THE
COLLECTED
WORKS
OF
MAHATMA
GANDHI

XCVII
(S-VII)

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VOLUME NINETY-SEVEN
(SUPPLEMENTARY-VII)

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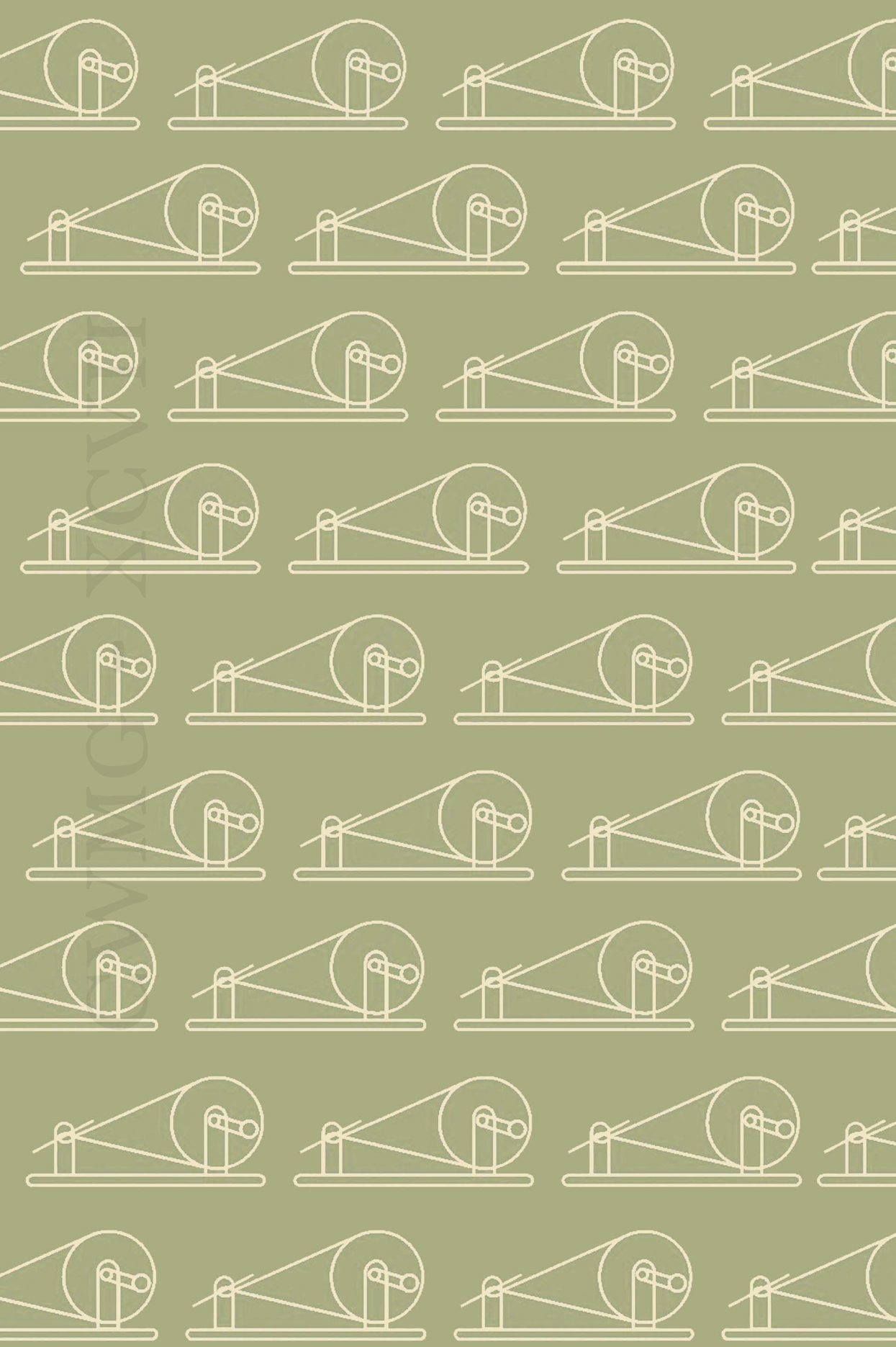

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PREFACE

The period covered by this, text-wise the last Volume (1903-1947) is almost as big as that by Volume Ninety-five (Supplementary-V) with the difference that the former contains letters written to close relatives while the latter has glimpses of the socio-political scenario also through which the country was passing, especially during 1946-7. Material for the present Volume has been obtained chiefly from two sources—the Sumitra Kulkarni Papers made available by the Nehru Memorial Museum and Library, New Delhi, and the papers received from the Sabarmati Sangrahalaya, Ahmedabad. Letters received from the former are addressed to son Ramdas and his family members, wife Nirmala (Nimu), daughters Sumitra (Sumi) and Usha (Ushi), and son Kanam (Kanu). The latter again contains letters written mostly to family members, viz., cousins Chhaganlal, Maganlal, Narandas and Jamnadas, nephew Prabhudas and his wife Amba. Among his relatives, Gandhiji's position is worth noticing. He can be seen advising Prabