourselves upto distress and dejection. But Bapu's indomitable faith is sustaining him. God willing, everything will be over in a couple of days. I am writing this letter on behalf of Bapu. Hence instructions from the Inspector-General to the authorities there to permit you to send a reply are also being sent along with it.

Yours affectionately,
MAHADEV

SHRI MATHURADAS TRIKUMJI
'B' CLASS PRISONER
BELGAUM PRISON

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

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583. DRAFT RESOLUTION ON UNTOUCHABILITY

[*September 25, 1932*][1]

I am touchable by birth and an untouchable by choice. It is as an untouchable that I have conceived the following part for the acceptance of touchables and untouchables.

Henceforth in Hinduism no one shall be regarded as untouchable by reason of his birth or occupation. Those who have been so regarded have the same right that the other Hindus have to entry into public temples, use of public wells, public schools, public roads and all other public institutions. This right shall receive statutory recognition at the first opportunity and shall be the first act of the Swaraj Parliament if it has not already received statutory recognition.

Every adult male and female belonging to the erstwhile untouchable class shall be registered as voter in the general joint register unless disqualified by reason of imprisonment or lunacy or mental deficiency within one year after the first election for new provincial legislatures and the central legislature under the revised franchise. A referendum shall be taken of the voters belonging to the e.u.c. and if it is found that thirty-three per cent of the voters of a provincial legislature or the central legislature as the case may be, have signified their dissatisfaction with the number of representatives of e.u. class returned by the electorate, fresh elections of members of the general electorate shall take place for the particular provincial legislature or the central legislature as the case may be, with reservation of seats for the e.u.c. guaranteed by statute for the next ten years on the basis of population, provided however that no referendum will be necessary where representatives of that class have been elected in accordance with the proportion of their population.

Untouchables shall be defined as those Hindus whose touch, sight or sound is regarded by popular local Hindu custom as pollution.

[1] From para 2, which is reproduced as a "Resolution at the Hindu Leaders' Conference, Bombay", 25-9-1932; *vide* Vol. LI, p. 139.

This pact[1] shall be sealed by representatives of Hindu Mahasabha, Hindu religious heads, well-known learned Hindu scholars and shall be accompanied by a pledge as under, signed by at least two persons who have been known for their service of the cause of untouchability.

I _____ hereby solemnly pledge myself to serve by strictly non-violent and truthful means the due fulfilment by the so-called caste Hindus of the pact entered into between them and the Hindus hitherto known as 'untouchables' and to that end shall be prepared to undergo all the necessary suffering, even the suffering of death by sacrificial fasting, and in order to qualify myself for that purpose I shall strive my best to lead a pure, abstemious, correct and God-fearing life.

From a photostat: S. N. 18867

584. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA MANDIR,
October 1, 1932

CHI. TARAMATI,

I have your letter. How did Dilip fall ill? By now I hope his fever has come down. Do keep dropping me postcards. I am gaining strength gradually. I was even able to walk a little today.

Blessings from
BAPU

TARAMATI MATHURADAS
21 MINT ROAD, 2ND FLOOR
FORT, BOMBAY

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

[1] Presumably the Poona Pact which was entered into between the leaders of Hindus and Depressed Classes at Poona on 24-9-1932 regarding reservation of seats for the Depressed Classes in the Legislatures; *vide* Vol. LI, pp. 463-5.

CWMG - XCII

585. LETTER TO NANIBEHN JHAVERI

YERAVDA MANDIR,
October 2, 1932

CHI. NANIBEHN JHAVERI,

I am resuming writing letters to the inmates of the Ashram and your name comes first. Do not misinterpret my forgiveness. Has your brother fully recovered? Make your health perfect.

Blessings from
BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, p. 27

586. LETTER TO VIDYA HINGORANI

October 2, 1932

CHI. VIDYA,

I shall not write a long letter now. I hope you are well. I am regaining strength. It is God's mercy. Convey my blessings to Anand.

Blessings from
BAPU

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

CWMG - XCII

587. LETTER TO NANDINI BALA

October 3, 1932

DEAR LITTLE NANDINI[1],

It was a perfect delight to receive your letter and garland. I hope you did not feel your fast overmuch. I enjoyed mine, did you? God bless you.

Love.

M. K. GANDHI

LITTLE NANDINI
UTTARAYAN
SANTINIKETAN
BOLPUR (E. I. R.)
BENGAL

From a photostat: C. W. 11017. Courtesy : Nandini Bala

588. LETTER TO RANI VIDYAVATI

October 6, 1932

CHI. VIDYAVATI,

Wonderful! You rebuke me ! I had one letter from you. I did send a reply but you did not receive it. What can I do about it? The same has been the case with many other letters of mine. True, I would not have written to you had there been no letter from you. You must understand that I am a prisoner. You see, I have not been able to write even to Swarup[2] and Krishna[3]. Now the reply to your letter. My health is perfect.

[1] Girl adopted by Rabindranath Tagore's daughter-in-law; *vide* also Vol. XXVII, pp. 212-3.

[2] Vijayalakshmi Pandit

[3] Krishna Nehru

CWMG - XCII

I shall regain strength in a few days. You have not written anything about your health.

Blessings to all from
BAPU

[PS.]
Who are with you?

RANI VIDYAVATI
C/O DR. RAGHUNATH SINGHJI
KAROKALA, P. O. BENIGANJ
DIST. HARDOI, U. P.

From the Hindi original: Rani Vidyavati Papers. Courtesy: Gandhi National Museum and Library

589. LETTER TO NANIBEHN JHAVERI

YERAVDA MANDIR,
October 7, 1932

CHI. NANIBEHN,

Of course I have written you a letter. You should get it. Ba had mentioned your arrival and that of Gangabehn. We shall be able to meet only when God wills. Gangabehn must write to me in detail about the meals. How is your health? Godse met me separately also. But is Bapalal Vaidya with him? I have written a letter. It is all right that you have called somebody from the Ashram. Keep writing to me whenever you have any news. I am steadily regaining strength.

I saw Gangabehn's letter after writing this. She must put on weight fast.

Blessings from
BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, p. 26

CWMG-XCII

590. LETTER TO TARAMATI MATHURADAS TRIKUMJI

October 9, 1932

CHI. TARAMATI,

I have your letter. I have now regained sufficient strength. I am writing and going for walks properly. I am also spinning as before. Hence there is no reason to worry at all. I had received a long letter from Mathuradas. He is keeping good health. The letter was about the fast.

Blessings to all of you from
BAPU

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

591. LETTER TO PADMAJA NAIDU

October 16, 1932

MY DEAR PLAYMATE,

You know all Hyderabad. Will you write to someone at the Osmania University to send me their text-books for lower standards or if you know them [send] such selection as in your opinion is likely to be useful to me? I badly need a small dictionary that will give me the spelling of Urdu words and a small grammar. And will you condescend to tell me how you are faring with all the cases [*sic*] of keeping a separate house?

Love.

SLAVE-DRIVER

SRIMATI PADMAJA NAIDU
21 SASOON ROAD
POONA CITY

From the original: Padmaja Naidu Papers. Courtesy : Nehru Memorial Museum and Library

592. LETTER TO TARAMATI MATHURADAS TRIKUMJI

October 20, 1932

CHI. TARAMATI,

I have your letter. When you write to Mathuradas tell him that I have sent him a letter which he must have received.

Ba has come there. She is staying at Mani Bhavan. Manilal and Devdas are also there. Go and meet all of them. I do not know if you have met Manilal's wife Sushila. She is also in Bombay. At present she is in Dosibai's hospital.

Blessings from
BAPU

SHRI TARAMATI MATHURADAS
21 MINT ROAD, 2ND FLOOR
FORT, BOMBAY

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

593. LETTER TO GULAM RASUL QURESHI

October 20, 1932

CHI. QURESHI,

Why are you not getting well? If necessary consult Haribhai. He does many operations for piles. Do you get clear motions? If there is pain you should eat only leafy vegetables, fruit and a little milk, or only leafy vegetables and fruit. To reduce her obesity Amina should eat only bread and leafy vegetables. If she does that, the fat cannot but get reduced and she will get well. She gets tired because of the excessive fat. Do write to me.

Blessings from
BAPU

From a photostat of the Gujarati: C. W. 10811. Courtesy: Gulam Rasul Qureshi

594. LETTER TO PRABHUDAS GANDHI

October 21, 1932

CHI. PRABHUDAS,

I have your letter. I have resumed the Magan Charkha because the pain in the left elbow started again. I have made one improvement. I changed your spindle-frame and fixed that of the Gandiv Charkha in its place. I therefore introduced a spring. The result was that yarn was easily drawn fine. I used to spin yarn of twenty counts with great difficulty and then had made some progress. Now I can easily spin yarn of thirty counts. The speed is still the same, that is, a hundred rounds per hour. Even a little more at times. I may be able to increase the speed as also the count. The spindle-frame still needs some changes. But I have now no carpenter. The carpenter prisoners have been released on the completion of their terms.

You seem to have lost control over your expenditure and seem to be asking for money as you please. This is not right. You have vowed to keep within your budget. You must not go beyond that. You must always keep this in mind and consult the statement before asking even for one extra rupee. If it does not provide for any particular amount, you should not ask for it no matter how big the temptation before you. If there is something very important, you must take prior permission and should not, if you do not get it, feel peeved even inwardly but remain undisturbed. If you do not maintain such firmness, the work will come to a stop.

Narandas must be having the budget which I had sent to you, and you also must have kept a copy. If you have not, send for one.

Do not work beyond your strength. Be satisfied with a little. I have almost regained my previous strength.

Blessings from
BAPU

[PS.]

Will a popgun not be enough for wild animals? I think it does not require a licence. I once saw an advertisement about it.

From the Gujarati original: Gandhi Nidhi File. Courtesy : Gandhi National Museum and Library

595. LETTER TO LILAVATI ASAR

October 23, 1932

CHI. LILAVATI,

I do not wish to improve you by confining you in a cage. I have faith in you. You have refrained from remarrying out of your own volition. You have come to the Ashram on your own. You will rise by your own strength. Therefore, do whatever you think proper. Come to the Ashram and stay there as if it was your father's house. Of course, even in one's father's house rules must be followed. You can consider yourself totally free and leave the Ashram. Whatever you do, do after due consideration. I regard Mridu's company as *satsang* for you. Whatever outward impression she may give, she is a saintly girl. May God bless you.

BAPU

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

596. LETTER TO PADMAJA NAIDU

October 25, 1932

MY DEAR PLAYMATE AND SLAVE,

I was shocked to hear from Devdas about the accident. You have to be a good girl and a better slave and listen to the slave-driver. You must go to the hospital and be properly treated there. Do not consider Father and Mother to be so soft as to be shaken to bits by a very simple and necessary act. After all your own bravery is surely derived from them. I therefore expect a reply to this from the hospital. You should do as Devdas says. He is very good and very noble about such services.

CWMG - XCII

May God be with you and keep you.
Love from us all.

SLAVE-DRIVER

[PS.]

This is my effort with the left hand as I want to give rest to the right.

From the original: Padmaja Naidu Papers. Courtesy : Nehru Memorial Museum and Library

597. LETTER TO VIDYA HINGORANI

October 25, 1932

CHI. VIDYA,

I have your letter. How is Anand? How is your health? Write to me fully. I am acquiring strength gradually and attending to all work.

Blessings from
BAPU

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

598. LETTER TO LILAVATI ASAR

YERAVDA MANDIR,
October 27, 1932

CHI. LILAVATI,

I have your letter. I wrote[1] what I wrote to satisfy you, but I see that you are not satisfied. My intention in writing that you were free was that nobody could force you, but you could do as you wished. No other meaning was implied. I have actually said that I have trust in you and that ultimately you will attain stability. There have been numerous complaints. They are all about your impatience, your indecision and your anger. But I have not heeded them. I did not mean to suggest that you had no respect for Narandas. But my words can be interpreted to suggest that in spite of your respect for Narandas you are unable to follow his instructions. And if you are unable

[1] *Vide* p. 359.

CWMG - XCII

to do so, I see nothing wrong in your considering yourself free. I wish you would give up your craving for a bicycle. You should do whatever you can without it and be content.

I have forgotten what clarification you wanted in regard to untouchability. The other question can be answered from here itself.

BAPU

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

599. LETTER TO GULAM RASUL QURESHI

October 28, 1932

CHI. QURESHI,

I have your beautifully written letter but it gives no news about you or Amina. You should give that information in the next letter. There should be no trace of the piles trouble left. It is very necessary, so long as the pain persists, to be very careful about food. Those who get operated upon for piles some times make the serious mistake of thinking that after the operation they can eat anything they like. It is not so at all. Those afflicted with piles cannot eat even simple food. After the piles have been removed they can eat such food. But those who after the operation eat heavy food or food which they cannot digest or hot foods like chillies and other spices invariably have a relapse. And for two or three months after the operation, the greatest care has to be exercised. Amina also should pay careful attention to what I have written. I wish to get much service from both of you. I have built castles of hope on you, but they will come down if you two do not keep good health.

BAPU

From a photostat of the Gujarati : C. W. 10812. Courtesy : Gulam Rasul Qureshi

CWMG - XCII

600. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA MANDIR,
Diwali, October 28, 1932

CHI. TARAMATI,

It was very good of you to have looked Ba up. Meet Manilal and Sushila. I have received a letter from Mathuradas today. I gather from it that he is keeping good health. He feels light in the body because he has lost weight, which is now 143 lb. Now the doctor is giving him 1 oz. of olive oil every day, to stabilize the weight. Mathuradas has received today the packet containing the books, *chappals*, etc., that you had sent to him. He says that he was happy to see that your letter this time did not reflect sorrow and despair. It should always be so. God has granted you happiness in every way. But even if there is unhappiness, it should not be taken as such. We are all doing well. May the coming year bring you health and happiness and may you render more and more service day after day. You must be aware that now there are 11 weeks for the release of Mathuradas.

Blessings from
BAPU

SMT. TARAMATI MATHURADAS TRIKUMJI
21 MINT ROAD
FORT, BOMBAY

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

601. LETTER TO ANASUYABEHN SARABHAI

YERAVDA MANDIR,
November 1, 1932

CHI. ANASUYABEHN,

How are you? How is Shankerlal? Has Indu recovered fully ?

CWMG - XCII

Write down your reminiscences of Punjabhai[1] and send a copy to me.

May the New Year help us all to achieve greater purity.

Blessings from
BAPU

SHRI ANASUYABEHN
SEVASHRAM
MIRZAPUR, AHMEDABAD

From the Gujarati original : S. N. 32813

602. LETTER TO NANIBEHN JHAVERI

YERAVDA MANDIH,
November 2, 1932

CHI. NANIBEHN,

I had received Gangabehn's own letter. You have been detained in order to nurse the patients. If we look at it objectively this is wrong. But we cannot always do so. So it is all right that you are detained. Try to free yourself at the first opportunity. But give service without hesitation so long as it is necessary. Do not think that you are committing any wrong. Hence, get rid of your sadness of heart.

Both of you always have my blessings. May God protect you and may your desire to serve grow from day to day.

BAPU

[From Gujarati]

Manavtana Prahari — Pannalal Jhaveri, p. 27

603. LETTER TO VIDYA HINGORANI

YERAVDA MANDIR,
November 2, 1932

CHI. VIDYA,

I have your letter. Do I not know the situation in Sind? I know Sindhi women well. Through love even this situation can be improved. In work, the most important thing is to do ourselves what we want others to do. This you are doing. But remember that Mother *Gita* teaches us to keep on doing work without worrying about the fruit thereof. It is for God to worry about the fruit.

[1] Punjabhai Shah who died on October 22

CWMG - XCII

Anand remains sad. But the key to happiness is in his own hands and to some extent in yours. If you have faith and serenity and are cheerful, it must infect Anand too. But this will happen once Anand gets out. Do you meet Kikibehn[1] ?

Blessings from
BAPU

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

604. LETTER TO ANASUYABEHN SARABHAI

YERAVDA MANDIR,
November 9, 1932

CHI. ANASUYABEHN,

I enclose a letter from the mill-hands. I have advised them to see you and to act as you suggest.

Blessings from
BAPU

From the Gujarati original: S. N. 32773

605. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA MANDIR,
November 15, 1932

CHI. TARAMATI,

I had kept your letter in the hope of answering it when I had some time. In the mean time another letter has arrived. The work for the removal of untouchability takes all my time. We are doing well. The children must be having a good time. Keep writing even if I delay writing.

Blessings from
BAPU

TARAMATI MATHURADAS TRIKUMJI
21 MINT ROAD, 2ND FLOOR
FORT, BOMBAY

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

[1] Kikibehn Lalvani, sister of J. B. Kripalani

CWMG - XCII

606. LETTER TO PADMAJA NAIDU

November 17, 1932

DEAR PLAYMATE AND SLAVE,

Many happy returns of the day. This trite wish requires modification in your case. I do not want a return of the day to find you in the same state of suspended animation you are in now. I want the day to return to see you hale and hearty. And you have a whole year to do that very simple thing. Be good and do it.

Sardar did justice to your oranges yesterday, I did it this morning and Mahadev says I leave him no time think of such meaties. But he says he is going to taste them. It certainly pays to be a Mahatma. I get fruit and flowers from slaves like you when it is their birthday and also when it is mine.[1]

I am sorry to tell you that the Urdu dictionary you sent is not of much use. It has phrases but not a good vocabulary. What I want is a good vocabulary so that I can easily get spellings of words. If you can easily get hold of such a dictionary, I should like it. But do not put yourself to trouble about it.

I read today your translation of the *bhajan* with which I started the fast. I liked it very much.

Much love.

BAPU

SHRI PADMAJA NAIDU
21 SASOON ROAD
POONA

From the original : Padmaja Naidu Papers. Courtesy : Nehru Memorial Museum and Library

[1] The last two sentences of this paragraph have been reproduced under the dateline November 18, 1932 in Vol. LII, p. 19.

607. LETTER TO GULAM RASUL QURESHI

November 20, 1932

CHI. QURESHI,

You must be fully restored now. There should be no laxity in following the treatment. Amina must get over her unhappiness. If she herself does not write about it fully, then know from her what it is and write.

BAPU

From a photostat of the Gujarati : C. W. 10813. Courtesy : Gulam Rasul Qureshi

608. LETTER TO PRABHUDAS GANDHI

November 21, 1932

CHI. PRABHUDAS,

I am writing this on a silence day after the morning prayer. The correspondence about Harijans takes so much time that I can hardly write other letters. Hence only this to you, that you should stop all thinking and do what work you can. When a question of incurring expenditure beyond your budget arises, your duty is this : If you feel that the expenditure is absolutely necessary, you may put the matter before Narandas and press him to permit it. If the item of expenditure is such that it makes no difference whether or not it is incurred, you should not write for it at all. In other words, what would you do if you were in N.'s place? Once the budget is prepared no additional item of expenditure should be allowed to be brought up.

BAPU

From the Gujarati original : Gandhi Nidhi File. Courtesy : Gandhi National Museum and Library

609. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA MANDIR,
November 23/24, 1932

CHI. TARAMATI,

I have your letter. I had a letter from Mathuradas only the day before yesterday. He is keeping good health. There is no cause at all to be anxious. Since he is to be released soon, there is no need for you to make a trip there. I have replied to his letter only yesterday.

We three are doing well. Dilip will be well.

There is no need for me to give you a summary of Mathuradas's letter as it contained only the remarks about untouchability and my fast.

A woman does not become untouchable by pronouncing her husband's name. Moreover, we have wholly renounced the idea of untouchability. You should therefore learn to speak of Mathuradas as Mathuradas and not say 'he'.

Blessings from
BAPU

SHRI TARAMATI MATHURADAS TRIKUMJI
21 MINT ROAD
FORT, BOMBAY

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

610. LETTER TO LILAVATI ASAR

YERAVDA MANDIR,
November 27, 1932

CHI. LILAVATI,

I have your letter. You will manage if you do not work beyond your capacity. A humble servant is one who does not proclaim her service to the world and is not proud of it even in her heart. A humble servant does not seek respect from people. Rather, she takes insults, that is to say she suffers them.

CWMG - XCII

She does not become angry with people. A humble servant will not be a burden to anyone, because she knows that she renders service in order to make herself pure. She does not do it to oblige anyone. A humble servant will show herself as she is.

About the vows, you must read twice or thrice. If you still do not understand, you can ask. In the absence of anything specific what can I write to you?

Be careful. May God protect you.

Blessings from
BAPU

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

611. LETTER TO ANASUYABEHN SARABHAI

YERAVDA MANDIR,
November 30, 1932

CHI. ANASUYABEHN,

You have done well in sending the plan of the workers' houses. The whole scheme is indeed very good. I am sure there will be some conditions attached to the occupation of these houses. For if there is no restriction on the number of persons staying, the best-built houses will become like slums. If there are any documents bearing on the workers' houses please let me have them.

Blessings from
BAPU

SHRI ANASUYABEHN SARABHAI
MIRZAPUR
AHMEDABAD

From a photostat of the Gujarati : S. N. 32834

CWMG - XCII

612. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA MANDIR,
December 3, 1932

CHI. TARAMATI,

I have your letter. A habit of many years cannot be easily shed. After a couple of letters the hesitation will go and you will find it hard to write 'he' instead of 'Mathuradas'.[1]

Blessings from
BAPU

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

613. LETTER TO DILIP MATHURADAS TRIKUMJI

December 3, 1932

CHI. DILIP,

The 7th is your birthday. You have the blessings of all of us. May God grant you a long life and may you grow into a pure-hearted worker. You have not been writing to me of late. Do write now.

Blessings from
BAPU

SMT. TARAMATI MATHURADAS TRIKUMJI
21 MINT ROAD
FORT, BOMBAY

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

[1] *Vide* also p. 367.

CWMG-XCII

614. LETTER TO GULAM RASUL QURESHI

December 5, 1932

CHI. QURESHI,

I have your letter. You must get yourself cured of the piles completely. I will take care of Amina. There are many places to which she can be sent. I will see about it after 2nd January. Meanwhile she should get ready. I am not writing separately to her.

BAPU

From a photostat of the Gujarati : C. W. 10814. Courtesy : Gulam Rasul Qureshi

615. LETTER TO NANIBEHN JHAVERI

YERAVDA MANDIR,
December 5, 1932

CHI. NANIBEHN JHAVERI,

The Guruvayur fast cannot be compared with the fast associated with the mill-hands.[1] At Guruvayur the Zamorin is the trustee of the people, not their master. The temple should definitely be thrown open to Harijans if the people so desire. Think and write again and let me know if you find anything amiss.

Have the two boys[2] gone back to sleep again ?

BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, p. 27

[1] Gandhiji had undertaken a fast from March 15 to 18, 1918 for a raise in the wages of the mill-hands of Ahmedabad; *vide* Vol. XIV.

[2] Mahesh and Navin, nephews of the addressee's husband

CWMG - XCII

616. LETTER TO VIDYA HINGORANI

YERAVDA MANDIR,
December 11, 1932

CHI. VIDYA,

I have your letter. I hope you are now well. Let me know your daily routine. Tell Anand that I remember him very much. There is no time to write more.

Blessings from
BAPU

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

617. LETTER TO CHANDRAKANTA

Y. M.,
December 14, 19[32][1]

CHI. KANTA,

I have your letter. You must always keep some soda bicarb with you. Whether or not you have a cough, sour buttermilk becomes harmless if a little soda is added to it. Where raw onion is available, do not hesitate to eat it. If nothing else is available, one can carry on with a millet *rotla*, onion and ghee. Onion has both harmful and beneficial properties. Onions should be eaten but as medicine. Truly, all food should be eaten only as medicine. There is no reason at all to worry because I have lost weight. My health is fine.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

[1] The original has '1923', evidently a slip.

CWMG - XCII

618. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA,
December 19, 1932

CHI. TARAMATI,

I had received your last letter all right. There was nothing in it that called for a reply. So I saved the time. I did hope that Mathuradas would stop losing weight. We are all fine. Dilip's education will be progressing smoothly.

Blessings from
BAPU

SMT. TARAMATI MATHURADAS TRIKUMJI
21 MINT ROAD
FORT, BOMBAY

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

619. LETTER TO DR. M. A. ANSARI

YERAVDA CENTRAL PRISON,
December 22, 1932

DEAR DR. ANSARI,

I am so glad you were able to send me that long letter of 1st instant. We were all looking forward to a detailed letter from you. Sherwani must have already left for India. Western medicine and surgery seem to be becoming a very complicated and costly affair. The fewest men and women can get the whole benefit of it. It seems to me that there must be something radically wrong in the system, which daily tends to become more and more costly, and split into compartments, each one of which requires a specialist and a change from one expert to another. I suppose you have a complete and conclusive answer to my objection. I have stated it in order to coax you. You may give me your considered answer when you have ample leisure. Anyway, I do not want you to return to India till you are completely restored, and now that you are there, I do not care if you

CWMG - XCII

have to go to a hundred experts to have all the parts of the body fully restored.

It is a great thing for you to have hardened your heart and resisted all temptations to attend public functions and meetings.

Of course I knew your devotion to your profession and I am glad that you will soon complete an original treatise on rejuvenation. We all wish you success in your work.

Please remember me to Shwaib and Shaukat Ali if the latter is there. Zohra and I correspond with each other regularly. You may discount her abilities as a teacher. For me she is an ideal teacher. She takes great pains over correcting my Urdu, and her handwriting has never been excelled by a single correspondent of mine in Urdu. I look forward to her weekly letter. I like her composition also but as to that, I can be no judge. Love from us all.

Yours sincerely,
M. K. GANDHI

DR. M. A. ANSARI

From a copy: Ansari Papers. Courtesy : Jamia Millia Islamia Library

620. LETTER TO SULTANA QURESHI

December 25, 1932

CHI. SULTANA[1],

I was greatly pleased to see your first letter. By trying hard one can learn to write well-formed characters.

BAPU

From a photostat of the Gujarati : C. W. 10823. Courtesy: Gulam Rasul Qureshi

[1] Daughter of Amina

CWMG-CII

621. LETTER TO HAMID QURESHI

December 25, 1932

CHI. HAMID,

I was glad to see your letter. Try and learn to write well-formed characters.

BAPU

From a photostat of the Gujarati: C.W. 10802. Courtesy: Gulam Rasul Qureshi

622. LETTER TO PANNALAL JHAVERI

December 25, 1932

CHI. PANNALAL,

I had been awaiting your detailed letter. And then I saw your beautiful handwriting. I have been getting news about all of you. Rohit does not yet appear to be wholly out of the wood. How are you keeping?

Keep writing to me.

I am not writing to Nanibehn this time.

Blessings from
BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, p. 30

623. LETTER TO SHANKERLAL BANKER

December 28, 1932

CHI. SHANKERLAL,

I have gone through the comments you sent to me. Of course, I know that the task is difficult. It is necessary to carry on propaganda among the people in every village. It is necessary to get acquainted with the conditions of the Harijans in

CWMG - XCII

every village. Teachers, local boards, etc., should be awakened. It may also be necessary to fight legal battles at some places.

Women like Sharadabehn, etc., who were involved in this said that even though there was no conflict between the Harijan Labour Committee and their Committee, the scope of both these Committees was not well defined. And since they do not have a clear idea as to what you desire, conflict may arise in course of time. Meet them personally in this connection and clarify the issue. If it is necessary to meet me, you may come any time you wish.

As regards Harijan work you can write as much as you wish and whenever you wish. So keep writing to me without hesitation.

Blessings from
BAPU

From the Gujarati original: S. N. 32705

624. LETTER TO AMINA QURESHI

YERAVDA,
December 29, 1932

CHI. AMINA,

You seem to be blaming me for what is really your fault. From whom did you learn this perverse rule of never yourself writing to me but expecting me to write to you ? Those who expect letters from me should either write to me or fall so ill as to be unable to write. I hope that out of lethargy in writing to me you don't wish to fall ill so as to have letters from me from time to time.

Your studies must be progressing well. Encourage the children to write to me from time to time. That also will be a lesson in their studies. If you write, the children will copy you and write too.

Blessings from
BAPU

From a photostat of the Gujarati: C. W. 10791. Courtesy : Gulam Rasul Qureshi

CWMG - XCII

625. LETTER TO SHANTA S. PATEL

[*1932*][1]

CHI. SHANTA,

I have your letter. It is good. You must now make your handwriting as good as the letter. When we meet, remain young enough to serve me as a staff for support. Some people however old they grow remain children at heart. What does child mean? Write your answer.

Blessings from
BAPU

From a photostat of the Gujarati : G. N. 4052

626. LETTER TO CHILDREN

Silence Day [*1932*][2]

BIRDS [OF BAL MANDIR],

Received your letter. It seems you do not love the poor enough. Otherwise, how would you feel satisfied with spinning 160 rounds of yarn? Your classes would now be regularly held. That would be very good. Then I would test all of you through letters.

Blessings from
BAPU

From a photostat of the Gujarati original : S. N. 9178

[1] From the contents; *vide* Vol. LI, p. 184.

[2] This and the following letter are placed in 1932, as in the source.

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627. LETTER TO JANAKIDEVI BAJAJ

[*1932*]

CHI. JANAKIBEHN,

How is it that there is no letter from you again? Did Gomati receive my letter or not? Write to me about how Jamnalal and Kishorelal are keeping.

Blessings from
BAPU

From a copy of the Gujarati : G. N. 2895

628. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,
Silence Day [*1932*][1]

CHI. MANGALA,

How can I not remember you? What is the news about Pushpa with the pointed nose? We shall meet when God wants us to meet. But we meet in the spirit every day, do we not? As for the body it is here today and gone tomorrow. What does it matter whether physically we meet or not? Tell Premabehn that she should tell you the story of Lucy and her seven brothers[2].

Blessings from
BAPU

From a copy of the Gujarati: C. W. 11105. Courtesy: Pushpa Naik

[1] From the contents and from "Yeravda Mandir" in the date-line; *vide* Vol. XLIX, pp. 26, 49 and 164.

[2] The allusion is to "We are Seven", a poem by William Wordsworth.

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629. LETTER TO GULAM RASUL QURESHI

January 1, 1933

CHI. QURESHI,

I would not consider it good health if you were always constipated. You must get rid of the constipation. Try Gangabehn's tablets. Change of diet may help.

BAPU

From a photostat of the Gujarati: C. W. 10815. Courtesy : Gulam Rasul Qureshi

630. LETTER TO AMINA QURESHI

January 1, 1933

CHI. AMINA,

You should give me an account of the progress of your studies every week.

I hope the children's injuries have completely healed now.

Blessings from
BAPU

From a photostat of the Gujarati : C. W. 10792. Courtesy : Gulam Rasul Qureshi

631. LETTER TO HAMID QURESHI

January 8, 1933

CHI. HAMID,

I have your letter. By now you should be all right. You must improve your handwriting.

BAPU

From a photostat of the Gujarati: C. W. 10803. Courtesy : Gulam Rasul Qureshi

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632. LETTER TO SULTANA QURESHI

January 8, 1933

CHI. SULTANA,

You have written a nice letter indeed. Why are you making no progress in the school work?

BAPU

From a photostat of the Gujarati : C. W. 10824. Courtesy : Gulam Rasul Qureshi

633. LETTER TO SHANKERLAL BANKER

YERAVDA,
January 9, 1933

CHI. SHANKERLAL,

Sarayubehn is in Bombay at present. She will be doing the untouchability work for the present. Therefore she has been detained in the hope that she will be able to tour Kathiawar and Gujarat. I think it would be well to ask her to go round the villages of Gujarat and some cities like Ahmedabad, etc. If all of you think it proper, send me a telegram. Send me the programme and write to her also. I have written to Ramjibhai about Kathiawar. So you may consult him and decide whether to make the programme comprehensive or have it for Gujarat only.

Blessings from
BAPU

From the Gujarati original : S. N. 32730

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634. LETTER TO AMINA QURESHI

January 10, 1933

CHI. AMINA,

Pyare Ali is not in a position to take charge of the children just now. My advice, therefore, is that you should go to Sharda Mandir[1] with the children. There you yourself may give them instruction in Islam. The work is quite easy. Teach them to recite the *Kalma*. Teach *namaz*. Tell them some stories. Teach them the books for children published by the Islamia College. That will be enough. For the rest, the rules of discipline and good manners are the same everywhere. Do not give up the practice of Urdu. The children will serve you as a protective wall. Spread your fragrance in Sharda Mandir. Mix with everybody. Do not be a burden on anyone. Keep your body light and take willing part in the school work.

BAPU

From a photostat of the Gujarati : C. W. 10793. Courtesy : Gulam Rasul Qureshi

635. LETTER TO GULAM RASUL QURESHI

YERAVDA,
January 11, 1933

CHI. QURESHI,

What has gone wrong with you now? What does the doctor say? I will not tolerate it in the slightest degree that you should be ill. How did a body which seemed so strong become weak? The children must have completely recovered now. Is Amina at peace ? Do not hesitate to write to me. Such hesitation will be misplaced sympathy. I must have all the necessary information about all of you.

Blessings from
BAPU

From a photostat of the Gujarati : C. W. 10816. Courtesy : Gulam Rasul Qureshi

[1] At Ahmedabad

636. LETTER TO SHANKERLAL BANKER

YERAVDA MANDIR,
January 13, 1933

CHI. SHANKERLAL,

I have your letter. Enclosed are the letters from Chamanbhai and Sakarbhai. Show them to Bhai Mavalankar. If his health has improved go with him to both of them. Or, you yourself do what you can. If we fail today, we shall succeed tomorrow. Let us not give up hope. My booklet for the Gujaratis will certainly materialize. It is taking time but now it will soon be ready, provided nothing fresh crops up to impede it.

You and Anasuyabehn must be in good health.

Blessings from
BAPU

From the Gujarati original : S. N. 32735

637. LETTER TO CHAMANLAL GIRDHARDAS PAREKH

YERAVDA MANDIR,
January 13, 1933

DEAR CHAMANBHAI,

Bhai Shankerlal and Thakkar Bapa write that apart from the temple-entry, you are also declining to help in other activities of Harijan service. I did not, and still do not, expect this of you. Others may find fault with me as a Vaishnava, but surely you would not join them. My ideas about Harijan service are not new. Some day, you will yourself admit that my ideas are in keeping with Vaishnava dharma. However, I will let that pass for now. Do not bring into Gujarat the conflict prevailing elsewhere. I am entitled to ask this much of you. Bhai Mangaldas gave me this right and you acknowledged it. Therefore, I urge you to contribute what you can to the Fund.[1]

Vandemataram from
MOHANDAS

From the Gujarati original : S. N. 32752

[1] *Vide* also Vol. LIII, pp. 46-7.

638. LETTER TO ANASUYABEHN SARABHAI

Y. M.,
January 15, 1933

CHI. ANASUYABEHN,

Muldas's account is excellent. I had learnt about it from someone. Such tours may prove very effective. They are an object-lesson and real propaganda.

I saw your signature after many days. I do think of you constantly of course. I am certainly hungry for silent devotion.

Blessings from
BAPU

From the Gujarati original : G. N. 11559

639. LETTER TO MATHURADAS TRIKUMJI[1]

YERAVDA,
January 16, 1933

CHI. MATHURADAS,

I shall expect you on Friday at noon. Bring along the Court decision if you have no need of it. I am cognizant of all that you write about Malabar; I have been there three or four times. The ground has also been well prepared. Work has been going on since my visit in 1925 in connection with the Vykom [Satyagraha].[2] Yet, much remains to be done. But we will talk more about it when you come. Do bring along Taramati and the children.

If you have preserved my letters which you received in the jail bring along with you such of them as have passages scored out or otherwise tampered with by the authorities.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
21 MINT ROAD
FORT, BOMBAY

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

[1] An extract from this letter appears in Vol. LIII, p. 67.
[2] *Ibid.*, p. 211.

640. LETTER TO SHANKERLAL BANKER

YERAVDA MANDIR,
January 21, 1933

CHI. SHANKERLAL,

Your letter has reached me.

If you have found out how those signatures were taken and who is behind it, write to me. This thing does not frighten me. In my view, all the dirt is coming to the surface. Ultimately, they themselves will regret it. It is surprising that persons like Girijashanker have joined hands with them.

I have been able to complete today the article I had to write. Now I shall write for *Harijan*. Now that I have started it, it will continue. If you do not like this article, reject it and put it aside. Should it not be published by the Gujarat Mandal? Anyway, consider and do what is proper.

If you would want me to write on some other subsidiary question let me know.

Blessings from
BAPU

[PS.]

Let me know the date of receipt of this letter.

From the Gujarati original: S. N. 32732

641. LETTER TO GULAM RASUL QURESHI

January 22, 1933

CHI. QURESHI,

I hope you and the children are fully recovered now.

BAPU

From a photostat of the Gujarati: C. W. 10817. Courtesy: Gulam Rasul Qureshi

CWMG - XCII

642. LETTER TO SUMANGAL PRAKASH

YERAVDA MANDIR,
January 23, 1933

CHI. SUMANGAL,

I have your letter after many weeks, nay, months.

It is only proper to utilize some time for improving your health.

I keep getting news of Kanta. Saroop gives me news of her, as does Prabhavati. I have no doubt she has been putting her time to good use.

If one gets food from outside after securing permission, for the sake of one's health, one is doing nothing wrong. But it is praiseworthy if one is content with whatever food one gets inside and refrains from asking for more. But he who cannot maintain his health on the food he gets in prison, and has secured permission to obtain it from outside and can easily have it, yet does not do so and so spoils his health, is obstinate. Perhaps he could be considered a literalist.

I certainly do not think there is any harm in having a *shikha*[1]. It is a time-honoured custom which the reformer may not try to change and so run into trouble. You may not find a strong reason in support of every custom, yet if it is popular and there is nothing morally wrong in it, it deserves to be followed.[2]

The statement that "a few medicines are found to be effective but they are well known" is not happily phrased. The meaning can be made more explicit. Although one may not repose one's faith in allopathy, some allopathic medicines can certainly be used. One does not have to go out and look for them. They are well-known household remedies such as castor-oil, quinine, *kariata*, *sonamukhi*.

I have not come to any harm from fasting. Fasting may be resorted to in old age. Then, a fast undertaken from spiritual

[1] Tuft of hair on the crown of the head

[2] This and the previous paragraph appear under "A Letter", in Vol. LIII, p. 125.

motives is not difficult to go through. Of course one does become emaciated because there is not enough fat in the body.

You write in haste and therefore your letters are difficult to decipher. If you write a little slowly they will be easier to read.

Blessings from
BAPU

From the Gujarati original: Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

643. LETTER TO PARAMANAND KAPADIA

January 23, 1933

BHAI PARAMANAND,

Bring along your friend and his wife on Saturday.

Blessings from
BAPU

SHRI PARAMANAND KUNVERJI
164 MUMBADEVI
BOMBAY

From the Gujarati original: G. N. 11582

644. LETTER TO GULAM RASUL QURESHI

Y. M.,
January 26, 1933

CHI. QURESHI,

I got your letter. The boys must be given education in Islam from their childhood. I will not hesitate to keep the children with Noor Banu for whatever reason. I regard her as one of the family. It is essential that the children should get instruction in Islam and Amina should get the training she needs at present. Don't mind the children being separated from her in the process. If we keep insisting on this, a Hindu institution would impart instruction in Islam and a Muslim institution instruction in Hinduism. Such a day may be distant but is not inconceivable. You may have read in the *Autobiography* that I used to do that in South Africa. I had Muslim, Christian and Parsi children with me. They got religious instruction to the

extent I could provide them such instruction. At the moment, however, this is only a dream. I have mentioned it only by the way. I should be very pleased if they admit Amina to Sharda Mandir. She need not worry at all. If she does not feel comfortable there, she can go back to the Ashram. Why need one feel ashamed of returning to one's home? And in any case Amina will be joining Sharda Mandir for education. I greatly value the benefits of education. If Amina studies well and then devotes herself to service, Imam Saheb's soul, wherever it may be, will be pleased. Let Amina join that particular school without second thought. She need not then go to Bhavnagar. I am willing to write to Pyare Ali if you wish. I hope you are now quite well. The children must have recovered. I am not writing separately to Amina.

Blessings from
BAPU

From a photostat of the Gujarati: C. W. 10818. Courtesy: Gulam Rasul Qureshi

645. LETTER TO NIRMALA GANDHI

Y. M.,
February 3, 1933

CHI. NIMU,

Is it not better that you write regularly once a year rather than not write at all? Observing rules, however light, helps to form character. What would happen if the seasons did not follow a regular cycle and the sun did not rise regularly? That is why I have taught you the lesson of observing rules, by suggesting that you should write regularly once a year. Learn the lesson if you can.

Your decision to go to Lakhtar in order to wean Kanu is correct. It is also good that you will stay there for some time.

BAPU

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

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646. LETTER TO G. R. ABHYANKAR

YERAVDA CENTRAL PRISON,
February 8, 1933

MY DEAR ABHYANKAR,

Will you please go through this letter and do whatever you can in connection with the money? Get hold of it or let it be sent to me, and do please advise me as to the best method of using a part of it in connection with untouchables in Sangli.

Yours sincerely,
M. K. GANDHI

From a copy: G. R. Abhyankar Papers. Courtesy: Nehru Memorial Museum and Library

647. LETTER TO R. D. ATHAVALE

YERAVDA CENTRAL PRISON,
February 8, 1933

DEAR FRIEND,

Sjt. V. Joshi of Sangli was here the other day to discuss matters about untouchability, and he reminded me that when I was in Sangli a part of the collections made there amounting to over Rs. 850/- was left with you. He told me too that the amount had accumulated with you together with interest and that you would not part with the amount except under my authority. As I did not remember much about the collection and as Sjt. Gangadharrao Deshpande was entrusted with the collections, I referred the matter to him, and he tells me that he has recollection of this particular collection.

Will you kindly now send the amount with interest to me, or, if it suits you better, hand it over on my behalf to Mr. Abhyankar to whom I am writing by the same post that will take this letter?

Yours sincerely,

From a copy: G. R. Abhyankar Papers. Courtesy: Nehru Memorial Museum and Library

648. LETTER TO LILAVATI ASAR

YERAVDA MANDIR,
February 12, 1933

CHI. LILAVATI,

Your letter has delighted me. Do not allow your health to deteriorate now that it has improved. I do not remember receiving Gangabehn's letter. I keep receiving news about her. Do you know the conditions about visiting? Do come if you want to come under those conditions.

Do keep writing.

BAPU

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

649. LETTER TO G. R. ABHYANKAR

YERAVDA CENTRAL PRISON,
February 14, 1933

MY DEAR ABHYANKAR,

I thank you for your letter. Enclosed you will find copies of correspondence between Sjt. Athavale and myself. You will now do the needful. I am sorry to have troubled you in the matter, but I know you will not mind it.

Yours sincerely,
M. K. GANDHI

From a copy : G. R. Abhyankar Papers. Courtesy : Nehru Memorial Museum and Library

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650. LETTER TO R. D. ATHAVALE

YERAVDA CENTRAL PRISON,
February 14, 1933

DEAR FRIEND,

I have your letter of 11th instant. I referred to Sjt. Gangadharrao and he says : "So far as I can remember I do not think that you had given any authority to Mr. Chhapkhane or to anybody else to use the money as he liked. It was understood that the amount collected at the meeting should be sent either to me or to you. The amount collected in the tour was to be applied to khadi."

Your letter appears to be positive. I myself have no recollection whatsoever but it is most unusual for me when I am touring for a specific purpose and with a responsible man like Sjt. Gangadharrao Deshpande to leave any collections with anybody and that too without any instructions whatsoever as to its use. I would therefore like a letter from Sjt. Chhapkhane himself as to what he knows about it.

I must dissent from the proposition you have laid down that a person has no control over the monies entrusted by him to another for disposal even when the amount is unspent. But the first thing to determine is what was actually intended by me when the money was left with you. I take it that from now you will not make any use of the money till the matter is finally settled as to its control and disposal.

Yours sincerely,

SJT. R. D. ATHAVALE
SHRI RAM STORES
SANGLI

From a copy : G. R. Abhyankar Papers. Courtesy : Nehru Memorial Museum and Library

651. LETTER TO AMINA QURESHI

YERAVDA MANDIR,
February 17, 1933

CHI. AMINA,

So after all you could not go to Sharda Sadan[1]. If you are satisfied with what you can get in the Ashram you will get everything from it. You should have the desire for that. You must find time for reading and writing. I have already written to you regarding the children. Learn to write the Urdu characters correctly. It is in your hand to do that. It will be enough if you write to me in Urdu once every week. If you write every day, it will be the daily lesson. Quietly adjust your work so as to find time for reading and writing and be a good teacher to the children.

Blessings from
BAPU

From a photostat of the Gujarati : C. W. 10794. Courtesy : Gulam Rasul Qureshi

652. LETTER TO MATHURADAS TRIKUMJI[2]

February 17, 1933

CHI. MATHURADAS,

I have your letter. You will see from *Harijan* that I do not see any particular need to go to Panditji now. It is all to the good that the secret is out.

I can meet Ambedkar any number of times. But nothing can be done against his will. His nature also should be understood.

In most cases, there is no cause to get frightened by children's fever.

You must get rid of your cold. Coughing is also the result of cold, is it not? Come whenever you feel like it except on Wednesday and Thursday.

[1] Slip for 'Mandir'; *vide* Vol. LIII, p. 325.
[2] An extract from this letter appears in Vol. LIII, p. 326.

Send your comments on *Harijan.*

Blessings from
BAPU

SHRI MATHURADAS TRIKUMJI
53 MINT ROAD
FORT, BOMBAY

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

653. LETTER TO SARALADEVI SARABHAI

YERAVDA MANDIR,
February 18, 1933

DEAR SISTER,

I have your telegram. I desisted from writing directly to you lest what I desired or suggested became a burden to you. I made the suggestion to Ramjibhai thinking that you would decline without hesitation if you had not still recovered fully. In my foolishness I assumed that he would not use my name in writing to you. You were quite right to decline. Send Vidyabehn[1] or Sharadabehn[2] if you think it fit. I shall not insist. I must say you have taken very long to recover.

Blessings from
MOHANDAS

SUPERINTENDENT
YERAVDA CENTRAL PRISON
POONA

From the Gujarati original : C. W. 11137. Courtesy : Sarabhai Foundation

[1] & [2] Vidyagauri Nilkanth and her sister Sharadabehn Mehta

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654. LETTER TO LILAVATI ASAR

February 23, 1933

CHI. LILAVATI,

I have your letter. I know I can comfort you if I can meet you. But the path of truth is like the edge of a sword. Service of the untouchables must not be used as a pretext. You can visit me if you are sincere about it. Be patient. Therein lies your good. Write to me to your heart's content. We shall meet when God wills. Is it a small comfort that we can exchange letters ? Keep writing. I shall promptly reply. It is good news that you have given up tea and your health is good.

Blessings from
BAPU

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

655. LETTER TO PRABHUDAS GANDHI

February 24, 1933

CHI. PRABHUDAS,

Narandas says that you have become very restless.[1] How is that? If you have faith in me, you can have no reason to be restless. You must joyously do what you are asked. Have you heard or sung the *bhajan*: "I will dance singing praises of the Lord" ? Devotion to duty is singing praises of the Lord. To do as asked by a person in whom one has faith is also singing praises of the Lord. Hence the need for careful thinking before putting one's faith in anyone. Why don't you write to me? Stop thinking about your marriage. You may marry if you happen to come across a suitable girl. Jamnalalji says that he

[1] *Vide* also Vol. LIII, p. 391.

will try to find a match as soon as he is released. He is certain to succeed. He has now three or four months of his sentence left. As for work, do what Narandas assigns to you. But I will not mind even if you are not able to do that. It will be sufficient if you can live at Almora and look after yourself. I will not expect anything more from you at present. It will be enough if you build up your health.

Write to Kaka from time to time.

What did you do where you went to learn about honey?

BAPU

From the Gujarati original: Gandhi Nidhi File (August 1976). Courtesy: Gandhi National Museum and Library

656. LETTER TO NANIBEHN JHAVERI

YERAVDA MANDIR,
March 5, 1933

CHI. NANIBEHN JHAVERI,

You have written after a long time. But you have said nothing in the letter. You should let me know about your programme.

Gangabehn met me. She was to come again. But she has not come, probably because she had nothing further to ask me.

BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, p. 27

657. LETTER TO PRABHUDAS GANDHI

March 20, 1933

CHI. PRABHUDAS,

Read this letter. I have written to Shantilal that I like the idea. Let the bungalow go. The rest of the land may be kept and huts built on it in which occasional visitors may stay. To what extent this will be practicable, what arrangement can be made for water, whether occasional visitors can stay in this way and from where they will buy provisions, all this is for Shantilal and you to consider. May be the idea is impractical.

CWMG - XCII

They must have received the letter I wrote to Vijapur as you had suggested.

BAPU

From the Gujarati original: Gandhi Nidhi File (August 1976). Courtesy: Gandhi National Museum and Library

658. LETTER TO SUMANGAL PRAKASH

March 20, 1933

CHI. SUMANGAL,

I am only today able to reach your letter of February 20. I am sorry. I get no time. I hope you are now well. Prabhavati keeps me posted with news of Kanta. I hope you get English *Harijan*. If you do not, I will send it. I will arrange for all the issues to be sent to you.

The little booklet about health[1] needs a lot of improvement. There has been some change in my views about vegetables. Vegetables are inferior to fruit but they are easier to digest than cereals. In our country they are a substitute for fruit. If therefore you cannot get fruit in adequate quantities, you should take in liberal quantities leafy vegetables and gourds. Of starchy vegetables you should take only a little or none at all.

About salt I have no definite opinion as of now. Naturopaths differ in the matter. I do not consider the opinion of the ordinary doctors reliable. But I am sure of this, that it is necessary for everyone who wants to cultivate self-control to give up salt for five or six months and afterwards from time to time. There is no reason to suppose that giving up salt altogether will necessarily cause harm. Fruits and vegetables contain salt. And it is always there in water. The quarrel is only about salt as a separate article.

I had sent a long reply to your earlier letter. Fortunately Mahadev had kept a copy, which I am therefore enclosing and sending by registered post.

What work do you do at present?

Blessings from
BAPU

[1] *Guide to Health*, first published as a series entitled "General Knowledge about Health"; *vide* Vols. XI and XII

CWMG - XCII

[PS.]

I see that there is no copy of my reply to yours of the 5th February. It cannot be ascertained even whether I answered the letter, or whether the letter was received at all.

From the Gujarati original: Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

659. LETTER TO AMINA QURESHI

March 27, 1933

CHI. AMINA,

It is good that you are fasting. You will gain much from it. As days pass you will feel less weak. If you cannot write, there will be nothing wrong at all in Shankarbhai or somebody else writing the letter for you. Be very patient. God will protect you. Write daily to me. Once you get well you may study as much as you wish.

Blessings from
BAPU

From a photostat of the Gujarati: C. W. 10795. Courtesy: Gulam Rasul Qureshi

660. LETTER TO PANNALAL JHAVERI

March 29, 1933

CHI. PANNALAL,

I have received both your letters. You have been hasty in passing judgement on Narandas. The decision about Mahavir[1] was not his; it was mine. Considering his rudeness, the lies that he resorted to and his financial bungling, any other decision was impossible. Behind the seemingly harsh decision, there is only pity. Krishnamaiyadevi[2] did not know the truth. Even then, after Narandas gave his opinion, Panditji, Totaramji and Chimanlal conducted an inquiry. They gave their views separately and their conclusions were the same. Only then were Mahavir and Krishnamaiyadevi asked to leave the Ashram. I had not been inclined to have women [in the Ashram]. But Narandas showed courage. I have very little to do even with the help that is to be given.

[1] Mahavir Giri, son of Krishnamaiyadevi
[2] Wife of Dalbahadur Giri

CWMG - XCII

I had only suggested that they should be enabled to reach Darjeeling and provided with expenses for two months.

Narandas found this course difficult and found an easier way. The Ashram was under no obligation to accommodate the Giri family. In having them there, I had saddled Maganlal with a great burden, and had stretched the rules of the Ashram. It was with great difficulty that we passed these many years. I have no regrets about it. But if I go on witnessing violations of the Ashram rules, there certainly will be reason for me to regret. Now if Mahavir continues with his tales of woe, that will be one more reason why he should go. He is not as innocent as you think. Thinking him innocent I am not prepared to make him helpless. If you have the time, go deeply into the matter and if you find you are mistaken correct the mistake. If not, and if you think I am in the wrong, show me how.

Do not judge anyone in haste, certainly not your colleagues. You have written to me that you heard many complaints against Narandas. Let me know whatever you have heard.

Let me know your programme if you can. Where is Gangabehn at present? She has not written to me at all after she came to meet me. It is long since I had any letter from Nanibehn.

We are all doing well.

Blessings from
BAPU

[PS.]

As you have forgotten to write the address, I am sending this to Harjivanbhai.

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, pp. 30-31

661. LETTER TO MRIDULA SARABHAI

March 30, 1933

CHI. MRIDU,

Your letter came after a lapse of many days. In fact, instead of one, I received two letters, for, when you write to Sardar, it is as good as all of us receiving the letter.

Your letters reflect your composure. May you always be as calm.

CWMG - XCII

Your experiences are good. Those who have an understanding of life have been able to drink draughts of joy from it. They have even been able to change their lives.

Everybody is entitled to plead for Ba. You have that right all the more, for your love is such. You may take it that as a result of your pleading I have written a very long letter to Ba. But you will be pleased to know what Ba has conveyed through Kusum. With reference to my letters to her Ba commented: "Yes, Bapu is an absolute *sadhu* where I am concerned." I alone know what a humbug I am as a *sadhu*. But what if it is my partiality for Ba which makes me write briefly to her. Surely you have heard the saying that a lover's love does not wait upon civilities. But Ba is fully entitled to blame me. Her words may condemn me, but her actions make her rise and since I am holding on to her, shall I not rise too? So, you should go on pleading for Ba.

It is only here that I realized that Mani has inherited her dexterity from Sardar. Motilalji had been astonished by Mani's dexterity. I gave her room in the Ashram to Motilalji. He commented at once : "I have not seen such neatness even at Anand Bhavan." You should at least learn this from her. She also has an amazing capacity for devotion to the person whom she has chosen for it. In fearlessness some of your girls can rival her. So I shall not draw your attention to it. I would have very much liked to have Mirabehn's company for a longer period, but we must live as God makes us live.

I always have you before my mind's eye. You are of course shy by nature. So I must draw your attention to it. It is true that whatever we do should be done rightly. But rightly does not mean perfectly. God alone is perfect. All beginning is imperfect. That is why it should be considered enough if what we do is done rightly. If we join our voices in *Ramdhun*, we may say we sing rightly. But that does not mean that we have learnt music. The same applies to *bhajans*. We can in a little time develop the capacity. Cultivating music as an art is a different subject. You may do it with pleasure when the time for it comes. But you can do immediately the things mentioned above.

Bharati has forgotten me altogether.

Now there is no time to write more. I do intend writing to Ambalalbhai.

Blessings from
BAPU

From the Gujarati original: C. W. 11113. Courtesy: Sarabhai Foundation

662. LETTER TO PURUSHOTTAM GANDHI

April 1, 1933

CHI. PURUSHOTTAM,

Your letters are received regularly. I have written to Amina. It will certainly be good if she gives up tobacco. If she can, let her prolong the fast. She will definitely benefit by it. After one breaks the fast only fruit should be given for a few days, afterwards milk and fruit. You may consider unboiled milk also.

Jamna and Chimanlal will certainly be benefited. There can never be any harm.

But now I am a little worried about you. You should improve your own health. If you only interest yourself in other patients, you will not benefit either. Then you need a little more study and experience of nature cure. I want that you should familiarize yourself with the experience of all such centres in India. I know most of them. I don't know whether you are well acquainted with Gaurishankar. You have also to see whether you have mastered yogasanas. It is my desire to exact a good deal of work from you after you have gained the necessary proficiency. But we should not be hasty. For the present, you should observe and treat the patients there. This will take quite a bit of your time. You should also keep writing to me about the condition of your health. I am not concerned about weight. It is enough if the bowels are cleared regularly and you feel fresh and energetic.

BAPU

From the Gujarati original: C. W. 912. Courtesy: Narandas Gandhi

663. LETTER TO AMINA QURESHI

April 2, 1933

DEAR DAUGHTER AMINA,

Keep up the courage you have displayed. You are bound to get over the craving for chillies, etc. If you wish to have your body shining like gold and to devote yourself to service, you

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have to overcome that craving. There is no need at all to rub the teeth with tobacco. In place of it, use charcoal dust strained through fine cloth and mixed with salt. Use a neem or *babul* twig as brush. Since you have progressed so far, get rid of all weak habits. But do only as much as your strength permits. If one attempts such things out of regard for anybody one may be led into untruth and false show. Let them never come near you. Keep writing to me.

BAPU

From a photostat of the Gujarati : C. W. 10796. Courtesy: Gulam Rasul Qureshi

664. LETTER TO GAURISHANKAR

[About *April 2, 1933*][1]

DEAR GAURISHANKAR,

It is two days since Bhau[2] came here. His health has improved a great deal. He has a feeling of respect for you. I am thankful to you for helping him recover so fast.

Radhakrishna told me that at present you can treat one or two persons well. When there is a little free time, I shall try to send Bapa. He is a pure-hearted man. He too suffers from constipation like Bhau. He has very little appetite.

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

665. LETTER TO MRIDULA SARABHAI

Y. M.,
April 3, 1933

CHI. MRIDULA,

I have received your letter. Have you received Sardar's letter? It was written before mine. The purpose of writing this is to say that Manibehn does not seem to be getting Sardar's letters, though Sardar has been writing regularly and I too have been scribbling a few words at the bottom. I may not have one it in a few cases. It is a mystery why Mani has not been

[1] From the contents; *vide* Vol. LIII, p. 220 and Vol. LIV, p. 288.
[2] Bhau Panse

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receiving the letters. We are making enquiries. Meanwhile let Mani know this.

Blessings from
BAPU

From the Gujarati original: C. W. 11114. Courtesy: Sarabhai Foundation

666. LETTER TO AMBALAL SARABHAI

YERAVDA MANDIR,
April 4, 1933

DEAR BROTHER,

I am fascinated by the love both of you show for your children. But I think your anxiety for Mridula is unnecessary and harmful. Her sacrifice and her courage should delight you so that she can feel reassured. But your anxiety cannot but affect her mind. I have been impelled to write this because all your actions are guided by reason and you do nothing without proper thought. I know that reason cannot control our feelings. But this is not wholly true. Man can succeed to a certain extent if he tries to fight back feelings before they assail him. Leave Mridu under God's protection. Her strength of character is her real shield. She will surmount all difficulties. It is the earnest wish of us all that you should have this much faith and save yourself from anxiety.

All of you will of course go to Mussoorie.

Vandemataram from
MOHANDAS

From the Gujarati original: C. W. 11126. Courtesy: Sarabhai Foundation

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667. LETTER TO MRIDULA SARABHAI

Y. M.,
April 4, 1933

THE SUPERINTENDENT
YERAVDA CENTRAL PRISON
POONA

CHI. MRIDU,

I dictated a postcard very hurriedly yesterday. Today I am writing this to reply to your question.

Love knows what the other person wishes and whenever it is proper and possible fulfils that wish. Our wishes are not always proper. Pure love will not feel hurt when things do not happen as wished. You should not take it as want of love but as good intention. This does not mean that we can never feel hurt by anything at all. But the hurt is momentary and does not diminish love in the least. Indeed, it strengthens love. Here I have only cited my own experience. But it is not just my experience. In short, as one's love becomes purer the need for words becomes less. If this did not happen, love would become a burden; it would certainly never be so wide in scope.

With regard to music also, learn from Mani. She has no voice of course. But she realized that if she waited till she acquired a voice, the time for reciting Ramanama would slip by. If one can learn to sing in tune with others, one can at least recite Ramanama. The voice is trained by reciting Ramanama a couple of times and singing a few *bhajans*.

I wrote a special letter to Mani yesterday.[1]

Blessings from
BAPU

From the Gujarati original: C. W. 11115. Courtesy : Sarabhai Foundation

[1] *Vide* Vol. LIV, pp. 303-4.

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668. LETTER TO SUMANGAL PRAKASH

April 5, 1933

CHI. SUMANGAL PRAKASH,

I have your letter.

(1) One cannot give reasons for everything in this world. Dharma does not lie in giving up a custom simply because no reason can be given for it. On the contrary dharma consists in respecting the customs of the society of which one is part, provided these do not go against morality. Therein lies truth and non-violence. To cause pain to anyone without reason is untruth and violence. A person who gives up a practice because he cannot see any reason for its continuance is unwise and wilful.

(2) In regard to inter-dining and inter-marriage there is no contradiction between my earlier writings and present writings. When I wrote those articles I had Lakshmi with me and I was planning to have her married outside the Dhed community.[1] I still hold that in inter-dining and inter-marriage some restrictions are necessary. I do not think that varnashrama comes in here. There is no loss of dharma in marrying a suitable partner outside one's varna. I may say that my views are now much clearer than before. But I hesitate to revise the views I have held for a long time. My present views supplement the views I have expressed earlier. However, if it appears that there is conflict between the two you should accept what I say now and reject what I have said before.

(3) I should not answer this question. I am also not competent to answer it. Everyone should be able to find the meaning of the vow he has taken. The meaning that I may give to your vow should be considered false, while the meaning you give it should be taken as valid. When one does not have confidence in oneself one may accept a witness's interpretation. Here the witness is not in a position to give an interpretation. Therefore

[1] *Vide* p. 257.

you should either interpret the vow yourself or ask other co-workers.

(4) That is because the address of the journal is changed.

Blessings from
BAPU

[PS.]

I have left out the question about smallpox. Whether the patient is a child or an adult, I know only one treatment: apply a wet pack to the stomach. Dissolve some permanganate of potash[1] in cold water, enough to make the water rose-pink. Dip a sheet, large or small, in the water and wring it. Then spread a rug on a cot and cover the rug with this wet sheet. Then wrap the whole round the patient right up to the neck. Keep him in this position for as long as he can bear it. If the patient does not get a motion in the natural course, give him an enema. For diet only fruit juice. If the tongue is clear and the patient feels hungry, milk also may be given. Give him as much water as he can drink. Add a few drops of lemon juice to the water if he likes that. The room should be well ventilated. I have heard that red curtains help.

BAPU

From the Gujarati original: Sumangal Prakash Papers. Courtesy: Nehru Memorial Museum and Library

669. LETTER TO AMINA QURESHI

April 6, 1933

DEAR DAUGHTER AMINA,

It is all right that you have terminated your fast. But do not be in a hurry to start taking milk. Take only fruit that will practically serve the same purpose as a fast. Then you have to go over to milk and curds. If you give up chillies and other spices, you will be saved from many troubles. Having shown this much self-control make it complete.

Blessings from
BAPU

From a photostat of the Gujarati: C. W. 10797. Courtesy : Gulam Rasul Qureshi

[1] This is in English in the source.

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670. LETTER TO AMINA QURESHI

April 7, 1933

DEAR DAUGHTER AMINA,

You seem to be progressing well. Write to me every day, slowly and in clear handwriting as you do an exercise.

Try to discover why Qureshi suffers from piles. What is his food? After ending a fast one always feels weak because the nerves are put to greater strain.

Blessings from
BAPU

From a photostat of the Gujarati : C. W. 10798. Courtesy : Gulam Rasul Qureshi

671. LETTER TO NANIBEHN JHAVERI

April 7, 1933

CHI. NANIBEHN,

I liked your letter very much. You may gladly study whatever you want. However, the solution to the problem you see is contained in the idea on which the Ashram is founded. It may not appear so today but you should have no doubt in your mind that that is the only solution. There is no other. This is the key to understanding a religion. First it should be grasped in all its details. Then we should consider the views of its opponents. Then if we find that it does not triumph in all experience we must not despair. Here, it is faith that works. There will be apparent oppositions and failures. But we should not be frightened by them.

If Pannalal has not received my letter, give it to him after taking permission if possible. It is at the Ashram.

BAPU

[From Gujarati]

Manavtana Prahari — Pannalal Jhaveri, p. 27

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672. LETTER TO AMINA QURESHI

April 16, 1933

DEAR DAUGHTER AMINA,

I must have your letters by every post. How are you? What do you eat? How do the bowels work? How are the cuts left from the piles operation? How is Qureshi? Give all such details.

Blessings from
BAPU

From a photostat of the Gujarati : C. W. 10799. Courtesy : Gulam Rasul Qureshi

673. LETTER TO MATHURADAS TRIKUMJI

April 18, 1933

CHI. MATHURADAS,

Shri Bahadurji is coming to me on the 25th. You should go and meet him before that and place before him the questions arising out of Dr. Solanki's case, so that you can know what needs to be known about it. I have written to him that you will be meeting him. Since he is coming here, I am not writing to him asking him questions about the matter, as I had intended.

If you can decide quickly about Taramati do so. If you wish, I shall write to her. It is very necessary that you should go at once to Deolali or whichever place you have chosen. You may be sure that you will teach Dilip more than any school can.

Blessings from
BAPU

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

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674. LETTER TO AMINA QURESHI

April 19, 1933

CHI. AMINA,

Do you know the meaning of Aamina? Why Aamina and not Amina? Why did you hide the fact from me out of a false sense of shame? You must not lose faith in fasting. If after ending a fast one eats what one likes one is bound to suffer a relapse. Rice is taboo; so are potatoes and chillies and other spices. You may eat onion. You should eat bread, chapatis, vegetables (green), milk and curd. And fruit when you get it. If you do this, you are bound to be cured. Keep up your courage. Why be a slave to tobacco? You will feel restless for a few days but will feel all right by and by. If you must rub the teeth with something, use charcoal powder and salt. Does Qureshi not get milk?

Blessings from
BAPU

From a photostat of the Gujarati: C. W. 10800. Courtesy: Gulam Rasul Qureshi

675. LETTER TO AMINA QURESHI

May 1, 1933

DEAR DAUGHTER AMINA,

I hear from Panditji that you do not keep or show accounts, and spend too much. As you know I have given you full liberty. I shall be greatly pained if you misuse it.

The doctor writes that you have lost all that you had gained by the fast. Do not behave thus. Give up tobacco. Give up rice. If you control the craving for some time, you will feel you are all the better for having given up those things. Remember whose daughter you are and where you were brought up. You are not one of those modern girls. You have been with me since the Phœnix days. I have dandled you on my knees. Do not disappoint me.

A thousand blessings from
BAPU

From a photostat of the Gujarati : C. W. 10778. Courtesy : Gulam Rasul Qureshi

676. LETTER TO NANIBEHN JHAVERI

May 2, 1933

CHI. NANIBEHN JHAVERI,

Because I am not writing 'blessings', do not think you do not have my blessings. I said once that the inmates of the Ashram should take my blessings for granted. Hence, they should not mind if I do not put it in writing. If I avoid writing that in some letters, it is merely because it saves me the effort.

Do not be frightened by the fast.[1]

There is nothing small or great about life or death. Whatever happens is only for the good. You must become more enlightened.

BAPU

[From Gujarati]

Manavtana Prahari — Pannalal Jhaveri, p. 28

677. LETTER TO AMINA AND GULAM RASUL QURESHI

YERAVDA,
May 4, 1933

CHI. AMINA,

I have your letter. It is surprising that the children are not recovering. I will definitely make some arrangement for you after *Ramzan*. Where would you yourself prefer to go? Would you prefer to go to the Sharada Mandir if it can be arranged? And will the children go back to Noor Banu in that case? Consider these things and write to me.

CHI. QURESHI,

You must keep me informed about your experiences with the doctors. I am always curious to know these things. In any case I should not be ignorant of the experiences of the Ashram inmates, happy or unhappy. And you should also know that God always grants a person the strength that he needs to

[1] Gandhiji was to commence the fast for purification of himself and his associates on the noon of May 8 and end it on the noon of May 29; *vide* Vol. LV, pp. 74-5.

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bear the burden which it is his duty to bear. Both the children should have recovered by now.

BAPU

From a photostat of the Gujarati : C. W. 10782. Courtesy : Gulam Rasul Qureshi

678. LETTER TO ANASUYABEHN SARABHAI

May 7, 1933

CHI. ANASUYABEHN,

I can understand your suffering. Keeping my company is disastrous. I myself am wholly in other hands, not knowing what will happen the next moment. I feel my freedom as slavery and slavery to the God of Truth as freedom. I did not have the slightest desire to undertake a fast, and yet I have had to do so. But now that I have undertaken one, the load that weighed on my mind is lifted in a way that defies description. You should therefore rejoice at the fast. Nothing untoward will happen to my body, but what even if my faith proves misplaced? In that case you may know that there was no further service to be taken from this body. Do not therefore feel troubled. Keep your mind fixed on the thought that the body is more fragile than a glass bangle and that the *atman* which inhabits it is the only reality, and go on doing whatever service you can. Just now Shankerlal and you should rest. Come during the last days of the fast.

Blessings from
BAPU

From the Gujarati original : G. N. 11560

679. LETTER TO LILAVATI ASAR

May 7, 1933

CHI. LILAVATI,

I have received two letters from you. Do not be afraid. Find strength from my fast. This fast will be for the welfare of all of you. It is my wish that all of you may qualify yourselves for this fast.

Steady your mind and do whatever you can.

BAPU

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

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680. LETTER TO AMINA QURESHI

POONA,
June 6, 1933

CHI. AMINA,

You may now write to me. I thought that my hand had become strong enough to write, but I see from experience that it has not and so I content myself with dictating. How is your health? How are the children? Are you making any progress in studies? What is the news about Qureshi? Has he regained his former weight? Or is it within limits?

BAPU

From a photostat of the Gujarati : C. W. 10779. Courtesy : Gulam Rasul Qureshi

681. LETTER TO NIRMALA GANDHI

POONA,
June 6, 1933

CHI. NIMU,

When Ramdas is out of jail you would not be expecting letters from me, would you? I am writing this for a specific purpose. I have seen what Ramdas wrote to you. I have also had a long discussion with Jamnalalji. You should boldly let me know what you yourself would like to do. Personally, I like the idea of your going to Wardha. May you both live there in good health and devote yourselves to God, that is, to service.

BAPU

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

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682. LETTER TO RANI VIDYAVATI

PARNAKUTI, POONA,
June 27, 1933

CHI. VIDYA,

I have your letter after a long time. I have the impression that I had also received a letter from Lakshmi long ago. I can understand what you say. It is a matter neither for sorrow nor for shame. There is no doubt that in your present condition it is difficult strictly to follow the rules. But with effort this can be managed. Therefore rather than feel unhappy you should try to make such effort as you can. I am regaining my strength day by day. I expect in two or three weeks, I shall be quite fit again.

How is your health these days? Tell Lakshmi to write to me. Tara should never give up her studies. You are perhaps aware that after her release Prabhavati has come here and will be staying on. Jayaprakash is also in the nearby prison.

Blessings from
BAPU

From the Hindi original : Rani Vidyavati Papers. Courtesy: Gandhi National Museum and Library

683. LETTER TO S. AMBUJAMMAL

WARDHA,
July 19, 1933

CHI. AMBUJAM[1],

Your letters cannot tire me, for I am interested in your true happiness.

You may send the little bigger-size cooker through someone coming. There is no immediate hurry.

[1] Daughter of S. Srinivasa Iyengar. The superscription is in the Devanagari script.

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I am glad you have a good daughter-in-law.

I shall be relieved when I hear that Kichi's[1] finger is completely healed.

I hope Father is keeping good health.

Love.

BAPU

From the original : Ambujammal Papers. Courtesy : Nehru Memorial Museum and Library

684. LETTER TO SHANKERLAL BANKER

SABARMATI,
July 30, 1933

BHAISHRI SHANKERLAL,

Since the Ashram has been disbanded[2] it has been decided by the inmates to hand over the dairy and the cattle at the Ashram to the Goseva Sangh. Hence, on behalf of the Ashram and the Goseva Sangh, since I am its president, I am entrusting the dairy and the cattle to you. You should manage these as a public undertaking. It should largely be self-sufficient. But if the need arises for funds to be raised for it, you may do so. There is some money kept at the Ashram for this work. Arrangement has been made for this to be paid to you as early as possible. The amount is . . .[3]. Bhai Titus[4] will be working as manager of the dairy and as secretary. He should be paid a monthly allowance of Rs. 75. If possible, keep the cowherds who are already employed. I am giving you all the powers in connection with this dairy.[5]

MOHANDAS GANDHI

From the Gujarati original: S. N. 32726

[1] Krishnaswamy, addressee's son

[2] In July 1933, Gandhiji had offered to hand over the Sabarmati Ashram to the Government; *vide* also Vol. LV, pp. 294-5 and 301-4. However, the Ashram was finally given over to the Harijan Sevak Sangh; *vide* also Vol. LVI, pp. 27, 39 and 65-6.

[3] The figure has been struck off in the source.

[4] T. Titus

[5] *Vide* also Vol. LVI, p. 26.

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685. LETTER TO PREMI JAIRAMDAS

July 31, 1933

CHI. PREMA,

I do not get letters from you these days. Tell your father[1] that if Shri Aney goes to jail and he becomes the president and if he accepts my views about dictators, he should abolish the post of Dictator and those of Provincial Dictators.[2]

Blessings from
BAPU

From the Hindi original: C. W. 11041. Courtesy: Arjun Jairamdas

686. TELEGRAM TO PADMAJA NAIDU

POONA,
August 23, 1933

PADMAJA NAIDU
GOLDEN THRESHOLD
HYDERABAD
DECCAN

GOD'S GRACE AM WELL. TOOK ORANGES.

BAPU

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

687. LETTER TO ANASUYABEHN SARABHAI

August 25, 1933

CHI. ANASUYABEHN,

I could not write to you earlier. I tried yesterday but did not succeed. You must certainly have been much worried on my account but why should you be worried now? You must

[1] Jairamdas Doulatram
[2] *Vide* also Vol. LV, pp. 300-1.

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accept by now that fasting has become a part of my life and you should therefore give up your attachment for my body.

I learn that Anandi[1] and others are not there. Give me news of them. I do not write to them thinking they are not there. If they are with you, tell them to write to me. How is Bablo[2] faring? Has Sharda[3] gone too? Does she still suffer from attacks of asthma? You are not pampering her, I hope. If they have left station who is paying their expenses? Have the Harijan children adjusted themselves [to the new surroundings?] Do they respect the rules of the Ashram[4]? How are Amina's children? Do they learn Urdu and read the Koran?

I am regaining my strength. Shankerlal should write to me regarding the movable property of the Ashram and the dairy.

Blessings from
BAPU

From the Gujarati original: S.N. 32801

688. LETTER TO SARALADEVI SARABHAI

September 3, 1933

DEAR SISTER,

I have your letter. I shall be in a position to see you on Wednesday. Do come with Bharati[5] and Suhrid[6]. Whatever may be my ideas on education, the brother and sister will definitely have my blessings. I know that for you, going to England at this time is a tribulation. I have known for many years that whatever you do is with a sense of duty.

Blessings from
MOHANDAS

From the Gujarati original: C.W. 11138. Courtesy: Sarabhai Foundation

[1] Daughter of Lakshmidas Asar
[2] Narayan, son of Mahadev Desai
[3] Daughter of Chimanlal Shah
[4] The Harijan Children's Ashram at Ahmedabad being run by the addressee
[5]&[6] Addressee's daughter and son

689. LETTER TO CHANDRAKANTA

September 10, 1933

CHI. KANTA,

I have written to Brother about you. I can understand your thirst for learning. But the question before me is where and how to find the money for such a purpose at the present time?

Blessings from
BAPU

From a photostat of the Hindi: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

690. LETTER TO ANASUYABEHN SARABHAI

September 11, 1933

CHI. ANASUYABEHN,

I had written you a letter specially but you have not acknowledged it so far. I hope it has not gone astray. In it I had asked you about Shrimati's brother[1], a barrister. Send me a telegram if you have not got the letter. This should reach you tomorrow morning.

I have received Gulzarilal's[2] letters. Since I shall be seeing him in Bombay I have not answered. I had earlier written to him to come over if the matter was urgent. Otherwise Bombay seemed a suitable place in all respects.

Pass on the enclosed letter to the children.

I am well.

I hope to reach Bombay on Friday.

Blessings from
BAPU

From the Gujarati original: S. N. 32798

[1] Gunottam Hutheesingh; *vide* also Vol. LV, pp. 399-400.
[2] Gulzarilal Nanda, Secretary of the Ahmedabad Labour Association

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691. LETTER TO TOTARAM SANADHYA

RANCHHOD NIVAS, AHMEDABAD,
[*September 21, 1933*][1]

DEAR TOTARAMJI,

I have your letter. Do go to Wardha and before that anywhere else you think necessary. We shall be meeting at Wardha this month. There is no cause to worry about Hariprasad[2].

Blessings from
BAPU

From the Hindi original: Banarsidas Chaturvedi Papers. Courtesy: National Archives of India

692. LETTER TO MATHURADAS TRIKUMJI[3]

September 28, 1933

CHI. MATHURADAS,

I had been awaiting your letter today when I got it. We shall use the Rs. 250 for aid to be given to the farmers. Amalabehn's[4] money should be deposited in a savings account if there is no alternative. Can it be deposited there in her name? If you can think of any other way you may let me know.

Has any amount been collected for Utkal? Did you see anybody? You must not exert yourself at the cost of your health. In fact you should stay out of prison for some time and take complete rest. Can you do that?

[1] The addressee has supplied the date "September 28". However, Gandhiji was at Ranchhod Nivas only on September 21.

[2] Adopted son of addressee

[3] An extract from this letter appears in Vol. LVI, p. 33.

[4] Name given by Gandhiji to Margarete Spiegel, a German lady who was taking training at the Ashram for Harijan work

We have a lot of company here. Rafi[1] has come. He will go tomorrow. There is no special reason; he came merely to have a talk with me.

I have perfect peace here. No one is allowed to visit me before four o'clock. The visiting time is restricted to between 4 and 5, in case anyone comes. I do my spinning at this hour. I sleep on the terrace. I take a fair quantity of milk. Since yesterday I have started taking 3 lb. of it. If I cannot go on I shall reduce the quantity. So do not go by whatever Jamnalalji might report. The blood pressure will go on its own. It is only now that I shall be gaining some weight.

Now for some time Lakshmi[2] will stay here. The Jullunder programme is not being pursued for the present.

I have written to Premlilabehn[3] at the Parnakuti address. She should be getting the letter. Please dispel her worry.

Blessings from
BAPU

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

693. TELEGRAM TO MATHURADAS TRIKUMJI

WARDHA,
September 29, 1933

MATHURADAS TRIKUMJI
53 MINT ROAD
BOMBAY

HEALTH EXCELLENT. ASSURE PREMLILABEHN.

BAPU

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

[1] Rafi Ahmed Kidwai
[2] Wife of Devdas Gandhi
[3] Lady Premlila Thackersey; *vide* also Vol. LVI, p. 52.

CWMG - XCII

694. LETTER TO MATHURADAS TRIKUMJI[1]

September 30, 1933

CHI. MATHURADAS,

I have your letter. It is long, yet short, because you could not have expressed yourself in fewer words.

I can give my opinion if I have with me copies of the letters I wrote to Gokhale and Bapa Sola. You must meet Gokhale. He is an honest man. Whatever opinion I may have expressed must have been only after hearing him. My impression was that Gokhale was not merely a banker. Now who is asking for money and for what purpose? It is not likely to be such a simple question as you think. But hear Gokhale's version and write to me. Sarojini Devi said she would write to me about it. She has not written as yet.

Let Purushottamdas not be on the Orissa Committee[2]. Would he not even give the money? Have you received any money? from any where?

Do meet Hasanbhai in connection with the market. Meet Lalji Sheth also. You can write to Mathuradas Vasanji and ask him. Even if the present owner gives a satisfactory answer we cannot know the real reason for the boycott. We cannot ask Tersey right now. Send the enclosed letter to him.

What has appeared in the Press about me is correct and yet not correct. Doctors will always write in that way. But anyone who knows will not be scared by that because my blood pressure was definitely higher there than what it is here. Increase or decrease in weight cannot have much to do with my health. But now 101 lb. is the very minimum. I am having sufficient rest. I take 3 lb. of milk. I may have to reduce the quantity now.

I am returning your letter. If you are not keeping good health there, you may as well stay at Sinhgadh when Mehta goes there. Or you may come here for a few days.

Blessings from

BAPU

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

[1] An extract from this letter appears in Vol. LVI, p. 46.

[2] The Orissa Flood Relief Committee

695. LETTER TO MRIDULA SARABHAI

WARDHA,
October 5, 1933

CHI. MRIDULA,

I have your letter. Do stay on for your treatment and to see about the preparations for Mani and then come[1]. I am here only till November 7. I shall give whatever time you want. I may not be able to spare all the time at once. Surely you will be here for a few days? The climate is beautiful.

Blessings from
BAPU

From the Gujarati original: C. W. 11184. Courtesy: Sarabhai Foundation

696. LETTER TO SULTANA, WAHEED AND HAMEED QURESHI

October 6, 1933

DEAR SULTANA, WAHEED AND HAMEED,

I should have letters from you. I am glad to know that you are happy there. Anandibehn, etc., will be going there in a few days. What have you learnt from the Koran?

Blessings from
BAPU

From the Gujarati original: C. W. 11273. Courtesy: Gulam Rasul Qureshi

[1] The addressee and Manibehn Patel reached Wardha on October 25.

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697. LETTER TO MATHURADAS TRIKUMJI

October 6, 1933

CHI. MATHURADAS,

I have not been able to reply to your letters on time. I have already written to you about the moneys of the Swaraj Party. Your last letter is yet to come. Till then I have nothing to write.

I have received a long and amusing letter in English from Tersey. I am glad that I wrote. Tell him that I shall not burden him by writing to him again. His health must have improved. If the doctor thinks that it is necessary for him to rest for more than 20 days he should do so. He can do a certain amount of service even while taking rest.

Send the money for Utkal when the new treasurer is appointed or when you are reinstated in your position. Do not worry if that takes some time. In the meantime Harakhchand[1] will be ready to go. Have you heard that Andrews has been made president? I met Sahu. He seems to be a nice man.

I am also returning herewith another letter which you may consider important.

Did you like my letter to Ghanshyamdas? Did you like the step taken? Can you suggest another name for the Ashram?

My health is steadily improving. It was never really bad.

Lakshmi will leave for Madras tomorrow. You would be in touch with the ladies.

Let me know if you think it is necessary that I should write to someone about Orissa.

Blessings from
BAPU

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

[1] Harakhchand Motichand Shah, who had been sent to Orissa in order to help the local Flood Relief Committee

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698. LETTER TO ANASUYABEHN SARABHAI

October 6, 1933

CHI. ANASUYABEHN,

Anandi and others are getting on well. Anandi is a devoted worker and so when she read the news of Nimu's going there, she at once said: "Do not send me to Sharda Mandir. Make arrangements for my being taught English, Gujarati and arithmetic, so that I can learn something of these and also serve others." This pleased me much and I promised her that I would write to you to that effect. Ramnarayan Pathak and Maganbhai[1] are there in the Ashram. One of them can arrange for her to be taught. Following Anandi, Bachu[2], Babu[3] and Vanamala[4] may also want to do the same. Should they so decide a small class can be formed. Either the girls or I should go there. I shall say nothing about myself as Gulzarilal is himself coming to oversee my work.

Blessings from
BAPU

[PS.]

Tell the girls' teacher to write and tell me what he teaches.

From the Gujarati original: S. N. 32792

699. LETTER TO MATHURADAS TRIKUMJI[5]

WARDHA,
October 10, 1933

CHI. MATHURADAS,

I have received your letters.

I can see that you do not want me to write anything to Gokhale right now. I have seen Gokhale's letter in the *Chronicle* today.

Your letter to Thakkar Bapa is full of anger. You seem to have lost sight of one rule. You ought not to read in letters

[1] Maganbhai P. Desai
[2] Nirmala, sister of Mahadev Desai
[3] Sharda C. Shah
[4] Vanamala Parikh
[5] Extracts from this letter appear in Vol. LVI, pp. 83-4.

what is scored off. And if you happen to read it, you ought not to read any meaning in it. A person should be given a chance to modify his views. It is sheer ignorance to attribute wickedness even to the most wicked thought once it has been modified. The world would not go on in peace even for a minute if we started throwing our views at one another. I think you have been unnecessarily angry. Thakkar Bapa deserves to be complimented on his alertness. Moreover, his age and his dedicated service of so many years give him a right to say a great deal. When he says something, there is no sting behind it. If there is anybody's mistake in this, one might say it is on my part. I have written at this length because I would not like even a trace of anger in you.[1]

Now for the Ashram. I think you are mistaken in the matter. If the Government does not take possession and we allow the land to remain untended it means we are harbouring a feeling of revenge. It would be an unnatural situation. There was nothing to prevent the Government from taking possession of the land and letting it lie fallow. But on what ground can we allow the land to remain fallow if the Government does not take it over? In that case, why should we not burn down our movable property? According to what you are saying, those who burnt their crops acted wisely. I am convinced that the Satyagraha Ashram will fulfil its purpose if the land is donated to Harijans. This is of greater moment than if the land was to remain with the Government. Even if it should go to the Government, we would always want to claim it back in the end. But in this case, the Ashram inmates gave it up for good and placed themselves in the hands of God. If we examine the problem from this point of view, it would be clear that the path adopted alone does credit to a satyagrahi. There has been no place here for greed for money. It was merely a matter of what was right, that is, of non-violence. The Government may well want to turn this land into a wilderness, but we should not let that happen if we can help it. If you are not convinced by these two arguments, write to me again. It should not be difficult to convince you in this matter.

Blessings from
BAPU

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

[1] *Vide* also Vol. LVI, p. 81.

700. LETTER TO MATHURADAS TRIKUMJI

WARDHA,
October 15, 1933

CHI. MATHURADAS,

My right hand is now tired. Be it so. Now you have become the father of three children. Taramati will be doing well. Who came for her delivery? If enough care is not taken during and after the delivery, the mother has to suffer a lot. Have you studied this science? It is easy.

Herewith the letter from Harakhchand. Act on it. Continue correspondence with him. He is a man of character.

I understand about Thakkar Bapa. I have written to him that it would have been better if he had not offered his criticism. Be that as it may you were not in the least at fault. Still, a public worker like you should show tolerance.

For the present, I do not feel like writing anything to Gokhale. There is a letter from aunt[1] about K. Chattopadhyaya[2]. She saw you and somebody else. Write to me about it.

I have no doubt that in course of time you will understand everything about the Ashram.

Prabhudas will be married on 17th. The girl[3] is from the North. She is his own discovery. Krishna[4] will be married on the 20th.

You must be meeting Premlilabehn.

How are you yourself?

Blessings from
BAPU

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

[1] Sarojini Naidu

[2] Kamaladevi, wife of Harindranath Chattopadhyaya

[3] Ambadevi, daughter of Lala Lalchand of a Bijnore. However, the marriage took place on the 18th; *vide* Vol. LVI, p. 105.

[4] Jawaharlal Nehru's sister who was engaged to marry Gunottam Hutheesingh; *vide* also p. 414.

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701. LETTER TO PANNALAL JHAVERI

WARDHA,
October 15, 1933

CHI. PANNALAL,

Chimanlal says that you have given up civil disobedience and now wish to start a dairy. If your faith in civil disobedience is shaken, you can certainly do something else. But I certainly expect that before taking any new step you will consult me.

All the three of you will be doing well.

Prabhudas will be married on the 17th. The bride is from the North.

Blessings from
BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, p. 31

702. LETTER TO PANNALAL JHAVERI

ASHRAM, WARDHA,
October 19, 1933

CHI. PANNALAL,

It seems your letter has crossed my postcard.

Your purity has so impressed me that anything you write or any step you take cannot hurt me. By that I do not mean that I shall always agree with you on the rightness of your step. But the more experience I gain the more I realize that there are as many conceptions of dharma as there are individuals. The deeper I delve the greater is my comprehension of the dictum of the *Gita* : Better to die following one's own faith.

I certainly wish you success in what you have considered your dharma. I personally did wish that when others slackened, you would be able better to understand satyagraha. I hold that satyagraha has not yet manifested itself in India in its true form. The duty of manifesting it devolves on you and me, that is, the inmates of the Ashram. For you, civil disobedience cannot be

a political matter. It can only be a matter of dharma. Dharma reveals itself in its true form only when there is despair all around. If we join the crowd in offering prayers, it would not be an indication of our faith. But it would in some measure be a test of our faith if when others lost faith in prayer a handful of us continued to offer prayers and derived joy from so doing. But what is dharma to me may not be dharma to you. Only what you see as dharma will be dharma to you. I have only conveyed my views to you as an elder. If your reason does not accept it, if it does not appeal to your heart, then do not act on it. Individual civil disobedience must be taken to mean perfection. If you are starting a *goshala*, are you going to do it on your own, or is there any room for suggestions and guidance? If there is such scope, meet me. I shall then send you my suggestions. Do come over if you feel like coming.

What you write about Gangabehn and Nanibehn seems correct. It is your duty to guide the two of them. And it is also your right. I may or may not be able to write letters. But both of them have got to write to me. In fact I have been awaiting their letters. I hope you yourself are in good health.

Prabhudas's marriage was solemnized yesterday. The bride's name is Amba. She is 24 years old. She is competent, and has a deep sense of sacrifice. She has been to jail twice. She had been trying to come and live in the Ashram for several years but there were restrictions from her guardians. Kishorelal and Gomati have gone to Akola today. Anandi, Babu and Bachu have gone in that direction today. Prabhudas will be staying here for some time. Amba is of course with him. I am regaining my strength. I am gaining weight. The blood-pressure is going down. There are more than forty girls here.

I have received your second letter. I am here till the 7th November. I shall leave on the 8th.

Blessings from
BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, pp. 31-2

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703. LETTER TO MATHURADAS TRIKUMJI

WARDHA,
October 20, 1933

CHI. MATHURADAS,

I have not received copy of Andrews's letter.

In my opinion, the money should be sent to Harakhchand, for he might be regarded as an agent of the Committee. If the money is sent from Calcutta, commission on the bank draft will be saved. Harakhchand's report can be treated as fully authentic. The Utkal Committee should also know that the money will be sent through Harakhchand.

You do not have to go wandering in the sun to collect the money. If it is necessary to write to anyone, I will do so. I take it you will be publishing reports in the Press from time to time.

There is no alternative but to guide Kamaladevi. One cannot go by rumours. I asked her many frank questions. But she only declares her innocence. I am not trying to stop the divorce. It has become necessary.

The wedding of Prabhudas took place the day before yesterday.

I am enclosing Thakkar Bapa's letter. You can see how guileless he was in his previous letter. He was not at all at fault in what he wrote. I have heard many complaints about your temper. But I have always defended you. You should remove the cause for complaint. Forgive Kodanda Rao[1] for his jest and write a nice letter to Thakkar Bapa. "Caesar's wife must be above suspicion" does not mean that Caesar's wife may never be suspected. What it means is that C.'s wife should never give cause for suspicion, and if she is even then suspected, she can afford to remain unconcerned about criticism. It is in man's hands to remain pure. That others should consider him pure is in nobody's hands. Do you know that there are many in the world who find fault with God's creation?

Taramati and the child will be doing well.

Today is the New Year day. May it bring good to you all, that is to say, may the country receive greater services from you.

Blessings from
BAPU

[1] P. Kodanda Rao

[PS.]

Send me Gokhale's address. Then I shall write to him. Surely you do not wish that I should send back all your letters?

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

704. LETTER TO ANASUYABEHN SARABHAI

WARDHA,
October 21, 1933

CHI. ANASUYABEHN,

Blessings for the new year. Anandi, Babu and Bachu will have arrived there. As Vimu[1] has not come so far, all the girls will go to Sharda Mandir. So there is nothing to say about their studies.

I find that the girls do not get proper food. They cannot be fed differently from the Harijan girls. Talk to them and if necessary make changes in the menu without increasing the expenditure. I believe that the Harijan girls should get the same food as we normally eat. I know it is difficult. We can think about it only when we meet. I have just told you of the girls' attitude. We should do whatever is possible without doing harm to the Harijan Ashram.

New Year's blessings from
BAPU

From the Gujarati original: S. N. 32824

705. LETTER TO RANI VIDYAVATI

WARDHA,
October 23, 1933

CHI. VIDYA,

Have you not received my letters at all? There is no mention of them in your letter which I received today.

Why did you go to Hardoi in spite of the pain? One can be attached even to service. You can render true service only by giving up attachment altogether. Can the cripple not worship?

[1] Vimala, daughter of Chhaganlal Joshi

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One can also serve through one's mind. Take a couple of Harijan girls into your house and bring them up.

Lakshmi has not been writing at all. How is that? Write to her that I shall be satisfied if I have a postcard from her. Do you receive *Harijan Sevak*?

Blessings from
BAPU

From the Hindi original : Rani Vidyavati Papers: Courtesy: Gandhi National Museum and Library

706. LETTER TO MATHURADAS TRIKUMJI[1]

WARDHA,
October 28, 1933

CHI. MATHURADAS,

I have your letter. There is no question at all of asking forgiveness of Thakkar Bapa. But be sure that there was no contempt in Thakkar Bapa's language. His language is not polite. But I see him as the very embodiment of kindness. My close association with him fills me with joy. His love is boundless. I can see it not in his letters but in his work. I have come to believe that no one is lowly in his eyes. How can I convince you of it? You should come here and carry back a little comfort. Why should your mind be in turmoil? What wrong have you committed? What does it matter what others think of you? Why should it disturb you? What is it that troubles you? I can never believe that Thakkar Bapa's letter could have distressed you so much.

Nobody has complained against your nature to make me consider you worthless. And could you ever be worthy or unworthy in my eyes merely because someone says so? Do I have to know you through others? You must shake off your anguish. Come here and lighten your heart. Your misery makes me unhappy.

I am enclosing two letters from Harakhchand. Read them. If you like my suggestion about appointing him agent, and only in that case, you should place before the Committee the separate letter[2] I am enclosing on the subject.

Blessings from
BAPU

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

[1] An extract from the letter appears in Vol. LVI, p. 153.
[2] Not available

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707. LETTER TO JAYAPRAKASH NARAYAN

WARDHA,
October 29, 1933

CHI. JAYAPRAKASH,

I have your letter. Jamnalalji has given me the letter you wrote to him. Jamnalalji is a bit chary of providing assistance to people in this manner. But he wants to help you. He however feels that a loan should be a loan according to proper legal formalities. The interest may well be slight or none at all but the land you finally decide to mortgage should be mortgaged now. That is one thing. The other is :

How much is the debt you have to repay? How did you happen to borrow from the A.I.C.C. ? How did you incur the other debts? After you get the sum you want, are you sure you will not need to borrow any more money? What do you intend to do now? If it is necessary for you to come here to clarify all this, you may come, or reply fully through letter.

I hope you are well. There was only one letter for Prabhavati.

Blessings from
BAPU

From the Hindi original : Jayaprakash Narayan Papers. Courtesy : Nehru Memorial Museum and Library

708. LETTER TO MRIDULA SARABHAI

WARDHA,
October 30, 1933

CHI. MRIDULA,

I have your letter.

At first I thought of sending you a telegram about my going. But then I had second thoughts. This letter should reach you tomorrow morning, so I have not sent the telegram.

I think I will not ask either you or Mani to come here for the time being. Certainly not before the 8th, because, once

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the travelling begins, I would not like to send for anyone. It is another matter if you find it necessary to meet me and come. You would be free to do that.

That is why I do not wish to stop you from going to Allahabad for the sake of keeping you near by. But you have already talked to me and there is no need to go just for that. Still it may be necessary for you to have your case prepared and send it. But if you want to go to understand Jawaharlal's mind do go. You may also place before him all your complaints. Then you may let me know what he feels or ask him to inform me. I have not written anything to him. I have started the work. I have not sent your note, but have conveyed your complaint to Shankerlal. I am required to solve a great many problems within a short time.

I hope you have had your teeth properly attended to. Illness refuses to take leave of Saralabehn. She keeps having some trouble or other.

Keep writing to me.

Blessings from
BAPU

From the Gujarati original : C. W. 11185. Courtesy : Sarabhai Foundation

709. LETTER TO MATHURADAS TRIKUMJI[1]

October 30, 1933

CHI. MATHURADAS,

Herewith is Tersey's letter. Vithalbhai has to be cremated.[2] Do you have anything to do with the arrangements? You must have seen my note. If anyone hopes for my presence, disabuse him of the idea if you can. Of course if pressure is brought to bear on me I shall be able to manage, but I would rather that was not done. I do not feel at ease outside. My mind is always in jail. I shall tour for the Harijan cause. I hardly think of anything else.

Do make it a point to meet Hasanbhai regarding the market. If everywhere you find only dirt keep yourself aloof. Personal

[1] An extract from the letter appears in Vol. LVI, p. 161.

[2] The body of Vithalbhai Patel who had died in Vienna on October 22, was to be brought to Bombay on November 9.

selfishness appears to be playing a considerable part in this matter.

The money for Utkal does not seem to be coming. Then, Harakhchand's report has come. I shall send it later. The purpose of writing this is not to say that you should work beyond your capacity. As for me, I see the sad state of affairs in Bombay and feel distressed.

Blessings from
BAPU

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

710. LETTER TO MATHURADAS TRIKUMJI[1]

WARDHA,
November 1, 1933

CHI. MATHURADAS,

I have your letter. I had a long talk with Nariman. I let him also have my answer to the question in your last sentence, that my desire to give up leadership has not weakened the least bit. On the contrary, it is becoming stronger and stronger. But it cannot be given up just like that. For I had not set out seeking leadership. I had hardly spoken when Nariman remarked that I was issuing a threat. I have got the impression that Nariman would not like to enter the Municipality by opposing the Bill. We then talked about many other things. I shall not take up your time by going over them. Gosibehn and Jamnabehn are here. Andrews is coming today.

Blessings from
BAPU

SHRI MATHURADAS TRIKUMJI
74 WALKESHWAR ROAD
BOMBAY-6

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

[1] An extract from the letter appears in Vol. LVI, p. 170.

711. LETTER TO N. S. HARDIKAR

SATYAGRAHA ASHRAM, WARDHA,
November 5, 1933

DEAR DR. HARDIKAR[1],

I have read your long letter to Jamnalalji and had a long chat with Sharma.

I have gone into the figures and have shown him how the budget should be reduced. I have no time to reiterate the reasons. In my view at the present moment and for one year your wants should not exceed Rs. 5,000. From Jalbhai's letter it appears that Rs. 4,000 can easily be found. A loan is needed for the balance. But I have advised a donation rather than a loan, and it may be Rs. 2,000. So, if Jalbhai has difficulty in finding Rs. 4,000 and if you regulate your expenditure according to my revision, you should have no difficulty for the current year. Fresh effort will be necessary for the next year. But I think that the workers should be told that they may not expect any guarantee regarding the maintenance money. I have adopted this method for all the workers. I would also warn you against raising loans. That will kill the movement. We should not feel helpless for want of funds. I would also like you not to raise further funds in regard to the budget now provided for the year. You will please show this to Jawaharlal and Jalbhai and get their approval, if you endorse my suggestions. On their approval being secured, the money will at once be handed over.

My personal opinion on the insurance policies is that they should be allowed to lapse. In any case, we may not be responsible for them, unless we deliberately adopt the policy of taking out and providing for the policies of all workers.

I hope that the operation[2] has been wholly successful and that you are making rapid progress.

Yours sincerely,
M. K. GANDHI

DR. N. S. HARDIKAR

From the original: N. S. Hardikar Papers. Courtesy: Nehru Memorial Museum and Library

[1] N. S. Hardikar, founder and Secretary-General of the Hindustani Seva Dal
[2] For fistula

712. LETTER TO MATHURADAS TRIKUMJI

WARDHA,
November 5, 1933

CHI. MATHURADAS,

I have your letter.

I received Surjibhai's book today. I have not forgotten about the preface though I have not written it yet. I shall try now.

I am fully informed about the Vithalbhai Committee, etc., but I just cannot come.

I understand about Utkal. I do not insist on anything. You continue sending the money as you think fit.

I have instructed Chandrashankar to send more details about the tour as soon as they are finalized.

Get from Hansabehn[1] the correct information about Jivaraj and let me know.

As for Utkal I shall be satisfied with whatever you can do and whatever I can do by writing. Harakhchand will try independently at the Calcutta end.

Baban Gokhale has sent many papers. I have not been able to go through them at all. Now I shall attend to them in the course of my tour and send a reply. They contain the lawyer's opinions, etc.

What can be done about Nariman! Even after understanding the situation here he has gone and published his statement. If a meeting of the committee is called, the whole trouble can be put an end to.

Blessings from
BAPU

[PS.]

Vilap Samiti does not sound good. Would Shraddha Samiti not be better?

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

[1] Wife of Dr. Jivaraj Mehta

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713. LETTER TO MATHURADAS TRIKUMJI

WARDHA,
November 5, 1933

CHI. MATHURADAS,

An amount of Rs. 10,000 has come from Kamalabehn Sonavala towards the aid for Karnataka. You must meet her and collect it. Her address is : Sham Bhuvan Building, opp. Babulnath, 5th floor. When you get the money, credit it to the Karnataka account and inform me.

Blessings from
BAPU

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

714. TELEGRAM TO SHRIKRISHNA CHANDIWALA

CHANDA,
November 14, 1933

SHRIKRISHNA CHANDIWALA
KATRA KHUSHALRAI
CHANDNICHOWK
DELHI

JAMNALALJI REPEATED WIRE BRIJKRISHNA[1] MUST LIVE. MAY GOD SPARE. WIRE CONDITION YEOTMAL.

BAPU

From a photostat : C. W. 10957

[1] Brijkrishna Chandiwala, brother of the addressee, who was seriously ill; *vide* Vol. LVI, p. 229.

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715. LETTER TO JAYAPRAKASH NARAYAN

CHIKALDA,
November 19, 1933

CHI. JAYAPRAKASH,

I have your letter. On reading it I have come to the conclusion that you should now withdraw yourself from the struggle. This struggle will go on for many years. After you have paid all your debts and the burden of earning a livelihood becomes somewhat lighter you can join the struggle. Many people who would have wanted to take part in the struggle have, for similar reasons, withdrawn themselves from the scene. Those who plunge into the fight have to give up attachment to the family. Our family system is in need of much reform. But this is a separate question. You might consult Jawaharlal. I have restrained many people like you. If you feel Prabhavati also should be restrained you may do so. If you consider it necessary you may see me about this. Do not decide in haste.

Blessings from
BAPU

From the Hindi original: Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

716. LETTER TO VAMANRAO

November 20, 1933

BHAI VAMANRAO,

I have been able to take up your letter only today. What little I have read about Shivaji was as a student at school. It is shameful but true. Afterwards I learnt about him more from the elders. But when I realized that British historians, particularly those belonging to the official community, could not see things from our point of view even if they wanted to, I adopted a yardstick : Without reading up any other material I concluded that just the opposite of whatever I had read must be true and I started believing that Shivaji was really a great king, brave

and patriotic. These qualities were more than enough to arouse my feeling of reverence for him.

To expect more from me at this time is to be like a cruel milkman who extracts the last drop of milk from the cow till she starts bleeding.

Blessings from
BAPU

From the Gujarati original: S. N. 32846

717. LETTER TO DR. JIVARAJ MEHTA

ON TRAIN,
November 22, 1933

DEAR JIVARAJ,

I have your letter. I had got your wire too. Let me know the results of the investigations and when you are restored write and tell me your conclusions. As for myself, I am doing splendidly.

Vandemataram from
MOHANDAS

[PS.]

You may treat Wardha as my address.

DR. JIVARAJ MEHTA
ALEXANDER ROAD
GAMDEVI, BOMBAY

From the Gujarati original: Jivaraj Mehta Papers. Courtesy: Nehru Memorial Museum and Library

718. LETTER TO N. S. HARDIKAR

AS AT WARDHA,
November 23, 1933

DEAR DR. HARDIKAR,

You promised "more again" in your letter, but the promise has not materialized. Nevertheless, friends have been keeping me informed of your progress, though for the last eight days I have

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had no news of you. I wonder if you are still in hospital. Wherever you are, I hope you have made steady progress.

Yours sincerely,
M. K. GANDHI

DR. N. S. HARDIKAR
K.E.M. HOSPITAL
PAREL, BOMBAY

From the original: N. S. Hardikar Papers. Courtesy: Nehru Memorial Museum and Library

719. LETTER TO SARALADEVI SARABHAI

[*November 25, 1933*][1]

DEAR SISTER,

I do not read newspapers. But I take it you came back on the date mentioned in Mridu's letter. Let me know about the condition of your health.

I learn from Mahadev's letter that your brother-in-law who was at Belgaum suddenly died. I did not know about it at all. What consolation could one give you?

You will all be well. You can treat Wardha as my permanent address.

Blessings from
MOHANDAS

From the Gujarati original: C. W. 11139. Courtesy: Sarabhai Foundation

720. LETTER TO CHANDRAKANTA

November 26, 1933

CHI. KANTA,

Are you getting well? Are you satisfied? What news about Sumangal? Ask Prabha to write to me. Tell my walking sticks, Yashodhara, Lambus, Jekore[2], Meera, etc., that they should

[1] From the postmark
[2] Jayakunvar Doctor

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not expect separate letters from me, but that they will get replies from me if they write to me.

Blessings from
BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

721. LETTER TO JANAKDHARI PRASAD

AS AT WARDHA,
November 26, 1933

DEAR JANAKDHARI BABU,

I have your letter. I wish that I could have a heart-to-heart chat with you. I shall try to write to you at length in spite of the pressure under which I am working. But I know that the letter will never yield the result that a brief conversation can.

From your letter, I had gathered that you were not fit to seek imprisonment, and knowing your domestic difficulties as I now do, I feel that until those difficulties are satisfactorily solved you ought not to think of imprisonment.

By labour I mean any kind of physical labour that you may be able to perform. Such labour for you is tailoring, shoe-making and any other healthy labour that you can think of. Whilst you will not immediately earn much, it will mean a mighty revolution in your life. Your children will then be brought up as labourers.[1] As such they will not have to struggle so much to live, as you do just now. And when your attitude is changed, you will set for yourself and the whole family the labourer's standard of life. Your wife, if she accepts the revolutionary change, will also be doing her share of labour.

You will be interested to know that my sister[2], because she will not live in the Ashram, owing to non-observance of untouchability, earns about Rs. 15 per month by grinding. Giri, who with her three daughters and two sons was in the Ashram for seven years and whom I declined to support on the breaking up of the Ashram, but whom I advised to take to some labour is now earning from the labour of her two daughters nearly Rs. 30 per month by preparing sweetmeats and fritters for a

[1] *Vide* also Vol. LVI, p. 98.

[2] Raliatbehn

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hotel-keeper. And her son is earning about the same as a carpenter. Dal Bahadur Giri was not a labourer. He was living an almost aristocratic life. I believe that the widow and her daughters are happy. They have not cut off all connections with me. Two daughters are grown-up girls, marriageable, but have no present intention of marrying. They can read and write but they have learned the dignity of labour, and therefore are not a burden on society. Now I hope you understand what I mean by physical labour.

Now for the education of your children. If you accept the revolution that I have suggested, naturally the children will be brought up by you. You will give them not merely a literary training but you will give them also a training for labour with their hands. Immediately you begin this life you will find it to be a pleasure and all your difficulties will automatically be solved, and you will be rendering a distinct service to society by setting a wise example. I do want you to get out of the mood of despondency and helplessness. Do write again if this does not explain all I mean.

Yours sincerely,
BAPU

[From Hindi]

Kuchh Apni Kuchh Deshki, p. 190

722. LETTER TO C. RAJAGOPALACHARI

November 27, 1933

Did I tell you Jamnalalji's Om[1] was one of the party? She is a gem—healthy, open, brave, willing and exceedingly intelligent. She is only 15 but looks twenty. All the members of the party are happy but she seems to be the happiest. Of Thakkar Bapa it is difficult to speak in exaggerated language. He is the spirit of service personified. Most methodical in his work, never allowing arrears, most considerate, yet the most exacting. He knows no rest. He reads up correspondence in the car. He has no time for chatter. He could not have made a better secretary. I have prized him always as a rare man but I have come ever so much closer to him than before.

[1] Uma, youngest daughter of Jamnalal Bajaj

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But I must stop now, hoping that you are keeping well. Love.

BAPU

From a copy: C. W. 10756. Courtesy : Rajmohan Gandhi

723. LETTER TO GORDHANDAS PATEL

WARDHA,
November 29, 1933

DEAR GORDHANBHAI,

It was your duty to write the letter you did; it certainly was your right. Your pain is deep. A letter from me cannot erase it, but time will. It must have been a surprise to you that I did not attend Krishna's wedding. Garlands I send to many girls. On the death of persons who are Hindus I never send wreaths. I did not send wreaths for Motilalji, or Das or Lalaji or Lokamanya and I have never sent wreaths on any occasion of death in India. Nobody felt the need for my presence either. Before I expressed my opinion as to how Vallabhbhai should proceed, he had himself decided along the same lines. I had a letter from him to this effect. But I do not expect to convince you by arguments. Only believe me that the episode you refer to has absolutely no bearing on the way I acted. I have tried to follow to the best of my ability what I considered to be my duty towards Vithalbhai.

I did not come to Wardha for two days for rest. I got two days for silence every week which I naturally spent at Wardha, because the tour that week was to cover the Wardha district and the adjoining areas. But that is not a defence. If I had considered it my duty to go to Bombay, I would have somehow managed it. But I did not consider it my duty and that incident had nothing to do with it.

Blessings from
MOHANDAS

From a photostat of the Gujarati : Vithalbhai Patel Papers. Courtesy : Nehru Memorial Museum and Library

724. LETTER TO SURENDRA MASHRUWALA

December 2, 1933

CHI. SURENDRA,

I have your letter.

Yes, for the present you may build up your health. You may go after Jamnalalji returns from the hill-station. There is no doubt that just now there is no other duty for us except that of serving the Harijans and going to jail. Even in respect of these two I see that very few would now remain who would choose the second course. Hardships in jails are likely to increase now. Life in jails requires the utmost degree of physical and psychological *tapascharya*. Only a handful of us, therefore, would be ready for jail-going now. Those who do not understand the religious meaning of suffering in jail have no place in jail at all.

There is no escape from undertaking fasts unto death. Whether it comes today or tomorrow is another question.

The above portion was written at three sittings. This is the fourth. It is 3.30 in the morning. I am with Jethalal in his Ashram at Anantpur. The solitude of the hour is perfect. Mirabehn and Om are sleeping on one side. There is no sound except of their breathing. Now to resume the question of the fasts. They, too, will come by and by. They will commence when we are fit for them. Today foolish people are freely using this most effective weapon, but everywhere I hear stories about their fasts. Fortunately, few people can remain hungry for a long time. Hence the number of those who merely copy the example of others is insignificant. But their cases demonstrate that when used without one's being qualified for it the weapon has no value at all. It is such a wonderful weapon that it can never do harm. When an unqualified person resorts to it, it will harm his health a little, that is all. Such people cannot even prolong their fast to the point of death. My purpose in writing all this to you is that we have nothing to think or do except cultivating fitness. We should not even wish that the fasts should commence. We should be ready, that is all. While I am alive, no one else need on his own resort to a fast for the service of

the Harijans or in connection with satyagraha for any other object. Tell Durbari[1] that he can write whenever he wants. He need have no hesitation at all. If he throws himself into service heart and soul, many of the difficulties will solve themselves.

How do you use your time these days? What is your diet? You must drink milk and eat ghee as you need to build up your health. Do not count the cost. They will be easily available. Therefore accept them. If we do not get them, we should not feel disappointed. But when they are available, we should regard it our duty to accept them. When you have cultivated indifference to taste, it is unnecessary to feel hesitant in such matters. If you do not get either of the two things in jail, are you not going to do without them? "He whose understanding is secure, who is undeluded, who knows Brahman and who rests in Brahman, will neither be glad to get what is pleasant, nor sad to get what is unpleasant."[2] The body has been rightly compared to *Chintamani*. If we look upon it as an instrument [of service] given by God, we are duty-bound to take proper care of the God-given instrument. Even in jail you should not hesitate to inform the authorities about your physical condition. After thus taking the necessary steps for the protection of the body, we may sing, 'Let this body perish or survive.'

It is now four o'clock and the others have got up. Preparations have started for the prayer and so I must stop.

Blessings from
BAPU

From a copy of the Gujarati : C. W. 10735. Courtesy : Gomatibehn Mashruwala

725. LETTER TO N. S. HARDIKAR

J[UBBUL]PORE,
December 5, 1933

DEAR HARDIKAR,

What has overcome you has been the fate of many hospital patients. You will soon get over the mental weakness.

[1] A Parsi prohibition worker of Surat District
[2] *Bhagavad Gita*, V. 20; for Gandhiji's translation, *vide* Vol. XLI, p. 116.

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If the surrounding atmosphere causes mental weakness, you must find your strength from within.

Yours sincerely,
M. K. GANDHI

DR. N. S. HARDIKAR
C/O MR. M. PAI
KRISHNANIVAS
LINKING ROAD
KHAR, B. B. C. I.
BOMBAY SUBURBAN

From the original: N.S. Hardikar Papers. Courtesy : Nehru Memorial Museum and Library

726. LETTER TO SURENDRA MASHRUWALA

December 7, 1933

CHI. SURENDRA,

I have your letter. We live but for a moment, and live with our labour or at any rate ought to do so. Only so shall we become fully alive.

Do not be obsessed with the idea of the fast. One must be ready for it and cultivate fitness for it, that is all.

I see no harm in both of you entering the temple[1] from there. We have no money and should not have any. For that reason it seems right to me that you should go [to jail] from there. Jamnalalji would not leave you in peace.

Madhavji wishes to go to Karadi. I approve. He is not at Wardha. He has to choose his field of work, and therefore can choose only Karadi. Moreover, it seems but proper that one of you three should go [to jail] from there. Since Madhavji has money, let him go from Karadi.

Blessings from
BAPU

From a copy of the Gujarati : C. W. 10734. Courtesy : Gomatibehn Mashruwala

[1] Meaning jail

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727. LETTER TO DURBARI

December 7, 1933

DEAR DURBARI,

I got your letter. Personally I like the idea of wearing the sacred thread and vest. From your point of view it certainly cannot have any religious significance. But respecting harmless customs is also religion. You should meet members of your family if you can do so without letting it interfere in any way with your mission of service. Serving any of them individually is now outside your field of duty. However, it is not proper for me to confuse your thinking. Your dharma lies in what Surendra advises. He alone will save you. However, you will have to give up the desire of living even with him. It is not at all likely that you will be together in jail. Of course it would be good if that happened of its own.

I am glad that your health has improved.

Blessings from
BAPU

From a copy of the Gujarati : C. W. 10736. Courtesy : Gomatibehn Mashruwala

728. LETTER TO JAYAPRAKASH NARAYAN

DELHI,
December 12, 1933

CHI. JAYAPRAKASH,

I have your letter. Your debt has thrown a new light on the situation and I have tried to explain to you your duty. Borrowing from another source does not solve the main problem. How will you repay the loan? What has been arranged about your expenses? I am hoping that it will not be difficult to arrange for Rs. 50 to be paid to Rajeshwar[1] every month. I shall have a talk about it and let you know more definitely.

[1] Rajeshwar Narayan, addressee's brother

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I hope you are now better. Father too will be well. I have written in detail to Prabhavati. So I stop here. Also I do not have the time for more.

Blessings from
BAPU

From the Hindi original : Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

729. LETTER TO MATHURADAS TRIKUMJI

December 25, 1933

CHI. MATHURADAS,

I have received your letters. But where do I have the leisure to write replies? Today being a silence day, I am scribbling as many letters as possible.

You should take money from the Harijan Fund account with Jamnalalji to meet the cost of the tin sheets sent to Nasik and to make up the deficit Gosibehn has in the Harijan budget, then let me know how much money is still left. I think it is only proper that Gosibehn is paid every month. I shall continue my efforts to raise money from Bombay.

In what form a reply should be given about Vithalbhai is a real problem. I shall think over it.

I have not seen Munshi's statement. He has talked to you. He has also told you many other things about himself. I have told him to do what he thinks proper. I also said that I had no intention at the moment of guiding anybody.

The newspapers say that Jivaraj has taken charge. If the reports are correct, congratulate him. I was a little worried. Surely he is taking some rest? What does he have to do?

I have not been able to write to Gokhale, Bapa and others. I hope to write to them tomorrow.

I had known about the Orissa Committee at Ahmedabad. It will be good if some money is collected.

Do take rest and get rid of your pain.

Taramati must be doing well.

Brijkrishna seems to have fully recovered. There was a telegram.

Blessings from
BAPU

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

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730. LETTER TO RANI VIDYAVATI

December 26, 1933

CHI. VIDYA,

Your letter has been lying with me for so long, but how to reply? I have to attend to heavy correspondence during travel. There is no other remedy to improve your health.

The work of Harijan service is not difficult for you. Try to improve the conditions of the Harijans right where you are living.

Keep writing to me.

Blessings from
BAPU

From the Hindi original : Rani Vidyavati Papers. Courtesy : Gandhi National Museum and Library

731. LETTER TO CHANDRAKANTA

December 31, 1933

CHI. KANTA,

I had expected your letter. Write regularly. Give me news about Vidya, Shanti, etc. Om and Kisan are quite happy. Kisan probably does not remember you. What did you do at Banaras? I am sure you will have met Sumangal.

Blessings from
BAPU

From a photostat of the Gujarati : Chandrakanta Papers. Courtesy : Gandhi National Museum and Library

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732. LETTER TO JOACHIM ALVA

[*1933*][1]

MY DEAR ALVA,

When I tell you that I am writing this between 3 and 4 a. m., before the morning prayer, you will understand the pressure under which I have to cope with my correspondence. That is the reason for the delay in replying to your letter. It was good of you to let me have that excellent letter. I suppose you do know that I tried to meet you at Yeravda and then you were removed.

I trust you are a regular reader of *Harijan*.

Love.

BAPU

[PS.]

Permanent address Wardha, C.P.

From a photostat : C. W. 10959. Courtesy : Joachim Alva

733. LETTER TO MATHURADAS TRIKUMJI

January 2, 1934

CHI. MATHURADAS,

I spoke to Shankaran. I also had a talk with a lawyer who is a good man. We came to the decision that Sasmal's help should be sought. Calling upon the services of a lawyer from outside is correct. There are few lawyers in Madras handling criminal cases, and such as there are, are not of the first rank. That is why people have to look outside. But you have nothing to do right now. If there is anything, I shall let you know. Tell Shankaran that as he has met me, you are not required to do anything.

As for Ba's inquiry, I am not aware of any good book in Gujarati except Tribhuvandas's *Nani Shikhaman*. A book of this kind is needed for Maruti's Lakshmi. Do you know of any such

[1] This was sent to the addressee after his release from Nasik Jail, where he had been interned in 1933.

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book? Write to me if you know of any. Which is the best book of this kind in English? Consult Jivaraj. It is very good that he is well settled. How is his health? Do you meet Kishorelal often? How is your own health? I have written to Jamnalalji in connection with the money to be paid to Gosibehn for the Harijan work.[1] Taramati and the child will be doing well.

Blessings from
BAPU

[PS.]
This is Om's effort.

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

734. LETTER TO CHHOTUBHAI KUNVARJI MEHTA

January 5, 1934

MY DEAR NAPOLEON,

I have your letter. Why do you say you do not know what to write? Smart children like you can write a lot. You can write about your studies, your friends, your experiences.

I hope Gangaba's[2] going has not grieved you. There was a girl called Lucy. She had six brothers and sisters of whom some had died. Still she used to say that they were seven.[3] That implied great wisdom. For, it is not through the body that somebody is a brother or a sister. It is through the soul dwelling in the body that one is a brother or a sister. And the soul does not die. It only changes its abode. Just as man does not live in a useless house, the soul also does not continue to dwell in a useless body. Gangaba will live on in a new body. Why should you grieve for her?

It is our selfishness that makes us cry. But you are brave, and so selfishness will not come near you at all.

Can you understand this? Do write to me from time to time now. Tell Kunvarji also that he should write to me.

Blessings from
BAPU

[From Gujarati]
Motanan Man, p. 65

[1] *Vide* Vol. LVI, pp. 430-31.
[2] Addressee's mother
[3] The reference is to William Wordsworth's poem "We Are Seven".

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735. LETTER TO MRIDULA SARABHAI

January 15, 1934

CHI. MRIDU,

It is of course too much to expect a letter from you. When all of you consider me someone to be pitied, how can I expect any letter?

I think it is only due to this attitude that there is no acknowledgement of the letter I had written to Saralabehn. I keep getting some news at least about all of you.

I am writing this letter to pass on Mani's message. She has received Rs. 30 from you. She has received Rs. 25 from Nandubehn[1]. Hence she does not at all need any more money. She has written many other things. But it only implies that she is at peace and her health is good. There are fewer facilities this time. There is no company at all. She is occupying herself in reading and spinning. She has also received the books you had sent for her.

You must be keeping yourself informed about me through the *Harijan.*

Write to me. Give me news about everyone's health. Write only at the Wardha address.

Blessings from
BAPU

From the Gujarati original: C. W. 11186. Courtesy: Sarabhai Foundation

[1] Vijayagowri Kanunga

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736. LETTER TO MATHURADAS TRIKUMJI

KANYAKUMARI,
January 23, 1934

CHI. MATHURADAS,

Send me a book of your choice on the subject of child care. It will be very good if your pain goes completely. Ba constantly remembers both of you. There is a reference to you even in her last letter.

My affairs are going on very well.

Persuade Taramati to write.

Blessings from
BAPU

[PS.]

I have just received your letter of the 18th to Chan-[drashankar][1]. You have forgotten to send the cutting. If a person like you forgets, how can I find fault with others? The danger of Swami's fast has been averted at least for the present. That is why I have not made any noise about it.

BAPU

SHRI MATHURADAS TRIKUMJI
74 WALKESHWAR ROAD
BOMBAY (B.B. & C.I. RLY.)

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

737. LETTER TO GORDHANBHAI L. BHAKTA

January 23, 1934

BHAI GORDHANBHAI,

I had got your letter. Let me know if you have received any further information about Madhavji. I had only the infor-

[1] Chandrashankar Prabhashankar Shukla, Editor, *Harijanbandhu*

CWMG - XCII

mation you gave me. Where is Bhai Durbari? How is he? Where was his case taken up? Write to me all that you know.

Blessings from
BAPU

SHRI GORDHANBHAI L. BHAKTA
BHAKTA PATIDAR VIDYARTHI ASHRAM
NAVSARI
B. B. & C. I. RLY.

From the Gujarati original: C. W. 10992. Courtesy: Gordhanbhai L. Bhakta

738. TELEGRAM TO PADMAJA NAIDU

COONOOR,
January 29, 1934

PADMAJA
GOLDEN THRESHOLD
HYD. (DN.)

CERTAINLY ATTEND EXCLUSIVELY BIHAR CALAMITY.[1] LOVE.

GANDHI

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

739. LETTER TO MATHURADAS TRIKUMJI[2]

ON WAY TO COONOOR,
January 29, 1934

CHI. MATHURADAS,

I have your letter. It was good you talked to Jinnah and others. Of course in my opinion nothing is going to come of it. Nothing will be gained by the Congress becoming a party to it. In my view the British Government's decision should be accepted. Because except for my opposing it on behalf of the Congress, I can recall no one opposing the British decision. And if it is a question of giving Muslims what they ask, why

[1] An earthquake had rocked Bihar on January 15, resulting in large-scale loss of life and property.

[2] An extract from this letter appears in Vol. LVII, p. 68.

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should the decision be opposed? This of course is true : the White Paper will remain white and its articles will remain unimplemented. If that happens the resolution about policies will remain buried and with it all else.

I have not been able to write to Gokhale and Bapa Sola. Each day I want to write but I am not able to do it. Even this I am writing on the train. Even though I get up at 3 a.m. I cannot attend to all the secretarial work. I hope to do it at Coonoor.

Bihar and Midnapur have raised a storm in my heart. I have written about it to Swami. Read it if you have not done so. Rajendra Babu asks for the help of the Ashram inmates who have been released. I have sent a telegram to Ahmedabad and another to Swami also. I would have suggested that you go, too, if you were fit. If the need arises for you to go even at the obvious risk to your health, you may have to go. I do not see the need at the moment. I have written to Rajendra Babu to write to me if my presence is found necessary in Bihar.

If a party is formed as suggested in Rangaswamy's draft,[1] it can join the convention to oppose the White Paper. It is another question whether or not joining it is proper. I have not given any thought to it. What should one say about a thing which does not yet exist?

Blessings from
BAPU

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

740. LETTER TO C. VIJAYARAGHAVACHARIAR

February 1, 1934

DEAR FRIEND,

I have your touching letter. Did you suppose I was coming to Salem and leaving it without seeing you? You are not to come to the meeting and I will certainly come and hear all you might want to say to me. From your wire I was led to think that you were not bedridden.

[1] Rangaswamy Iyengar, Editor of *The Hindu*, along with K. M. Munshi, had prepared a draft scheme to revive the Swaraj Party as the constitutional wing of the Congress; *vide* also Vol. LVI, pp. 458-9.

I cannot think of my very large party taking meals at your place when you are not well. But in Salem wherever I take my meal, I should still be under your shadow. According to the latest programme, I reach there on 14th at 11 a. m. and be there till 7.20 p. m. I hope you will be much better by that time, if not thoroughly restored.

Yours sincerely,
M. K. GANDHI

From C. Vijayaraghavachariar Papers. Courtesy : Nehru Memorial Museum and Library

741. TELEGRAM TO MATHURADAS TRIKUMJI

COONOOR,
February 2, 1934

MATHURADAS TRIKUMJI
74 WALKESHWAR RD.
BOMBAY

YOU CAN COME COONOOR. HERE TILL TUESDAY MORNING. AWAITING RAJENDRAPRASAD'S INSTRUCTIONS REGARDING BIHAR. NO HARIJAN TOUR THERE.

BAPU

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

742. TELEGRAM TO MATHURADAS TRIKUMJI

COONOOR,
February 3, 1934

MATHURADAS TRIKUMJI
74 WALKESHWAR RD.
BOMBAY

WEEKEND TWELFTH THIRTEENTH GANDHI ASHRAM TIRUCHENGODU.

BAPU

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

CWMG - XCII

743. LETTER TO DR. JIVARAJ MEHTA

COONOOR,
February 3, 1934

BHAI JIVARAJ,

I have your pathetic letter. That is the way of the world. Attachment and hatred ever pursue us. But your mind is strong and I therefore hope that you will have got over your feelings. I am writing this letter merely as a consolation and to let you know that I often think of you. I expect many services from you. There is no need at all to reply to this letter.

MOHANDAS

From the Gujarati original : Jivaraj Mehta Papers. Courtesy : Nehru Memorial Museum and Library

744. LETTER TO JAYAPRAKASH NARAYAN

February 4, 1934

CHI. JAYAPRAKASH,

I have your letter. You had written that some arrangement had been made about your own expenses and that only Rajeshwar needed a monthly sum of Rs. 50. On the strength of that letter I arranged for the remittance to Rajeshwar. Does the Rs. 125 you now mention include the allowance to Rajeshwar or is it in addition? If it is in addition it is too much. Then you say in your letter that you will manage about the loan somehow. This does not seem to me quite right. You must make arrangements for everything right now. A public servant must not leave undecided anything that can be immediately decided. Write to me everything in detail. I do want to help you out of your difficulties. But there is a limit to what I can do. You must therefore help me to help you.

Where were you two during the earthquake? What did you feel? Has the earthquake made any change in your situation?

CWMG - XCII

You must both be engaged now in providing help to the victims.

Blessings from
BAPU

From the Hindi original : Jayaprakash Narayan Papers. Courtesy : Nehru Memorial Museum and Library

745. LETTER TO PADMAJA NAIDU

AS AT GANDHI ASHRAM,
TIRUCHENGODU,
February 9, 1934

MY DEAR PLAYMATE,

I do not write to the Old Lady because one never knows where she is from day to day. I had your joint love wire and your own letter regarding Bihar. I gave you my hearty consent the moment I got your wire. But that raises the question whether I should come just now to Hyderabad at all. I have just now been going only to those places which want me in spite of the Bihar calamity. No doubt wherever I go I make Bihar's wail heard and even collect. But when one flies through space, collections can't be fat. But it is a sight to see how the poor vie with one another in pressing their coppers into my hands for a province whose name many of them hear from me for the first time.

I have been in correspondence with Vaman Joshi[1] on the subject. Please see him and advise by wire what you all want me to do. If you want me to come to Hyderabad now it will be only four hours. What is possible later I do not know. And if I am to come Vaman Joshi wants me to stay with him. I have told him my permanent abode there is Golden Threshold and if I am to stay elsewhere it can only be subject to the consent of the family. So after due consultation you will advise me on both the matters.

And now the last question. How are you? And how are the others? I can almost answer the question about yourself. But it is better to know the answer from you.

The Hungarian painters have been meeting me often and telling me a lot about you.

[1] Vaman Gopal Joshi alias Veer Vamanrao, Marathi playwright and President of Berar Pradesh Congress Committee

CWMG-XCII

I hope you read *Harijan.*
Love to you all.

BAPU

From the original : Padmaja Naidu Papers. Courtesy : Nehru Memorial Museum and Library

746. LETTER TO K. M. MUNSHI

NAGAPATTAM,
[*February 15, 1934*][1]

BHAISHRI MUNSHI,

I have your letter.

I have read Dinshaw's letter and your note. It seems to me that now there is no point in my giving my opinion in the matter. Those mill-owners who hold independent views with regard to artificial silk can follow their own course. Many mills have not kept the pledge at all. Actually, there is no effective organization of the mills. I do not find that they are bound by any moral obligations. Hence, we should be content with whatever work can be got out of them through entreaty.

I do not approve of everybody rushing to Britain, though occasionally I may be of assistance in that. But that even people like you should go there in search of peace and physical comfort is too much. Are there not enough number of places in India? If not Mahabaleshwar, go and stay at Abu or Coonoor. Go to Mussoorie. Go to Darjeeling. Almora is the best, where, in the distance, is the beautiful Ramakrishna Math. There is one at Ooty too. It is a beautiful place. Even a person used to the western style of living can stay there. Go to the mountain resorts in Burma. There are beautiful places in Ceylon also. But if you find comfort only in Britain, what is wrong with the British rule ? You have taken to legal practice out of necessity. I would expect you to spend the minimum not the maximum of the money you earn out of the profession. Remember that Britain means the West.

Moreover, do you know what kind of fire is raging in India? On the one side is Bihar, on the other side is Bengal and on the third side is the Frontier Province. When there are such

[1] From the contents and from 'Nagapattam' in the date-line where Gandhiji had been on February 15, 1934.

cataclysmic disturbances, how can you think of going out? Even if one cannot do anything, one can at least be present here and write? Once when someone was flogged, Ramdas Swami could not protect him. But for every weal made by the cane on the victim's back, Ramdas Swami showed one on his own back. This may be a legend, but I have seen with my own eyes the father who collapsed and died on hearing about the death of his only son. If our love has extended outside, when our own people are burning why should we also not burn at least a little? I have said what I wanted to say. What use is showing one's wisdom to a person who is already wise? After all, you are your own master. Do what you think is your duty.

Blessings from
BAPU

From the original: C. W. 7529. Courtesy: K. M. Munshi

747. LETTER TO DILIP KUMAR ROY

WARDHA,
February 21, 1934

DEAR DILIP,

It was a great grief to me that though I was in Pondicherry, I was not able to see any of you.

Ambalal Sarabhai gave me your letter of October only yesterday. It had gone with Bharati[1] to Oxford. I wrote to you about your book when I received it. I hope you got that letter.

Do write to me whenever you feel like writing. I am glad H.[2] is there. Has he given up drink altogether? Tell him he owes me a letter. I would like to hear from him.

Yours sincerely,
M. K. GANDHI

Golden Book of Dilip Kumar Roy, p. 122

[1] Daughter of Ambalal Sarabhai
[2] Harindranath Chattopadhyaya, husband of Kamaladevi

CWMG - XCII

748. LETTER TO SAROJINI NAIDU

PANNAMPET,
February 22, 1934

MY DEAR SINGER,

I have your long letter through Mathuradas. Yes, I think that it lies ill with Hindus to object to the communal award whatever it may be. But the All Parties meeting has no appeal for me. I would do anything to achieve heart unity. But I see no atmosphere just yet. It will come and that sooner than many expect. I am biding my opportunity and waiting on God.

At Midnapore I am doing what I can. But what is it you suggest?

As for Bihar, I had put myself at Rajenbabu's disposal. I now leave Hyderabad on 9th for Bihar. I shall be in Hyderabad for nearly 12 hours, this time on Padmaja's permission staying with Naik. I wonder if you will be there.

Love.

SPINNER

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

749. LETTER TO SARALADEVI SARABHAI

February 23, 1934

DEAR SISTER,

I had received your long letter. But I did not reply to it thinking that perhaps you would be able to come. But you did well in not coming. I notice that your body has become weaker than I had thought. You seem to be more worried than you describe. That should not be the case. I have imparted knowledge to you. It is no bookish knowledge but the knowledge of heart. Even if we wished that all our family members live in financial comfort, it would not always be so. We have seen kings being reduced to paupers. But that which is really important anyone who desires can learn and retain. Why then should you

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be perturbed if somebody in the family loses money? Does real happiness depend on money? But why need I dwell on all this before you? You are already aware of it. That is why I have only to ask you to practise what you already know. Make conscious efforts to forget family troubles.

I have explained to Mridu that she should go with you. Whether she does so or not, if an operation is advised, you should return only after undergoing it. Ask the children to write to me some time. Let them remember what I have told them. I cherish great hopes of them. My blessings to them.

May God grant you peace.

Blessings from
MOHANDAS

From the Gujarati original: C.W. 11140. Courtesy: Sarabhai Foundation

750. LETTER TO PADMAJA NAIDU

February 25, 1934

MY DEAR PLAYMATE,

Can't give you a love letter. Whether I am to plant your stolen tree or do some other thing depends upon you and not me, for you will be pulling the strings. Only don't you tax me overmuch—and then you can't brave the sun. More when we meet. You must be fit.

Love.

SLAVE-DRIVER

SHRI PADMAJA NAIDU
GOLDEN THRESHOLD
HYDERABAD
DECCAN

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

CWMG - XCII

751. LETTER TO MRIDULA SARABHAI

February 25, 1934

CHI. MRIDU,

I received your letter. I have destroyed it. You should not have stretched the meaning of what I said. I merely warned you. Ultimately only your decision matters. In such matters anybody else's opinion should be considered as of no value; because the same act can uplift one person and degrade another. It depends on one's mental state. Neither Mummy and Papa nor I would wish you to be weak in the least. I am certain that none of us could wish that your progress should be stopped. I would not even give any advice that would inspire doubt in your mind on this score. So your decision is of course acceptable to me. Besides, I would not even know all the details.

I do not feel that you have in any way shown disrespect to me, or are doing so by your decision not to go to England. Have no fear. I am not going to stop guiding you or advising you when it is necessary. This is because I have great expectations of you. In every way only good is in store for you. I did not think either that you had got excited. My blessings are ever with you.

Your earlier letter is lying with me. I have had a long discussion with Bhai about the definition of swadeshi. The Swadeshi Board cannot be of much use right now. Even so, the Board should issue certificates if only to establish its control. I am beginning to feel convinced that no certificates can be issued in regard to products of mills which cannot ensure control on the prices of these products or on the working conditions of the labourers or on other managerial matters. Therefore, the swadeshi propaganda body should only concern itself with popularizing such goods as are not in demand but on whose production and consumption it can have some control. In other words, such a body can and should have control only on small-scale and cottage industries. It would have been well if we could have discussed this matter. But we had very little time to talk. Only for this reason, you may come to Patna if you want. Before that

there is only one Tuesday when I shall be at Belgaum. You may come over there if you wish.

One question in your last letter has remained unanswered. Seeking release on parole cannot be permitted. Maybe there are conditions under which this would be proper but I cannot imagine them. Vallabhbhai did not consider it even when Dahyabhai was on his death-bed. He was under a lot of pressure, too. That is why what you write is correct.

Blessings from
BAPU

From the Gujarati original: C. W. 11187. Courtesy: Sarabhai Foundation

752. LETTER TO NANIBEHN JHAVERI

February 26, 1934

CHI. NANIBEHN,

I have been expecting your letter, but it has not yet arrived. Gangabehn too has lapsed into silence, no doubt because she wants to be kind to me. But what if I did not care for such kindness? What is the result of your operation? Who did it?

Blessings from
BAPU

[From Gujarati]

Manavtana Prahari—Pannalal Jhaveri, p. 28

753. LETTER TO MATHURADAS TRIKUMJI

BELGAUM,
March 5, 1934

CHI. MATHURADAS,

You must have received a letter I had sent for Pyarelal.

I have had two letters from you. From Mercara to Mysore has been a good experience for you. I think it was worth it. Life would not be interesting without such experiences. When the thornless 'cultured' roses start growing, they will never have the glow of the roses of today. The beauty of the rose is as much in the thorn as in the flower. Thorns enhance the beauty of the flower.

CWMG - XCII

It is very good that you went to Madhavdas. I did not have any special message for him. I had written a letter to him because Ba was worried. As there was no reply from him I felt like taking advantage of Chandrashankar's presence there. If he had not been there, I would have sent it only to you. Now I have received the letter from Madhavdas. He seems to have exercised great restraint. He never informed anyone. You should visit him occasionally.

Continue to enquire at the Red Cross.

I would be surprised if I was allowed to go to Midnapore. I am not surprised by the prohibitory order.

Durga, Jivanji, Mohanlal, Dahyabhai and Dr. Chandulal have arrived today. It is my silence day. Therefore, I have not been able to talk to anyone.

At least persuade Taramati to write to me.

Muriel Lester has gone straight to Delhi as she had no time.

Blessings from
BAPU

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

754. LETTER TO MATHURADAS TRIKUMJI

BELGAUM,
March 7, 1934

CHI. MATHURADAS,

Herewith a copy of the letter to Sir Samuel Hoare[1]. You can make whatever private use of it you wish. There should be no mention of it in the Press. In case you do not know what it is all about, you do not have to be exercised over it. Pyarelal knows and will understand at once.

Miss Agatha Harrison will be arriving on the 16th by a tourist steamer. Bhulabhai knows her well. She and Pyarelal are as sister and brother. If you can manage to see her on board the steamer you should take Pyarelal with you; Bhulabhai too, if he can go. Her needs will be of an Englishwoman; so she should be provided Western style toilet facilities. She should therefore be put up at Bhulabhai's or at Jalbhai's. If neither of them is prepared to have her and if you cannot think of any

[1] *Vide* Vol. LVII, pp. 251-3.

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other place, let her for the present stay at the Y. W. C. A. as she suggests in her letter. I shall write to her. If possible I shall send the letter along with this. I am enclosing the latest letter from her. You can get the name of her steamer at Grindlay's. After you have read her letter send it on to Ghanshyamdas. He is at the moment in Calcutta. I shall write or wire to her from Patna advising what she should do. In the meanwhile you may introduce her to a few people in Bombay. Introduce her to Munshi, to Shah or, if you like, to one of the Liberals. Pyarelal can think on the matter more fully. I have no further guidance to offer. You may ask me anything you want to. If Aunt[1] is there she will certainly meet her. Give Miss Harrison the copy you have of my letter to Sir Samuel.

Blessings from
BAPU

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

755. LETTER TO MATHURADAS TRIKUMJI

March 8, 1934

CHI. MATHURADAS,

Herewith the second letter from Agatha Harrison. As she says in the letter, let her carry out her programme in Bombay at her ease and then go to Poona. I suppose she will be putting up at the Servants [of India Society] at Poona.

I sent yesterday a copy of my letter to Hoare. I am sending another copy now. Yesterday's copy is meant for Agatha and today's copy is for you.

It seems Faiba is coming to Hyderabad. It is good. A lot of work has cropped up for me in Hyderabad.

Blessings from
BAPU

[PS.]

The monthly expenses of Agatha are Birla's responsibility. She estimated £200 for this visit. Of this, £100 was arranged in England and £100 will have to be found here. See if Bhulabhai can take that burden.

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

[1] Sarojini Naidu

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756. LETTER TO GORDHANBHAI L. BHAKTA

PATNA,
March 1[4][1], 1934

BHAI GORDHANBHAI,

I have your letter. You have given much information. Let me know if you come to know more about Durbari. You should stick to the Ashram for the time being. God will clear the way for you when the moment comes. It is enough that you keep yourself ready.

Blessings from
BAPU

From the Gujarati original : C. W. 10993. Courtesy : Gordhanbhai L. Bhakta

757. LETTER TO RANI VIDYAVATI

PATNA,
March 14, 1934

CHI. VIDYAVATI,

I have your two letters. There is nothing definite about my tour of U. P. If it does take place, I shall be certainly coming to your area. Write to Hridaynathji and Thakkar Bapa. If I come, whatever money is collected will remain with me. It will not be given to any local man. It will be spent only after consultation with the All India Spinners' Association and therefore with me. Hence, have no worry with regard to the money.

Blessings to you and Laxmi from
BAPU

From the Hindi original : Rani Vidyavati Papers. Courtesy : Gandhi National Museum and Library

[1] The source bears the date "15", evidently a slip, for the postal stamp reads "Motihari, March 14, 1934", the day when Gandhiji was at Motihari and Patna.

758. TELEGRAM TO MATHURADAS TRIKUMJI

PATNA,
March 23, 1934

MATHURADAS TRIKUMJI
74 WALKESHWAR ROAD
BY H.

CHANDRASHANKER SHOULD STAY BOMBAY COLLECTING MATERIAL TWO FASTS.

BAPU

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

759. LETTER TO HARIBHAU UPADHYAYA

March 24, 1934

BHAI HARIBHAU,

I have just read your article on non-violence. It is good that you think that way. But the article is not worth publishing. You should go still deeper. Non-violence is not such a simple thing as it would appear. Instead of writing an article about it, it would be better to note down the thoughts that come to you and the difficulties you face while practising it. Your statement that non-violence is universally accepted as a religious principle is not quite correct either. It has been so accepted only to a certain extent. Some people consider it right to kill wild animals. Others consider it right to kill evil-doers.

Of course there can be no harm in writing such articles again and again in order to clarify your own thoughts.

How is your health now? I am returning the article.

Blessings from
BAPU

From the Gujarati original : Haribhau Upadhyaya Papers. Courtesy : Nehru Memorial Museum and Library

760. LETTER TO AMBUJAMMAL

PATNA,
March 26, 1934

CHI. AMBUJAM,

I was glad to know that you too are accompanying the Hindi squad, along with Gomati and Sarasvati. You must have received both my letters. I hope you are tranquil and that the climate suits you. I also hope that you will meet me some day somewhere. Do write to me all your experiences.

Blessings from
BAPU

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

761. TELEGRAM TO MATHURADAS TRIKUMJI

DARBHANGA,
March 31, 1934

MATHURADAS
74 WALKESHWAR ROAD
BOMBAY

INQUIRING ABOUT TITHAL. OTHERS UNAVAILABLE. WILL YOU GO SINGHAGADH OR NASIK?

BAPU

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

CWMG - XCII

762. LETTER TO MRIDULA SARABHAI

April 2, 1934

CHI. MRIDU,

I had told you I would send the definition of swadeshi[1]. Here it is. You may offer your comments on it if you want. I hope you are keeping fit. How was Mummy's health? She must have gone. Write to me occasionally. There is a heart-searching going on within me at the moment. You will see the result.

Blessings from
BAPU

[PS.]

Show the definition to Shankerlal if he is there. Thinking he may not be there, I am not sending it to him.

From the Gujarati original : C. W. 11188. Courtesy: Sarabhai Foundation

763. LETTER TO MATHURADAS TRIKUMJI

April 2, 1934

CHI. MATHURADAS,

I am now in the midst of heart-searching. Maybe before you get this letter, I shall have arrived at a decision. I have received your telegrams. I am trying. I have stopped trying for Panchgani and Matheran. Nasik seems easier to me. I have received your telegram. Hence, I shall try for Nasik.

Miss Harrison is with me. She is a very good lady. Tell the doctor that I have no trouble at all. Doctors had been unduly scared. I am of course taking care. I had sent you a telegram. You must have received it.

[1] *Vide* Vol. LVIII, pp. 87-9 and 116-7.

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I am sending herewith my definition of swadeshi. It can be put into practice if you are in the field. I have sent it to Jalbhai and Lilavati.

Blessings from
BAPU

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

764. SPEECH AT PUBLIC MEETING, BHAGALPUR

April 2, 1934

I have been touring in Bihar for the last several days. I have already seen the areas greatly affected by the earthquake. This tour will be over tomorrow evening. The scene was horrible. I can only imagine the actual scene which you all have seen. Palaces and big houses collapsed within a minute or two. Water came out. I do not know what was then the scene at Bhagalpur.

The Central Relief Committee and the Government are co-operating to remove your distress but the relief is for those who have actually suffered. The *Gita* says that to eat without doing work is to commit theft. If money is to come from Government we should not sit idle. The Government and the Relief Committee should help the deserving people. What help can be given to the Maharaja of Darbhanga and Deep Babu[1] for their losses? It is also not possible to help all persons. No matter whether help is given or not, people must do their duty. The complaint on behalf of the middle class has been received, but there are representatives of the middle class in the Central Relief Committee. I pray the middle class should forget their position as such and think that all are equal. All are human beings, God is the same for all. The Central Relief Committee has forgotten the difference but the middle class ought also to be helped. Suppose there are men who are thirsty, hungry, who want cloth, and who want houses to live in, whom to help first? Nobody can take the share of the thirsty. The thirsty ought to be helped first. Let the thirst of the men and animals be quenched first, then help the hungry, then let cloth be given and lastly the houses constructed. We shall forget the earthquake in four months or in a year or two.

[1] Deepnarayan Singh

If I come again I shall be getting money from you all. Even today you give money to me. The people of Bihpur brought money. I told them that only if they believed untouchability to be a sin of the Hindu society, should they subscribe for the funds I am raising. They subscribed. Even the women touched my feet and offered subscription. Purify yourselves. Untouchability is a social sin. Nobody is born untouchable. If you want to remove your distress remove untouchability. No Viceroy's fund, no Central Committee, can help you in this work. This is all that I have to say.

History of the Freedom Movement in Bihar, Vol. II (1928-1941), pp. 221-2 and *The Indian Nation*, 6-4-1934

765. TELEGRAM TO MATHURADAS TRIKUMJI

PATNA,
April 5, 1934

MATHURADAS
74 WALKESHWAR ROAD
BOMBAY

AWAITING BIRLA'S REPLY REGARDING NASIK. DONT UNDERSTAND YOUR PROPOSAL WRITING BOOK ON FAST. WRITE FULLY.

BAPU

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

766. TELEGRAM TO MATHURADAS TRIKUMJI

PATNA,
April 6, 1934

MATHURADAS
74 WALKESHWAR RD.
BOMBAY

GHANSHYAMDAS SAYS YOU CAN GO NASIK HOME IF UNOCCUPIED. ASK RAMESHWARDAS. BHULABHAI SAYS YOU CAN GO HIS TITHAL HOUSE. WILL SEE YOU ON REACHING BOMBAY.

BAPU

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

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767. LETTER TO DILIP KUMAR ROY

PATNA,
April 8, 1934

MY DEAR DILIP,

I am surprised that you have not received my letter. I wrote to you almost immediately after hearing from you and it was a fairly long letter that I sent you.[1] Your *Anami* I did glance through but the best use I thought I could make of it was to send it to Mahadev who knows Bengali and who is himself a poet. I am not. But that does not prevent me from reading whatever you write. What you told me about the activity there interested me deeply and the information that H. has become a changed man in Pondicherry. I hope you are keeping well and still singing. I often meet your pupils who sing to me and who always remind me of the beautiful *bhajans* you used to sing for me.

Yours sincerely,
M. K. GANDHI

Golden Book of Dilip Kumar Roy, p. 122

768. LETTER TO MATHURADAS TRIKUMJI[2]

JORHAT,
April 16, 1934

CHI. MATHURADAS,

I never find time to write at length, whether to you or anyone else. Even now I am scribbling this important letter before it is time for the morning prayer. It being my silence-day, I have got to write myself. Enclosed is a copy of Ceresole's[3] letter. One of the most ardently devoted men of service in

[1] *Vide* also p. 456.

[2] This letter carrying only the second paragraph appears in Vol. LVII, p. 398.

[3] Pierre Ceresole, a Swiss engineer, who had come to India in connection with the Bihar earthquake relief work

Europe, he is an accomplished engineer. Find out the name of his steamer and meet him. Send him straight to me at Patna. He can meet me at Ranchi. He can spend a few hours there with Bhulabhai or Jalbhai. He is coming for relief work in Bihar. A letter for him is enclosed. Read it.

You seem to have understood most of the implications. I see that my decision has taken the load off the heads of many. Were it not for that decision, they would have gone crazy, that is, broken down completely. Blind faith would not have helped them in the least. My decision is ethically the purest. It would perhaps be better still if the Congress were to expel me. But I have no wishes of my own. I shall let Him pull the string and make me dance as He wills and I shall be happy. You may come to Ranchi if you wish.

Anyone who says that Nasik is too hot knows nothing. Nasik can be considered hot if Deolali is hot. The nights are cool in any case. The air is pure and so is the water. But you may go even to Tithal.

I am sending now the previous letter[1] about salt which had not been sent.

Blessings from
BAPU

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

769. LETTER TO MATHURADAS TRIKUMJI[2]

JORHAT,
April 17, 1934

CHI. MATHURADAS,

I have your letter. It is good you sent a copy of the resolution. The grumbling is only momentary. It will calm down. My decision is so good that nothing objectionable can be found in it[3]. It is a different matter if the Congress allows them to carry on under its auspices. The full meaning of the satyagraha could not have been shown without this decision. That even now it may not be shown is possible. But that will be my failing, not

[1] Not available
[2] Extracts from the letter appear in Vol. LVII, p. 401.
[3] *Ibid.*, pp. 348-50.

the failing of satyagraha. Some of the good effects of my decision can be seen even now. But why should I narrate all this to you? You seem to have understood. Let Nariman go on talking if he wants.

What has appeared in *The Sun*[1] is wicked. But what can one do? Nothing can be kept a secret. Miss Lester will be distressed. But that does not matter. I have sent copies to you and others with her permission. Who brings out *The Sun*?

Your letter will be returned.

It seems you will come to Ranchi bringing Ceresole with you. I have written about Ceresole in my letter of yesterday. That is all.

Blessings from
BAPU

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

770. LETTER TO DILIP MATHURADAS TRIKUMJI

JORHAT,
April 17, 1934

CHI. DILIP,

Your letter this time can be called good. Continue to work hard like this and write.

Do you know geography? You must have heard the name of Assam. We are touring in that area at present. It is raining very heavily here. It has started from today. Therefore the air now is cool. There are lots of trees here. So the place is all green. The great river Brahmaputra flows through Assam. It is very big. Steamers can ply on it. It flows from Tibet.

Most of the women here know weaving. They wear clothes woven by themselves. Some women also sell these clothes.

Assam being in the far east, the sun rises and sets early. There is a difference of one-and-a-quarter hours between the (local) time there and here. Here it is dusk by 5 p.m.

Blessings from
BAPU

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

[1] Then published from Bombay; *vide* also Vol. LVII, p. 425.

771. LETTER TO C. VIJAYARAGHAVACHARIAR

As at Patna,
May 5, 1934

DEAR FRIEND,

Of course the hooliganism at Deoghar was confined only to a few people miscalled sanatanists. I await your letter on the political situation.

I hope the change to the mild summer in Bangalore is doing you good. I wish you will go to the Nandi Hill, only 36 miles from Bangalore.

Yours sincerely,
M. K. Gandhi

Shri C. Vijayaraghavachariar
No. 18 Third Cross Road
Basavangudy
Bangalore

From C. Vijayaraghavachariar Papers. Courtesy : Nehru Memorial Museum and Library

772. LETTER TO S. K. DAS

May 11, 1934

DEAR FRIEND,

Concentration is attained by repeated failures and equally repeated effort to achieve it.

Yours sincerely,
M. K. Gandhi

From a photostat: C. W. 10982. Courtesy : S. K. Das

CWMG - XCII

773. LETTER TO MADHURI P. KAPADIA

May 15, 1934

CHI. MADHURI,

I got Paramanand's card on the very day of your wedding, i. e., today. May you ever remain as sweet and simple as I saw you in your childhood, and may you both dedicate yourselves to service. That is my wish and my blessings.

Blessings from
BAPU

CHI. MADHURI
SHRI PARAMANAND KUNVERJI KAPADIA
164 MUMBADEVI
BOMBAY

From the Gujarati original: G. N. 11584

774. LETTER TO N. S. HARDIKAR

May 22, 1934

MY DEAR HARDIKAR,

I have your strange letter twice sent, first without the quotation. It is a favourite saying of mine that you have quoted. There was no anger in the use of that expression. But it should be enough for you to have the admission from me that I am not without anger. It is therefore right for critics to fling it in my face. But friends tolerate my shortcoming, and knowing that, I make a Herculian effort to throw it off. Let me point out to them their shortcomings feeling that among equals perhaps I am the most experienced in these matters. Remember too that two wrongs don't make one right.

If I appeared to be angry, I must have been unconsciously angry. I was certainly not pretending. The question is, can a man be unconsciously angry? He can be unintentionally so.

No anger is permissible, it may be unavoidable through human weakness.

CWMG - XCII

Does this sufficiently answer your questions?
I hope you are well.

Yours sincerely,
M. K. GANDHI

From the original : N. S. Hardikar Papers. Courtesy : Nehru Memorial Museum and Library

775. LETTER TO DR. GOPICHAND BHARGAVA

AS AT CUTTACK,
May 25, 1934

DEAR DR. GOPICHAND,

I got your letter in Patna. I do not want to say anything about what has already happened. But the question still remains as to what co-workers like you should do. Unless you feel inclined to, there is no obligation on your part to take any interest whatsoever in the elections except in the way of giving your vote to the Congress candidate, if he is otherwise a fit person. But if you have the slightest inclination in the direction, there is nothing whatsoever to prevent you from taking full share in the elections. However, I should personally feel deeply grieved if those who were engaged in constructive work such as khadi, untouchability and the like were to withdraw themselves from it and plunge into the turmoil of elections.

Yours sincerely,
M. K. GANDHI

DR. GOPICHAND
LAHORE

From a copy: Gopichand Bhargava Papers. Courtesy: Nehru Memorial Museum and Library

CWMG-XCII

776. LETTER TO KAMALA NEHRU

June 2, 1934

CHI. KAMALA,

I always look forward to hearing from you. Your letters can never be a burden to me. My regret is that I am not able to write to you as often. I invited you to come over because in Patna you were having to attend meetings night and day. But I do not wish to put you to the inconvenience of coming here, especially now, when the inconvenience has been even further increased with the onset of the rains.

Prabhavati has conveyed to me your question. Who is the person and from which place? Be that as it may, it is my view that this time we must swallow the bitter pill. But anyone who sincerely cannot put up with such a thing should certainly not obey an order of this kind. But anyone who defies the order must do so on his own responsibility. He must make it clear that the Congress or swaraj has nothing to do with such an action on his part, which for him is purely a matter of self-respect. The same should apply to meetings, etc. I am sure that at the present juncture, obeying even such obnoxious orders will add to our strength provided we do it not for fear of imprisonment or something else, but out of a sense of duty.

Give me news of mummy. How is Indu? Has she gone to Kashmir? When will she be going to Santiniketan and what will she study?

Blessings from
BAPU

From the Hindi original : C. W. 10870. Courtesy : Selected Works of Jawaharlal Nehru

CWMG-XCII

777. LETTER TO MATHURADAS TRIKUMJI[1]

June 7, 1934

CHI. MATHURADAS,

I have said the correct thing to Nariman. We do not need a hotel that will give shade instead of sunshine. The Reception Committee should not encroach upon the prayer time without consulting me. They must take me to the Harijan colony unannounced.

I am returning Nariman's letter. If you are in the Reception Committee, the outside programmes for me should be kept to the minimum. Keep this in mind.

The rains have started here. So, the walking tour has become difficult, and I have had to spend three days in Bhadrak. I shall leave for Wardha tomorrow (Friday). I shall be there for four days after which I shall be in Bombay on the appointed date.

Blessings from
BAPU

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

778. LETTER TO JAYAPRAKASH NARAYAN

WARDHA,
June 9, 1934

CHI. JAYAPRAKASH,

I received your letter just now at 10 p. m. There has been a misunderstanding. While you are in Patna the expenses will be negligible. My impression was that you ate at the camp. Your going to Bombay has already been arranged. As to your programme after you are relieved of the Delhi work, I had asked you but you refused to ay anything. Prabhavati also was not in a position to tell me clearly. I want to make a villager

[1] An extract from this letter appears in Vol. LVIII, p. 61.

CWMG - XCII

of you. But today you do not have the necessary strength. Since you want me to have the onus of deciding the matter I shall fix Rs. 20 or Rs. 25 per month to be paid to you. Many co-workers are paid less. I shall allow the same sum for Prabhavati. I would want Prabhavati to live at Wardha. The three of us had agreed on this. If now you feel differently Prabhavati will have no objection if you can let me know what she will be doing in Bihar or anywhere else. It is also not clear to me whether you wish to have her with you or just anywhere in Bihar. All this is very delicate. I do not wish to interfere in any way. When both of you need my advice I like it because I feel that I can share your life. But I would like it more if you could each conduct your life according to the wishes of the other. Only yesterday I was ready to send Prabhavati to you. But she does not wish to go in this way. Madanmohan says you will be going to Madras on the 17th. Prabha says: "What would be the use of my going? Jayaprakash cannot even spare a minute to talk to me." I do not like all this. I want something definite from both sides. I shall be reaching Bombay on the 24th. I suggest that you come there. Talk to Prabha and let me know your joint decision.

I have talked at length with Masani on communism. I have read your syllabus. I do not like the manifesto that has been issued.[1] I have pointed out its blemishes to Masani. I shall also speak to him when I can spare the time.

Blessings from
BAPU

From the Hindi original : Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

779. LETTER TO AMBUJAMMAL

June 23, 1934

CHI. AMBUJAM,

I have your two letters. I get very little time for writing letters. Hence I am not able to answer your letters promptly. I hope all after-effects of the fever have disappeared now. I

[1] *Vide* also Vol. LVIII, pp. 36-8.

CWMG - XCII

think I have already acknowledged receipt of the *Ramayana*. You should stop worrying. Become an expert in Hindi.

Blessings from
BAPU

[PS.]

What is the difference between Amma and Ammal? In Hindi we say Parvatibai, or devi or behn. What is the usage in Tamil?

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

780. LETTER TO HARIBHAU UPADHYAYA

SABARMATI,
June 30, 1934

DEAR HARIBHAUJI,

Bapuji has received your letter. He wants me to write: 'Shri Chaitanya Muni will not be able to change his guise before me.'[1]

Yours,
CHANDRASHANKER

From the Hindi original : Haribhau Upadhyaya Papers. Courtesy : Nehru Memorial Museum and Library

781. LETTER TO MRIDULA SARABHAI

July 5, 1934

CHI. MRIDULA,

I had received your letter. I am surprised that even you have been led into an error. You must have read the letter addressed to Bhogilal. To say that swadeshi today is a fraud is not to condemn the people engaged in that work. It is a warning to them. I had even given the history of swadeshi in that conversation. I have often said that cow-protection today is a fraud and that is my belief. And yet many pure-hearted persons are engaged in that activity. Even my colleagues in the field are in it. I do not consider them knaves. I have shown the way to genuine cow-protection as against spurious cow-protection.

[1] *Vide* also Vol. LVI, p. 69, *fn.* 3.

CWMG - XCII

You must be aware of it. I have referred to the cow-protection societies as cow-devouring societies in *Hind Swaraj*. Today also I think the same about them. But I know that many men and women engaged in that fraudulent activity are extremely pure-hearted. It is the same about the swadeshi fraud of today. You and other colleagues are not knaves but have been innocently entangled in it. It is my attempt to redeem them from it. The result is my new concept of swadeshi.

Have you understood the point now? If you have understood, remove the pain of those who have been hurt by my words.

Blessings from
BAPU

From the Gujarati original : C. W. 11190. Courtesy : Sarabhai Foundation

782. LETTER TO AMBUJAMMAL

July 9, 1934

CHI. AMBUJAM,

I have your letter. Today is my silence-day. We are all in Karachi, in a house facing the sea. The air is very good.

Bombs and other things are only apparent causes of death. Death must arrive at the appointed hour. And I am convinced that no man will ever die until he has played his allotted part in the world. Why then should we be distressed over a bomb-throwing? Yes, we should have compassion for the person who throws the bomb and we should try to reform him.[1]

I hope your health is perfectly normal now. Harijan welfare, Hindi and khadi are the three activities open to you and nobody can have any objection to that.

Blessings from
BAPU

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

[1] For Gandhiji's statement on the bomb incident of June 25, *vide* Vol. LVIII, pp. 108-9.

783. TELEGRAM TO MATHURADAS TRIKUMJI

KARACHI,
July 11, 1934

MATHURADAS
74 WALKESHWAR RD.
BOMBAY

APPEAL BAPA AND IMPLIED CONDEMNATION WHOLLY UNJUSTIFIED. BAPA DOING EVERYTHING HUMANLY POSSIBLE.

BAPU

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

784. LETTER TO MRIDULA SARABHAI

July 12, 1934

CHI. MRIDULA,

I am replying to your letter in the moving train.

All similes are misleading. They can be carried only up to a point. You should have taken this view of the simile I used. I would not hesitate to admit that the Congress misled the public into a fraudulent activity. To some extent I had a hand in framing those rules. If I can have a say, I shall definitely wind up the fraud of swadeshi through the Congress. Whatever purpose that fraud had to serve has been served. Now I see that it is only doing harm. But it may well be useful to those who still do not see it as a fraudulent activity. It is merely a question of discernment. I have patience.

My blessings to Bharati, Suhrid, Nimubehn and Indu. They must be all doing well. Nothing has gone wrong with me. The body and the mind are terribly fatigued. I need sleep very badly. I am trying to have it.

You need not be alarmed by my coming fast[1].

Blessings from
BAPU

From the Gujarati original: C. W. 11191. Courtesy: Sarabhai Foundation

[1] Which Gandhiji was to undertake from August 7 to August 13. For his statement on the fast, *vide* Vol. LVIII, pp. 158-60.

785. LETTER TO JAYAPRAKASH NARAYAN

July 20, 1934

CHI. JAYAPRAKASH,

I have your letter. It is clear. I now understand your situation clearly. It is natural for you to wish to have Prabhavati with you. Such being the case I do not wish to keep her at Wardha. I am certain that Prabhavati can do some work in Bihar. But Prabhavati does not have that feeling. She has not enough self-confidence. If she could be persuaded of the virtue of going to Bihar, it would be well. The way is now clear. You can have Prabha anywhere you want. You should both decide something together. I shall have nothing to say about it. I can only give advice when you seek it. Yes, I do want that neither of you should coerce the other. The ideals the two of you pursue are different. No doubt I have had a hand in shaping Prabhavati's ideal and I do not regret it. But if your love draws her to your ideal, it will be all right by me. It will lessen my responsibility and give you satisfaction. It is a matter of sorrow to me that your life is becoming dreary. Send for Prabha or come and meet her. Take some decision.

To what extent it is right for you, considering your communist beliefs, to accept help from me I cannot say. I cannot also say where we disagree and why. We shall argue about it.

Blessings from
BAPU

From the Hindi original : Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

786. LETTER TO HARIBHAU UPADHYAYA

July 24, 1934

CHI. HARIBHAU,

Jamnalalji's telegram arrived just when I had no time to spare. Martanda and his wife have my blessings of course. May

CWMG - XCII

God grant them long lives. Let them both serve the country and meticulously observe the restraints of married life.

I hope everything went off well there.

Blessings from
BAPU

From the Hindi original : Haribhau Upadhyaya Papers. Courtesy: Nehru Memorial Museum and Library

787. TELEGRAM TO B. C. ROY

WARDHA,
August 17, 1934

DOCTOR BIDHANROY
36 WELLINGTON STREET
CALCUTTA

SHOCKED LEARN FROM SATISBABU YOU HAD HIGH BLOOD PRESSURE. HOPE SPEEDY RECOVERY.

GANDHI

From a copy : B. C. Roy Papers. Courtesy: Nehru Memorial Museum and Library

788. TELEGRAM TO ABUL KALAM AZAD

WARDHA,
August 23, 1934

ABUL KALAM AZAD
19 A BALLYGANJ
CIRCULAR ROAD
CALCUTTA

AM ISSUING[1] SOMETHING BUT BETTER ASK VALLABHBHAI WHO ALONE CAN ISSUE AUTHORITATIVE REPUDIATION.

GANDHI

From a copy: B. C. Roy Papers. Courtesy: Nehru Memorial Museum and Library

[1] *Vide* Vol. LVIII, pp. 346-7 and also p. 352.

CWMG - XCII

789. LETTER TO W. S. BARLINGAY

WARDHA,
August 23, 1934

DEAR FRIEND,

I have your letter. If it is merely a matter of resumption of practice, I hardly think you need any interview because I am clearly of opinion that those Congress pleaders who want to resume practice are entirely at liberty to do so. Indeed I have pressed some pleader friends to resume practice rather than suffer pangs of poverty. I hope, therefore, that you do not want me to send you an appointment for this purpose. I still do need to conserve energy, and I am giving interviews only where it is absolutely necessary.

Yours sincerely,
M. K. GANDHI

SHRI W. S. BARLINGAY
C/O TILAK VIDYALAYA
NAGPUR

From a copy : W. S. Barlingay Papers. Courtesy : Nehru Memorial Museum and Library

790. TELEGRAM TO ABUL KALAM AZAD

WARDHA,
August 25, 1934

ABUL KALAM AZAD
19 A BALLYGANJ
CIRCULAR ROAD
CALCUTTA

HOPE YOU HAVE WIRED PRESIDENT AM FORWARDING.

GANDHI

From a copy: B. C. Roy Papers. Courtesy : Nehru Memorial Museum and Library

CWMG - XCII

791. LETTER TO AMBUJAMMAL

September 3, 1934

CHI. AMBUJAM,

Your letters come regularly. I have not always been able to acknowledge them. I am recovering fast. There is no cause for anxiety.

Ba has taken Ramdas to Sabarmati.

It seems your Hindi lessons are progressing well.

You should abandon all sorrow. It is our duty to put up with the condition in which God has placed us and to remain contented.

You may come here if you can. For some time now I shall be here. Om is in Bombay with Jamnalalji.

Blessings from
BAPU

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

792. LETTER TO MATHURADAS TRIKUMJI[1]

September 11, 1934

CHI. MATHURADAS,

You have completed 40 years. Does it not mean that out of the 100 years 40 years are gone? If we reckon the years in this way, we can also say that as time passes our span of life becomes shorter. Live your remaining 60 years as you did your 40 and add to the sum of your achievements so far.

You must not imagine that I have time to indulge in unnecessary talk with Nariman or anyone else. My time is as occupied as you have so far known it to be. God is sustaining me.

Who can send you letters now? Mahadev is wholly tied up. So is Pyarelal. Nor does Prithuraj find time in the midst of his work. That leaves the young women. Your hunger should be satisfied. Let me see.

[1] Extracts from this letter appear in Vol. LVIII, pp. 434-5.

CWMG - XCII

You have not sent me your book on *karmayoga*. But I chanced upon it. I read it every day in the library. I shall finish it in a few days. I like the work. You have tried to say a lot in a few pages. This will make it difficult for the uninformed. The binding is bad. What is the demand it has elicited? Does *Vicharsrishti*[1] sell?

Blessings from
BAPU

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

793. LETTER TO RAMDAS GANDHI[2]

WARDHA,
3.30 a.m., September 12, 1934

CHI. RAMDAS,

Your wire has scared me. I at once wired Dr. Kanuga that he might remove you to whichever hospital he thought best. Vallabhbhai was with me when I sent the wire. I mentioned a hospital at his suggestion.

God will restore you. Keep repeating the name of Him Whose *das*[3] you are considered to be, that is, to Whom your name signifies you are dedicated. Know that Ramanama is the only remedy that never fails. There is no remedy like peace of mind. Who has ever escaped birth, death, old age and disease? They are inseparable from the body. If, however, they are all equal in our eyes, all the four will be the same to us in spite of their being different.

Now that you have started treatment under a doctor continue it. Sharma[4] may give you company and nurse you. But as he has now learnt humility, he will not mind your being looked after by a doctor. He may even welcome it. You cannot go to S. A. till you are fully recovered. The passport also will take some time. It will be in my hands at the earliest on the 23rd. You will get a boat ten days after that. That is quite a long time by our reckoning. By that time you will have perhaps completely recovered. This fever may eventually remove all the poison from your body. I do not worry as Ba is also there.

[1] *Gandhijini Vicharsrishti*, compiled by the addressee
[2] A portion of this letter appears in Vol. LVIII, p. 441.
[3] Servant
[4] Hiralal Sharma

CWMG - XCII

Had she not been with you, both of us would have been very nervous at a time like this.

Blessings from
BAPU

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

794. LETTER TO B. C. ROY

WARDHA,
September 14, 1934

DEAR DR. BIDHAN,

Here is a telegram from Assam. You will do the needful.

Do not be alarmed at the reported reopening of negotiations with Malaviyaji. At the instance of Pt. Nekiram I wrote to him that if he felt dissatisfied, I was prepared to go through his list myself to examine the chances of success for his candidates. Maulana was anxious I should make the position clear.

When is Satcowri Babu[1] giving over charge of books, etc., to Satis Babu?

Yours sincerely,
M. K. GANDHI

From a copy: B. C. Roy Papers. Courtesy: Nehru Memorial Museum and Library

795. LETTER TO AMULYADHAN ROY[2]

WARDHA,
September 14, 1934

. . . letter of 3rd instant. So far as the Congress Parliamentary Board is concerned you will test its sincerity in the . . . if you insist upon the Depressed Classes candidate . . . selected by the Congress Parliamentary Board will be doing you . . . by selecting Depressed Classes candidates. As you know there is a life-and-death struggle between the Congress and the Government. It is the duty of the Congress at the present juncture to keep

[1] Satcowripati Rai, Secretary, Bengal Provincial Board, Harijan Sevak Sangh

[2] Dots in the letter indicate that the source is damaged.

CWMG - XCII

Depressed Classes outside the fray which they cannot be, if they are invited to become full-fledged Congressmen determined to carry out the national programme as it may be determined from time to time. The best policy for the Congress, therefore, is to keep Depressed Classes out of the political arena. The Congress can prove its sincerity in a much more tangible form by serving Depressed Classes in many other ways.

The Pact naturally comes into play when an agreed constitution is set in motion or when a constitution including the Pact is imposed upon a helpless nation.

Yours sincerely,
M. K. GANDHI

SHRI AMULYADHAN ROY
CALCUTTA

From a copy : B. C. Roy Papers. Courtesy: Nehru Memorial Museum and Library

796. LETTER TO JAYAPRAKASH NARAYAN

September 14, 1934

CHI. JAYAPRAKASH,

I have your telegram. Prabhavati is going but not happily. She has decided that she will cheer you up and come away again soon. When your first telegram came I told her that she should go at once. But she did not agree and wrote to you. She waited a long time for your answer, but there was no answer to the very last moment. Then when your telegram to me arrived, I decided that it was my duty to persuade Prabha to go.

Prabha's difficulty is that she made a promise to Mirabehn that she would do the work that Mirabehn did till the latter returned. Later Ba also went away after extracting another promise from Prabha—for she knew about your telegram. Prabha told Ba that she could go and promised her that she would not leave till Ba returned. Still, since the work consisted of serving me I told Prabha not to worry about me but go. She is a little troubled as she goes.

Another thing is that you have both decided that Prabha should serve in the Kanya Ashram for five years. She should not get out of this. It is as well that she has not yet taken up this work. But how can she give it up?

However, concerning all these matters I am neutral. I have no right to come between you two. I only regret that the

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education that Prabha has got from me does not have your entire approval. But that education cannot go waste. What she has assimilated is now part of her. You can now strike at her heart as many blows as you like. I have told Prabha not to pay any heed to my advice but to do as her heart and her reasoning dictate.

I have your sweet and pure-hearted letter. Since I was hoping that you would be coming here I did not answer it. I am conscious of the regard and esteem in which you hold me. We shall talk when we meet.

My commitment for paying you stands. I have made an arrangement about it with Ghanshyamdasji too. It was you who had raised the question of moral dilemma. It is you who must take a decision. We shall do as you say.

I hope you are in good health.

Blessings from
BAPU

From the Hindi original: Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

797. LETTER TO RANI VIDYAVATI

WARDHA,
September 20, 1934

CHI. VIDYA,

I had received your letter.

You will have seen my statement. Remain free from arrogance and do only so much by way of service as you can. I do not see the need of your coming to the Bombay Congress. There will be no chance at all of my being able to see anyone. Those who come will not be coming out of any desire to serve. In such a situation, those who wish to follow the path of service would do well to serve wherever they may be stationed.

If I am not in prison in December and if I am at Wardha, you may certainly spend a couple of months with me. Let us see what happens.

Blessings from
BAPU

From the Hindi original : Rani Vidyavati Papers. Courtesy : Gandhi National Museum and Library

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798. LETTER TO N. V. MATHANY

WARDHA,
[*September 24, 1934*][1]

BHAI MATHANY,

I have your letter, I do not remember to have received your letter of August 31.

As for Bhavnagar, I wrote what I thought. I know Bhai Balwantrai fairly well. Occasionally I even have personal contact with him. I know his ideas.

M. K. GANDHI

SHRI N. V. MATHANY
C/O MRS. T. P. ALLADEEN
LALBAZAR
CHHAPRA

From the Gujarati original : M. K. Gandhi Papers. Courtesy : National Archives of India

799. LETTER TO AMBUJAMMAL

WARDHA,
October 12, 1934

CHI. AMBUJAM,

I have both your letters. Certainly, you may write in English. Your fast does distress me. The fast should not have been undertaken. Your parents will be pained and they will consider it coercion. I hope you will experience perfect peace. Keep writing to me.

Blessings from
BAPU

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

[1] From the postmark

800. LETTER TO AMBUJAMMAL

WARDHA,
October 15, 1934

CHI. AMBUJAM,

I was very happy to have your letter and Father's. God has been merciful. It is a triumph of parental love and your penance. That is the way man knows God.

I hope to return to Wardha by the 1st of November. You may then reach there with Father. It would be very good if mother also accompanied you. In the meantime, give up all anxiety, repeat Ramanama and render whatever service you can.

Blessings from
BAPU

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

801. LETTER TO HARIBHAU UPADHYAYA

BOMBAY,
October 29, 1934

DEAR HARIBHAU,

In view of the prevailing atmosphere at Ajmer, I think that you and the other office-bearers belonging to your group should give up your posts. This does not imply any censure against any of you. It is a matter of self-denial and restraint.

Blessings from
BAPU

From the Hindi original : Haribhau Upadhyaya Papers. Courtesy : Nehru Memorial Museum and Library

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802. LETTER TO RAJARAM R. BHOLE

WARDHA,
November 6, 1934

MY DEAR RAJARAM,

I have your letter. You ought not to have gone with the Dasara Procession. You have to concentrate your attention on becoming perfectly well and exclude every activity that may interfere with your progress in that direction.

God won't be just if He was not merciful. Justice and mercy are different terms with us imperfect human beings, not so with God who is perfection and who knows our hearts and who will rule them if you will let him. His justice is, therefore, never vindictive, never faulty and therefore descends upon us in the form of mercy.

Untouchability is not a divine institution, it is a man-made institution. That God permits evil to exist side by side with good is a mystery which we need not attempt to solve, but which we dare not ignore. Those who believe in God naturally believe also that He presides over our destinies. Even our sorrows turn into joy if we surrender ourselves completely to God.

Yours sincerely,
M. K. GANDHI

RAJARAM R. BHOLE
P. K. T. SANATORIUM
VONTIKOPPAL
MYSORE

From the original : R. R. Bhole Papers. Courtesy : Nehru Memorial Museum and Library

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803. LETTER TO HARIBHAU UPADHYAYA

ASHRAM, WARDHA,
November 6, 1934

DEAR HARIBHAUJI,

Poojya Bapuji got your letter of the 3rd. In reply he asks me to write that in the Ajmer affairs you should be guided solely by Shri Jamnalalji's advice. Judging from your description of the situation there, Bapu sees nothing wrong in your contesting election afresh if you decide to do so. Considering your report it seems you ought to contest, but in this matter accept Jamnalalji's advice as the right and final one and act accordingly.

About the meeting of the A. I. V. I. A. Bapu asks me to write that he will decide about it only after consulting everybody concerned. He will do nothing before that. You may certainly suggest any names you like. He will do nothing in a hurry.

Respects from
SWAMI ANAND

From the Gujarati original : Haribhau Upadhyaya Papers. Courtesy: Nehru Memorial Museum and Library

804. LETTER TO ANASUYABEHN SARABHAI

WARDHA,
November 10, 1934

CHI. ANASUYABEHN,

I have your sweet letter. How can it be acknowledged or answered? It is just by chance that this letter is going by the Mussoorie post. I am aware of your faith. My blessings to all the children.

Blessings from
BAPU

From the Gujarati original: S. N. 32778

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805. LETTER TO SARALADEVI SARABHAI

WARDHA,
November 10, 1934

DEAR SISTER,

Mridu gave me news of you. You are not still fully cured. Gaurishankar had been trying nature cure. Did it not bring you any result? From my observation I am convinced more and more each day that it is worth giving it a trial. It is an unexplored area. It is a new field, but in the right direction. No matter by what means, I wish to see you enjoying good health.

Blessings from
MOHANDAS

From the Gujarati original : C. W. 11141. Courtesy : Sarabhai Foundation

806. LETTER TO JAIRAMDAS DOULATRAM

WARDHA,
November 11, 1934

MY DEAR JAIRAMDAS,

What about the Nagar ashram? Thakkar Bapa wants me to produce over Rs. 1,000/– for it as I did before. He has a right to do so. But I am trying to discover a way out. Have you any suggestion? And about the future? Bapa wants me to approach Sheth Shivratan. Will you guide me?

Love. BAPU

[PS.]

When do you expect Anand's discharge?

SHRI JAIRAMDAS DOULATRAM
C/O SIVDASSANI
15 KARMOOCHAL ROAD
OSUR VIRJI BUNGALOW, BOMBAY

From the original : C. W. 11042. Courtesy: Arjun Jairamdas

807. LETTER TO DR. GOPICHAND BHARGAVA

WARDHA,
November 16, 1934

DEAR DR. GOPICHAND,

I shall be obliged if you would kindly answer the following questions:–

(1) Do you consider that unpolished rice is superior to polished rice from the nutritive standpoint?
(2) If unpolished rice is better than polished rice, is there any difference between unpolished rice turned out from mills and unpolished rice hand-pounded ?
(3) Is there any difference in nutritive value between stone-ground whole wheatmeal on the indigenous *chakki* and whole wheatmeal ground in the ordinary mills?
(4) Is *gur* produced in the village *kolus* superior to the sugar manufactured in the sugar mills? And if it is, what are the contents of *gur* which make it more desirable and nutritious as an article of food than refined sugar manufactured in the sugar mills?
(5) Is oil pressed in the village *kolus* superior to the oil pressed in the oil mills?

Yours sincerely,
M. K. GANDHI

From the original : Dr. Gopichand Bhargava Papers. Courtesy: Nehru Memorial Museum and Library

808. LETTER TO RAJARAM R. BHOLE

WARDHA,
November 16, 1934

DEAR RAJARAM,

All people have to wander in the jungle some time or other in their lives. You are, therefore, no exception. Truth will dawn on you if you will patiently persevere. If we were God, we would know the ways of God. But we wisely regard them as

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inscrutable because of our awful limitations. A drop of water partakes of the nature of the ocean, but it is nothing compared to the ocean. If God may be likened to the ocean, we are infinitely less than ocean drops.

Yours,
BAPU

SHRI RAJARAM R. BHOLE
P. K. T. SANATORIUM
VONTIKOPPAL
MYSORE

From the original: R. R. Bhole Papers. Courtesy: Nehru Memorial Museum and Library

809. LETTER TO ANAND T. HINGORANI

SEGAON, WARDHA,
November 26, 1934

DEAR FRIEND,

Matriculates and others should labour with their hands and earn an honest livelihood.

A student should refuse to marry and brave all difficulties till he has the urge for marriage.

Yours sincerely,
M. K. GANDHI

From a copy: C. W. 11071. Courtesy : Anand T. Hingorani

810. LETTER TO JAYAPRAKASH NARAYAN

WARDHA,
December 2, 1934

CHI. JAYAPRAKASH,

I have your letter. It pains me that you are distressed. You have misinterpreted my advice about forgetting Prabhavati. All I had meant was that you should forget her for just one year, as you had to do while you were in America. I knew nothing about leave of absence.

Prabhavati is not here for a job. If you cannot feed her and nor can I, Brijkishore Babu certainly can. If she is staying here, it is for future service.

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Maybe I am to blame for Prabha not being free in her thoughts. But our society is more to blame. However, how many people are free in their thinking? The poor Hindu woman never considers herself a free person. I have rarely seen a woman, even an old widow, who thinks of herself as free. Then why do you blame Prabha and why do you blame me?

Since our ideals are different I can understand your finding the Ashram routine repugnant. In fact I am pleasantly surprised that you nevertheless permit Prabha's remaining in the Ashram.

I am in a quandary. Prabha does not wish to leave either me or the Ashram. How then can I push her out? I want that Prabha should follow you about and the differences which have cropped up between you two should be patched up. But if Prabha cherishes certain ideals, those ideals are apparently different from yours. For this I am certainly responsible. Having lived with me, my ideas and my conduct have certainly made an impression on her. Now I do not know what it is right to do.

Swaroopraniji asks for Prabha's services. If Prabha returns there you will have a talk with her. The matter of her returning I have left to her and Jamnalalji. I write this at 3.30 in the morning. In the course of the day Prabha will discuss the issue with Jamnalalji and decide.

You must understand that I do not consider myself a Mahatma and I do not think of the Ashram as something great. I am fully aware of the faults of the Ashram and of those who reside here. There certainly is some work being done. But it hardly deserves any special acclaim on that account.

It does not seem possible that I shall be able to help you in the matter of your loan. I had thought of engaging you in some activity and thus helping you repay the loan. But it does not appear likely that you will be agreeable to this. It has never seemed to me right for anyone to go begging for loans. I had explained to you certain suggestions I had and also written to you. Please tell me what you would have me do.

It will be good if you can improve your health while you are there. There is someone who practises nature cure there.

Would you like to try his treatment? If you are so inclined you may write to me.

Blessings from
BAPU

From the Hindi original : Jayaprakash Narayan Papers. Courtesy: Nehru Memorial Museum and Library

811. LETTER TO S. SRINIVASA IYENGAR

WARDHA,
December 11, 1934

DEAR FRIEND,

I am thankful for your letter. It is a matter of great joy to me that in the opinion of both of you, Ambujam has benefited by her stay with me. Her only ambition in life seems to be to make herself a useful instrument of service. I regard it a privilege to be able to help Ambujam in any way I can. And I shall always welcome any suggestion you may make in furtherance of my effort to guide her.

With my regards to both of you,

Yours sincerely,
M. K. GANDHI

Builders of Modern India, p. 53

812. LETTER TO MRIDULA SARABHAI

WARDHA,
December 13, 1934

CHI. MRIDULA,

I have your letter. I had been awaiting it. Most probably I shall be here till the 27th. Then in Delhi. I advise you to come and meet me here. Would you be interested in the work of the Village Industries Association? It would be good if you could meet me early for that.

I keep worrying about Saralabehn. Write to me in detail. It would be better if you talked in person.

SV:II. 32

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Ba is here because Ramdas is here.

Blessings from
BAPU

From the Gujarati original : C. W. 11192. Courtesy : Sarabhai Foundation

813. LETTER TO RANI VIDYAVATI

December 13, 1934

CHI. VIDYA,

I have your letter. I have one from Jang Bahadur too. I was sorry. You must have received my telegram. If an operation is necessary, everything can be done at the Seva Sadan at Calcutta. Why should the poor be harassed? It is improper to delay such matters. Keep me informed. You are of course entitled to come to me any time you choose. My staying here or anywhere else has now become uncertain. As such, plans are afoot for my Delhi visit.

Blessings from
BAPU

[PS.]

I am not writing separately to Jang Bahadur.

From the Hindi original : Rani Vidyavati Papers. Courtesy: Gandhi National Museum and Library

814. LETTER TO DR. GOPICHAND BHARGAVA

WARDHA,
December 17, 1934

DEAR DR. GOPICHAND,

Is it not time you gave your decision about yourself and Jagannath? I want the names of the others whom you would recommend as agents.

Yours sincerely,
M. K. GANDHI

DR. GOPICHAND BHARGAVA
VACHWADI
LAHORE

From the original: Dr. Gopichand Bhargava Papers. Courtesy: Nehru Memorial Museum and Library

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815. LETTER TO P. V. KRISHNA REDDI

WARDHA,
December 21, 1934

DEAR REDDI,

Your letter to hand. Please tell me what you are getting there and what are your needs. If you leave the business, who will look after it?

Yours sincerely,
M. K. GANDHI

P. V. KRISHNA REDDY
C/O KHADI BHANDAR
SADAR BAZAR
RAIPUR, C. P.

From the original : C. W. 10831. Courtesy : Gandhi Darshan, Rajghat, New Delhi

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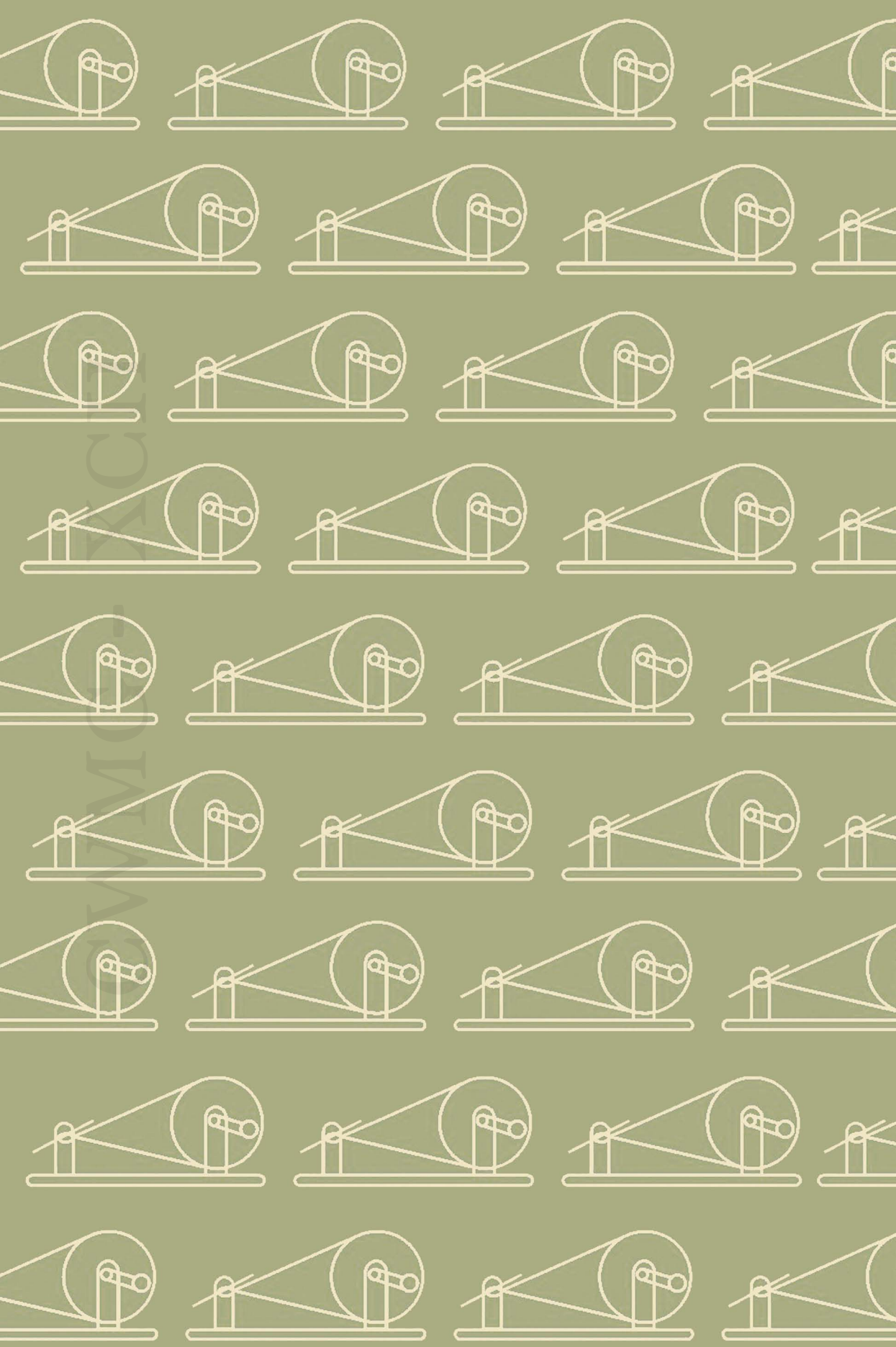
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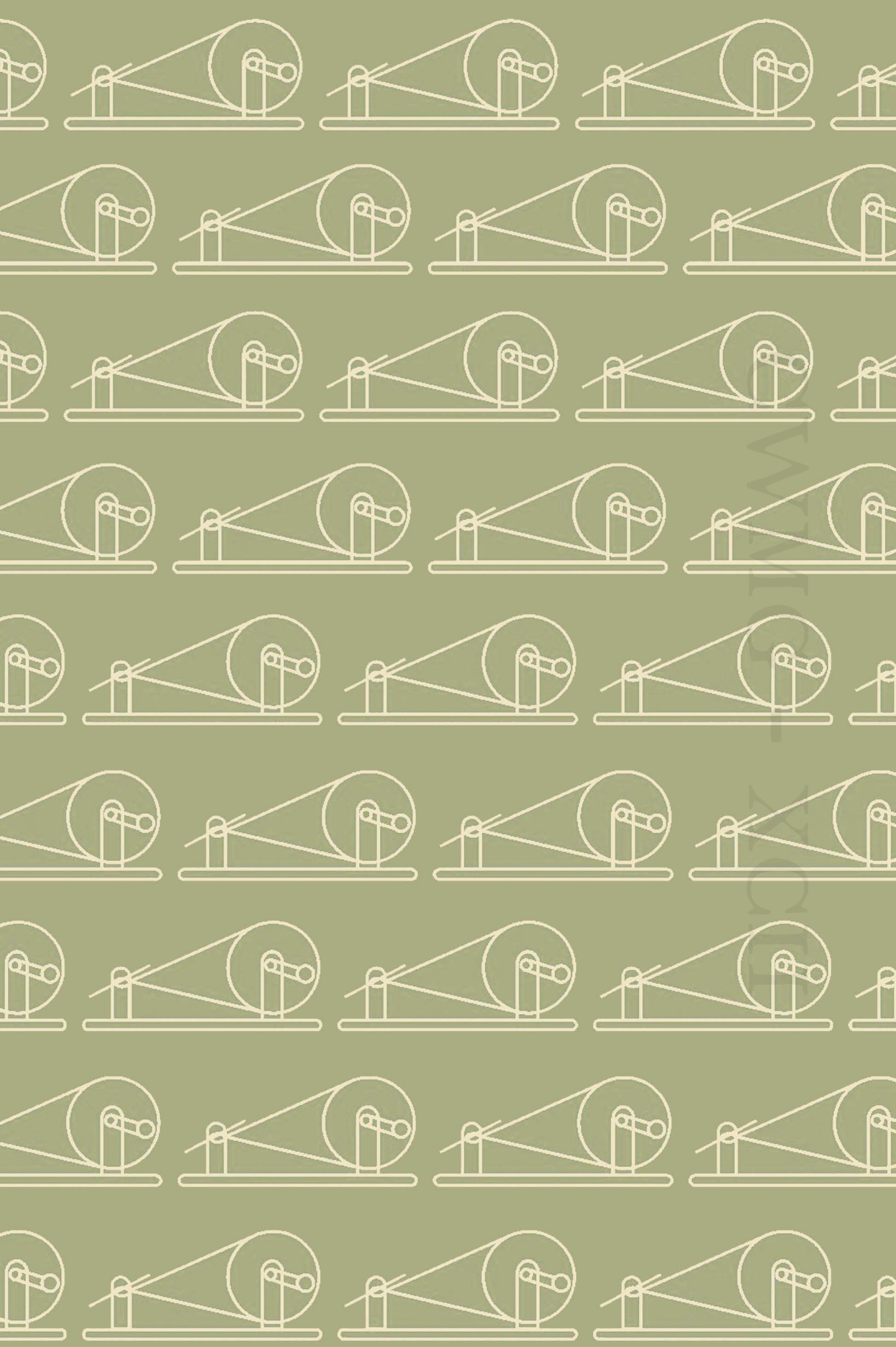
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107	*line 5	*From*	*Love from*
189	*date-line	[On or before *April 30, 1920*][2]	[On or before *April 30,1930*][2]
228	date-line	[Before *November 30, 1930*][1]	[Before *November 11, 1930*][1]
228	foot-note	November 30, 1930	November 11, 1930
274	*date-line	[*August 3, 1913*][1]	[*August 3, 1931*][1]
480	*date-line	*July 11, 1984*	*July 11, 1934*

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I = Item Number; P = Paragraph; L = Line; LL = Last Line; LP = Last Paragraph;
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SPG = Spacing;
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I.O. = Indian Opinion; NJ = Navajivan; Y.I. = Young India;
HJ = Harijan; HJB = Harijan Bandhu;
M.D.D. = Mahadev Desai's Diary;
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v	LP-2, L-1	compaign	campaign	TEXT
xxii	I-579	RUSUL	RASUL	Vol. 092 : 252, 254, 280, etc.
xxviii	LL	missing	ERRATA 522	Vol. 092 : 522
17	I-24, P-1, L-5	perishcs.	perishes.	TEXT
18	FN-1, L-1	Patro 3:	Patro–3:	TEXT
45	I-73, LL-3	wheher	whether	TEXT
73	I-27	LETTE RTO	LETTER TO	TEXT
76	I-132, P-1, L-1	t&lk	talk	TEXT
76	I-132, P-1, L-2	Am cli.	Amreli.	TEXT
78	I-136, P-1, LL	form	from	TEXT
80	P1, LL-5	parsonally	personally	TEXT
83	I-147, P-1, L-11	Motilalii,	Motilalji,	TEXT
87	I-153, P-3, L-5	oft en	often	TEXT
97	I-167, D/A	2*0*	*2 0*	STYLE
100	I-172	*17* 2.	*17 2*.	STYLE
102	I-175, P-1, L-5	*Y.I.*	*Y. I.*	SPG
106	P2, LL-2	give it. we	give it. We	TEXT
107	I-179, Greetings	*from*	*Love from*	REF-P-E/C
108	P-2, L-7	medidate	meditate	TEXT

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113	P-5, L-2	ady	already	TEXT
115	P-3, L-4	rding	according	TEXT
121	I-198, Salutation	CHt.	CHI.	TEXT
129	SL	*3* 2579/32	32579/32	STYLE
138	I-231, P-1, L-1	A. 1. C. C.	A. I. C. C.	TEXT
142	I-236, D/A	*19 3 0*	*19 3 0*	STYLE
154	I-257, D/A	*19 3* 0	*19 3 0*	STYLE
156	SL	3*2* 579/71	32579/71	STYLE
159	I-268	LFTTER	LETTER	TEXT
166	SL	of t e	of the	TEXT
171	P-1, LL-4	childrenn	children	TEXT
176	I-294, P-2, LL	ealier	earlier	TEXT
176	I-294, P-3, LL	compaign	campaign	TEXT
181	I-302, SL	Papers.Courtesy	Papers. Courtesy	SPG
186	FN-1	294-5	294-5	SIZE
188	I-316, P-1, L-7	Vadhwan	Wadhwan	Vol. 092 : 160
188	I-316, P-1, L-7	daugher	daughter	TEXT
189	I-317, DATE	*19 20*	*19 30*	REF-P-E/C
215	I-367, SL	Chankrakanta	Chandrakanta	Vol. 092 : 123, 132, 173, etc.

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215	P-1, L-7	Bnt	But	TEXT
216	P-1, L-7	measuse	measure	TEXT
219	I-374, P-1, L-2	helth.	health.	TEXT
220	I-377, P-1, L-7	G.D.	G. D.	SPG
221	P-1, L-1	body	body.	TEXT
222	I-379, SL	Courtesy:Gandhi	Courtesy: Gandhi	TEXT
238	P-2, L-1	wish	wish.	TEXT
242	I-414, SL	Ramanujan	Ramanujam	Vol. 092 : Viii
243	I-416, LL-2	equi-minedd	equi-minded	TEXT
245	I-420, Greetings	*since e ely*	*since r ely*	TEXT
246	P-2, LL-3	wlll	will	TEXT
246	P-2, LL-5	larged ried	large dried	TEXT
263	I-454, LL	substraction	subtraction	TEXT
266	LP, LL	neglec	neglect	TEXT
267	P-1, LL-5	whichis	which is	TEXT
269	P-2, L-3	nd	and	TEXT
270	I-461, LP, L-1	hismelf	himself	TEXT
272	I-465, P-1, L-1	1f	If	TEXT
273	I-466, P-2, L-1	abont	about	TEXT

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274	I-269, L-3	Commitee	Committee	TEXT
274	I-468, D/A	1913]1	1931]1	REF-P-E/C
275	I-470, P-2, LL-2	Commitee	Committee	TEXT
281	I-479, SL	Gujarat i:	Gujarati:	TEXT
282	P-3, LL-2	alseep	asleep	TEXT
287	P-2, L-6	Choura	Chaura	Vol. 092 : 508
288	P-1, LL	discusred	discussed	TEXT
293	I-494, Greetings	*sin e erely,*	*sin c erely,*	TEXT
300	I-501, SL, L-1	Arehives	Archives	TEXT
324	I-542, P-2, L-2	stablilize	stabilize	TEXT
330	P-1, L-8	craftmanship	craftsmanship	TEXT
331	Header	LTTTER	LETTER	TEXT
336	P-2, L-1	*Sirha t*	*Sirha t*	STYLE
346	I-574, P-2, LL	talke	take	TEXT
349	I-580, D/A	*193 2*	*193 2*	STYLE
350	I-582, Greetings	*affectionat a ly*	*affectionat e ly*	TEXT
352	I-584	*MATHU RD AS*	*MATHU RAD AS*	Vol. 092 : 001, 010, 011, etc.
354	I-587, P-1, L-1	recieve	receive	TEXT
371	I-616, SL, L-1	Hindi,	Hindi.	TEXT

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378	I-629, Salutation	QUERSHI,	QURESHI,	Vol. 092 : 252, 253, 254, etc.
380	I-635, Greetings	*Bl essings*	*Bl e ssings*	STYLE
385	LP, LL	Prasi	Parsi	TEXT
389	P-1, LL-2	amout	amount	TEXT
390	FN-2	apppears	appears	TEXT
393	SL	Courtesy·	Courtesy:	TEXT
402	NO. 1, L-3	dhrama	dharma	Vol. 092 : 022, 030, 034, etc.
411	Header	LEETER	LETTER	TEXT
413	FN-1	Daugher	Daughter	TEXT
420	I-699, P-2, L-2	*Chr e nicle*	*Chr o nicle*	TEXT
425	LP-3, L-6	Caesaer's	Caesar's	Vol. 092 : 425, 508
431	P-2, L-2	reitrate	reiterate	TEXT
438	SL	*Apani*	*Apni*	Vol. 092 : Viii, 017, 500
447	I-734, D/A	*193 4*	*193 4*	STYLE
449	I-737	*737*	*7 37*	STYLE
450	I-738	*738*	*7 38*	STYLE
453	I-743	*LETT R R*	*LETT E R*	TEXT
462	P-1, L-5	Ghanshaymdas	Ghanshyamdas	Vol. 092 : 113, 221, 231, etc.
466	I-763, P-2, L-1	me She	me. She	TEXT

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469	FN-3, L-1	ceresole	Ceresole	TEXT
475	P-1, L-1	car	can	TEXT
475	P-1, L-4	Bu	But	TEXT
479	I-782, P-3, L-1	perfecly	perfectly	TEXT
480	I-783, D/A	*19 84*	*19 34*	REF-P-E/C
481	I-785, P-1, L-6	pursuaded	persuaded	TEXT
484	I-791, LP, LL	Jamanalalji	Jamnalalji	Vol. 092 : 005, 028, 050
485	I-793, P-2, L-5	secaped	escaped	TEXT
504	LS, LL	Anasuyabebn	Anasuyabehn	TEXT
506	RS, L-14	Margarate	Margarete	Vol. 092 : 415, 520
508	LS, L-17	JagadishChandra	Jagadish Chandra	TEXT
510	RS, LL-7	840	480	Vol. 092 : 480
510	RS, LL-6	348-50,	348*fn* ,	Vol. 092 : 348
511	RS, L-17	Merciful,491	Merciful, 491	TEXT
512	RS, LL-2	equality,270-71 ;and	equality, 270-71; and	SPG
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514	RS, L-17	6	2	Vol. 014 : 002

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519	RS, L-13	signif cance	significance	TEXT
520	RS, L-6	65*fn* ,	65*fn* ,	SPG
521	LS, L-14	TRAVancore	TRAVANCORE	TEXT
522	RS, L-12	crisis.	crisis,	TEXT
522	LS, L-8	VIJAYARAGHAVA CHRIAR	VIJAYARAGHAVA CHARIAR	Vol. 092 : 056, 057, 451, etc.
522	LS, L-12	*bra ham acharya*,	*bra hm acharya*,	Vol. 092 : 104, 109, 129, etc.
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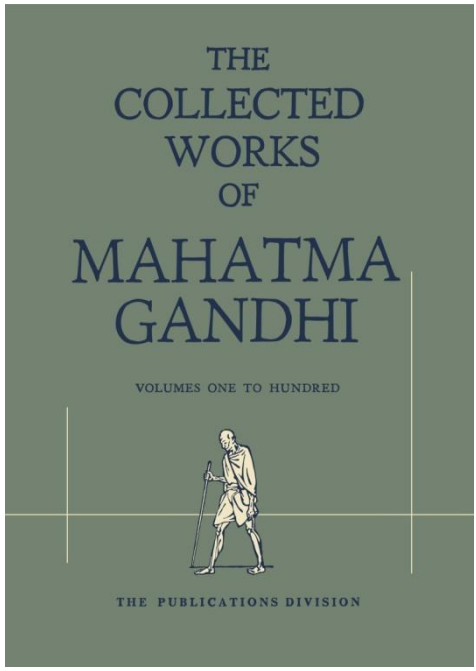
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MKG, January 16, 1933; CWMG-Vol.-053-LIII-p.61.

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MKG, July 5, 1944**;** CWMG-Vol.-077-LXXVII-p.353.

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1. On display at :

i. www.gandhiheritageportal.org/the-collected-works-of-mahatma-gandhi
The cluster of *archival-source-images* and the *corresponding black-&-white images* of every page for the full series of hundred volumes, suitably reduced in property for web-display;

ii. www.gandhiheritageportal.org/fundamental-worklist
Finished-digital images corresponding to the finished-digital-searchable image-PDFs, with necessary corrections (a record of which is attached at the end of each respective volume – *see remarks at item 6, p.7 of 15); these images are of every page for the full series of hundred volumes, suitably reduced in property for web-display.

Remarks :

- These *images* can be compared with each other, if so desired;
- These *images* can be viewed individually page-wise and volume-wise;
- These *images* are reduced in property suitably for web display view;
- These *images* are also printable in such lower resolution;

2. Downloadable from : www.gandhiheritageportal.org/the-collected-works-of-mahatma-gandhi
Finished-digital-searchable image-PDFs, with necessary corrections (a record of which is attached at the end of each respective volume – *see remarks at item 6, p.7 of 15); these *image-PDFs* are for the full series of hundred volumes, in downloadable form – in volume-wise manner – replacing the BETA version;

a. The download searchable PDF icon to be clicked;
b. Fully searchable image-PDF files can be opened in any PDF reader;
c. They contain individual files of finished-digital-searchable image-PDFs, volume-wise from cover to cover, arranged in sequential order;
d. They contain archival images of refined (finished) quality in the form of image-PDFs; the searchable text is hidden in the background;
e. These image-PDFs are fully searchable for English text; the same are fully searchable for non-English text as well;

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f. Any text area from the same can be selected and copied and pasted in any text-based document;

g. Such copied and pasted text would retain the volume structure, page structure and line structure and font structure;

h. Such copied and pasted text would be in in-built fonts, i. e.: TimesNewRoman font (different from regular Times New Roman font);

i. Readers are requested to convert the text thus copied and pasted to: Times New Roman font for reading comfort;

j. Readers are also requested to check the text thus copied and pasted on text-based document word by word with the given image-PDF;

k. These image-PDFs can be printed in high resolution; they are water-marked, non-editable and locked;

3. Volume structure :

a. Volumes I to XC (001 to 090) are the main series.

b. Volumes XCI to XCVII (091 to 097) are the supplementary series.

c. Volume XCVIII (098) is Index of Subjects for volumes I to XC (001 to 090).

d. Volume XCIX (099) is Index of Persons for volumes I to XC. (001 to 090).

e. Volume C (100) is a compilation of Prefaces as written for respective volumes as and when they were published.

f. Each volume from I to XCVII (001 to 097) carries its own Index.

4. Authentic navigational guide-posts : as in-built in the original series :

i. For every volume individually :
   a. Contents – Item-wise and Date-wise;
   b. Index of Titles; Index (Subjects and Persons together);

ii. For volumes upto XC collectively:
   a. Volume of Index of Subjects (XCVIII – 098); and
   b. Volume of Persons (XCIX – 099);

iii. For all volumes: Volume of Prefaces (C – 100);

5. The following records is for archiving of the Master Copy with dedicated Gandhi-archives and some of it with The National Archives of India, New Delhi, as well :

i. *Archival-source-images* in high-resolution scanning;

ii. *Corresponding black-&-white images*;

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iii. *Finished-digital images, with necessary corrections* (a record of which is attached at the end of each respective volume – *see remarks at item 6, p.7 of 15);

iv. *Finished-digital-ready-to-print images, with necessary corrections* (*see remarks at item 6, p.7 of 15) (in singe PDF volume-wise); these images are from cover-to-cover – with separate folders : text, jacket cluster, photographs, maps, etc. in suitable formats, so as to facilitate printing as an ongoing process;

v. *Finished-digital-searchable images* in the PDF format volume-wise :

a. As a full, sequential series of hundred volumes to be made available on demand in DVD SETS / PEN-DRIVES; with necessary corrections (*see remarks at item 6, p.7 of 15);

b. In volume-wise downloadable form from the web-portal; with necessary corrections (*see remarks at item 6, p.7 of 15); (a record of the same is attached at the end of each respective volume);

vi. Full work-record including project-story of the CWMG Cell - Gujarat Vidyapith, Ahmedabad.

Remark : All the above records are in multiple formats, in original property, as well as suitably reduced property, where and in a manner necessary.

6. * Note on corrections – for record :

Out of the above, matter indicated with '*' bear the following kinds of corrections with proper and disciplined documentation; these changes can be verified with *archival-source-images* as well:

a.	Listed dummy errors of the original editions :	corrections done;
b.	Listed errata / corrigenda :	corrections done;
c.	Fresh errata / corrigenda :	added;
d.	References to editions later standardized :	corrected and / or listed as fresh errata / corrigenda

7. Standard edition of each volume : Table of standard edition used for reproduction of each respective volume separately attached herewith.

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THE COLLECTED WORKS OF MAHATMA GANDHI :
CWMG – KS – EDITION – 1956-1994: VOLUMES – I (1) TO C (100) : ENGLISH SERIES
AVAILABLE AS OF NOW:

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   www.gandhiheritageportal.org/the-collected-works-of-mahatma-gandhi
   (For the cluster of *archival-source-images* and the *corresponding black-&-white images*)
   www.gandhiheritageportal.org/fundamental-worklist
   (For *finished-digital images corresponding to the finished-digital-searchable image-PDFs with necessary corrections* – a record of which is attached at the end of each respective volume)
   – Request for linkage can be made by :
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      E-mail : cwmg.gv@gmail.com
   iii. Sabarmati Ashram Preservation and Memorial Trust – SAPMT,
      Gandhi Ashram, Sabarmati, Ahmedabad – 380 027;
      E-mail : sales@gandhiashramsabarmati.org;
   iv. National Gandhi Museum, Rajghat, New Delhi : 110 002;
      Telephone no. : 011-23310168;
      E-mail : nationalgandhimuseum@gmail.com
      Website : www.gandhimuseum.org

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CWMG CELL, GUJARAT VIDYAPITH, AHMEDABAD, OCTOBER 2018

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VOLUME NO.	PERIOD COVERED	EDITION USED
001 - I	1884 – June 4, 1896	*Second revised edition: January 1969* (*Māgha 1890*)
	{**EDITIONS NOT USED** *First edition: January 26, 1958* (*Māgha* 6, *1879*) *Reprinted: August 1958* (*Srāvana 1880*)}	
002 - II	May 26, 1896 – December 17, 1897	*Second Edition: October 1976* (*Asvina 1898*)
	{EDITION NOT USED *First Edition: January 1959* (*Pausa 1880*)}	
003 – III	February 28, 1898 – October 1, 1903	*Second Revised Edition: June 1979* (*Jyaishtha 1901*)
	{EDITION NOT USED *First Edition: April 1960* (*Chaitra 1882*)}	

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VOLUME NO.	PERIOD COVERED	EDITION USED
004 – IV	October 8, 1903 – June 30, 1905	*August 1960* (*Bhādrapad 1882*)
005 – V	July 1, 1905 – October 20, 1906	*June 1961* (*Asādha 1883*)
006 – VI	October 20, 1906 – May 30, 1907	*December 1961* (*Pausa 1883*)
007 – VII	June 1, 1907 – December 31, 1907	*July 1962* (*Asādha 1884*)
008 – VIII	January 3, 1908 – August 30, 1908	*December 1962* (*Agrahāyan 1884*)
009 – IX	September 1, 1908 – November 12, 1909	*April 1963* (*Vaisākh 1885*)
010 – X	November 18, 1909 – March 31, 1911	*September 1963* (*Bhādra 1885*)
011 – XI	April 1, 1911 – March 29, 1913	*March 1964* (*Chaitra 1886*)
012 – XII	April 1, 1913 – December 23, 1914	*August 1964* (*Shrāvana 1886*)

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VOLUME NO.	PERIOD COVERED	EDITION USED
013 – XIII	January 9, 1915 – October 4, 1917	*November 1964* (*Agrahāyana 1886*)
014 – XIV	October 9, 1917 – July 31, 1918	*March 1965* (*Phālguna 1886*)
015 - XV	August 1, 1918 – On or after July 30, 1919	*March 1965* (*Phālguna 1886*)
016 – XVI	Before August 2, 1919 – January 31, 1920	*July 1965* (*Shrāvana 1887*)
017 – XVII	February 1, 1920 – Before July, 1920	*September 1965* (*Ashvina 1887*)
018 – XVIII	July 1920 – November 17, 1920	*November1965* (*Agrahāyana 1888*)
019 – XIX	November 19, 1920 – April 13, 1921	*March 1966* (*Phālguna 1888*)
020 – XX	April 15, 1921 – August 19, 1921	*May 1966* (*Vaisākha 1888*)
021 – XXI	August 21, 1921 – On or after December 14, 1921	*August 1966* (*Bhādra 1888*)
022 – XXII	December 15, 1921 – March 2, 1922	*November 1966* (*Agrahāyana 1888*)
023 – XXIII	March 4, 1922 – May 7, 1924	*March 1967* (*Chaitra 1889*)
024 – XXIV	May 8, 1924 – August 15, 1924	*March 1967* (*Chaitra 1889*)
025 – XXV	August 16, 1924 – January 15, 1925	*May 1967* (*Vaisākh 1889*)
026 – XXVI	January 16, 1925 – April 30, 1925	*November 1967* (*Agrahāyana 1889*)
027 – XXVII	May 1, 1925 – July 31, 1925	*March 1968* (*Phālguna 1889*)
028 – XXVIII	Before August 1, 1925 – November 22, 1925	*April 1968* (*Chaitra 1890*)

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VOLUME NO.	PERIOD COVERED	EDITION USED
029 – XXIX	November 22, 1925 – February 10, 1926	*June 1968* (*Jyaistha 1890*)
030 – XXX	February 11, 1926 – June 14, 1926	*September 1968* (*Asvina 1890*)
031 – XXXI	June 15, 1926 – November 4, 1926	*February 1969* (*Māgha 1890*)
032 – XXXII	November 5, 1926 – January 20, 1927	*April 1969* (*Chaitra 1891*)
033 – XXXIII	January 21, 1927 – June 15, 1927	*May 1969* (*Vaisākha 1891*)
034 – XXXIV	After June 15, 1927 – September 15, 1927	*June 1969* (*Asādha 1891*)
035 – XXXV	September 16, 1927 – January 31, 1928	*August 1969* (*Srāvana 1891*)
036 – XXXVI	February 1, 1928 – June 30, 1928	*January 1970* (*Māgha 1891*)
037 – XXXVII	July 1, 1928 – October 31, 1928	*February 1970* (*Māgha 1891*)
038 – XXXVIII	November 1, 1928 – February 3, 1929	*March 1970* (*Phālguna 1891*)
039 – XXXIX	February 3, 1929 – February 14, 1929	*September 1970 (Bhādra 1892)*
040 – XL	On or after February 15, 1929 – May 31, 1929	*September 1970 (Bhādra 1892)*
041 – XLI	June 2, 1929 – October 15, 1929	*October 1970 (Asvina 1892)*
042 – XLII	October 16, 1929 – February 28, 1930	*December 1970 (Agrahāyana 1892)*
043 – XLIII	March 2, 1930 – June 30, 1930	*January 1971 (Pausa 1892)*
044 – XLIV	July 1, 1930 – December 15, 1930	*May 1971 (Vaisākha 1893)*

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VOLUME NO.	PERIOD COVERED	EDITION USED
045 – XLV	December 13/16, 1930 – April 15, 1931	*July 1971* (*Asādha 1893*)
046 – XLVI	April 16, 1931 – June 17, 1931	*August 1971* (*Srāvana 1893*)
047 – XLVII	June 18, 1931 – September 11, 1931	*September 1971* (*Bhādra 1893*)
048 – XLVIII	September 12, 1931 – January 3, 1932	*November 1971* (*Agrahāyana 1893*)
049 – XLIX	January 4, 1932 – May 30, 1932	*January 1972* (*Pausa 1893*)
050 – L	June 1, 1932 – August 31, 1932	*March 1972* (*Chaitra 1894*)
051 – LI	September 1, 1932 – November 15, 1932	*August 1972* (*Bhādra 1894*)
052 – LII	November 16, 1932 – January 10, 1933	*October 1972* (*Asvina 1894*)
053 – LIII	January 11, 1933 – March 5, 1933	*December 1972* (*Pausa 1894*)
054 – LIV	March 6, 1933 – April 22, 1933	*April 1973* (*Chaitra 1895*)
055 – LV	April 23, 1933 – September 15, 1933	*August 1973* (*Bhādra 1895*)
056 – LVI	September 16, 1933 – January 15, 1934	*November 1973* (*Kārtika 1895*)
057 – LVII	January 16, 1934 – May 17, 1934	*January 1974* (*Pausa 1895*)
058 – LVIII	May 18, 1934 – September 15, 1934	*March 1974* (*Chaitra 1896*)
059 – LIX	September 16, 1934 – December 15, 1934	*November 1974* (*Kartika 1896*)
060 – LX	December 16, 1934 – April 24, 1935	*December 1974* (*Agrahāyana 1896*)

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VOLUME NO.	PERIOD COVERED	EDITION USED
061 - LXI	April 25, 1935 – September 30, 1935	*May 1975* (*Vaisākha 1897*)
062 – LXII	October 1, 1935 – May 31, 1936	*October 1975* (*Asvina 1897*)
063 – LXIII	June 1, 1936 – November 2, 1936	*January 1976* (*Māgha 1897*)
064 – LXIV	November 3, 1936 – March 14, 1937	*April 1976* (*Chaitra 1898*)
065 – LXV	March 15, 1937 – July 31, 1937	*July 1976* (*Asādha 1898*)
066 – LXVI	August 1, 1937 – March 31, 1938	*October 1976* (*Asvina 1898*)
067 – LXVII	April 1, 1938 – October 14, 1938	*December 1976* (*Pausa 1898*)
068 – LXVIII	Before October 15, 1938 – February 28, 1939	*January 1977* (*Māgha 1898*)
069 – LXIX	March 1, 1939 – July 15, 1939	*July 1977* (*Asādha 1899*)
070 – LXX	July 16, 1939 – November 30, 1939	*September 1977* (*Bhādra 1899*)
071 – LXXI	December 1, 1939 – April 15, 1940	*January 1978* (*Pausa 1899*)
072 – LXXII	April 16, 1940 – September 11, 1940	*March 1978* (*Phālguna 1899*)
073 – LXXIII	September 12, 1940 – April 15, 1941	*April 1978* (*Chaitra 1900*)
074 – LXXIV	April 16, 1941 – October 10, 1941	*June 1978* (*Jyaistha 1900*)
075 – LXXV	October 11, 1941 – March 31, 1942	*January 1979* (*Māgha 1900*)
076 – LXXVI	April 1, 1942 – December 17, 1942	*July 1979* (*Asādha 1901*)

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VOLUME NO.	PERIOD COVERED	EDITION USED
077 – LXXVII	December 17, 1942 – July 31, 1944	*October 1979* (*Asvina 1901*)
078 – LXXVIII	August 1, 1944 – December 31, 1944	*December 1979* (*Pausa 1901*)
079 – LXXIX	January 1, 1945 – April 24, 1945	*May 1980* (*Vaisākha 1902*)
080 – LXXX	April 25, 1945 – July 16, 1945	*September 1980* (*Asvina 1902*)
081 – LXXXI	July 17, 1945 – October 31, 1945	*September 1980* (*Asvina 1902*)
082 – LXXXII	November 1, 1945 – January 19, 1946	*September 1980* (*Asvina 1902*)
083 – LXXXIII	January 20, 1946 – April 13, 1946	*September 1981* (*Asvina 1903*)
084 – LXXXIV	April 14, 1946 – July 15, 1946	*November 1981* (*Kārtika 1903*)
085 – LXXXV	July 16, 1946 – October 20, 1946	*February 1982* (*Māgha 1903*)
086 – LXXXVI	October 21, 1946 – February 20, 1947	*August 1982* (*Srāvana 1904*)
087 – LXXXVII	February 21, 1947 – May 24, 1947	*February 1983* (*Māgha 1904*)
088 – LXXXVIII	May 25, 1947 – July 31, 1947	*May 1983* (*Vaisākha 1905*)
089 – LXXXIX	August 1, 1947 – November 10, 1947	*September 1983* (*Asvina 1905*)
090 – XC	November 11, 1947 – January 30, 1948	*April 1984* (*Vaisākha 1906*)
SUPPLEMENTARY VOLUME I		
091 – XCI	1894 – January 14, 1929	*April 1989 (Chaitra 1911)*

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SUPPLEMENTARY VOLUME II 092 – XCII	January 13, 1929 – December 21, 1934	*June 1991* (*Asādha 1913*)
SUPPLEMENTARY VOLUME III 093 – XCIII	January 16, 1935 – July 15, 1941	*March 1993* (*Phālguna 1914*)
SUPPLEMENTARY VOLUME IV 094 – XCIV	July 18, 1941 – April 1947	*August 1994 (Bhādrapad 1916)*
SUPPLEMENTARY VOLUME V 095 – XCV	June 29, 1900 – After December 25, 1947, and without dates	*August 1994* (*Bhādrapad 1916*)
SUPPLEMENTARY VOLUME VI 096 – XCVI	July 3, 1905 – December 3, 1944, and without dates	*August 1994* (*Bhādrapad 1916*)
SUPPLEMENTARY VOLUME VII 097 – XCVII	November 25, 1903 – April 22, 1947, and without dates	*August 1994* (*Bhādrapad 1916*)
INDEX OF SUBJECTS 098 – XCVIII	Index of Subjects for volumes upto XC	*April 1988* (*Vaisākha 1910*)
INDEX OF PERSONS 099 – XCIX	Index of Persons for volumes upto XC	*December 1992* (*Pausa 1914*)
PREFACES 100 – C	Compilation of Prefaces as written for respective volumes	* SEE SPECIAL REMARK BELOW

* SPECIAL REMARK : CWMG VOLUME 100 – C PUBLISHED IN 1994 IS REORGANIZED IN 2015 AS FOLLOWS :

IN THE VOLUME C (100), TEXTS OF THE INDIVIDUAL PREFACES, AS WRITTEN FOR EACH VOLUME AS AND WHEN THEY WERE PUBLISHED, HAVE BEEN PICKED AND STRINGED TOGETHER TO AVOID ANY ERROR OF REPRODUCTION. ALSO, THE FOREWORDS THAT APPEAR IN VOLUMES I (001), XC (090), XCVIII (098), XCIX (099) AND C (100) (1994-Ed.) HAVE BEEN REPEATED HERE TO GIVE AN OVERVIEW AND A PERSPECTIVE OF THE EFFORT THAT TOOK PLACE IN THE YEARS 1956 TO 1994.

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THE PUBLICATIONS DIVISION, MINISTRY OF INFORMATION & BROADCASTING, GOVERNMENT OF INDIA, NEW DELHI.

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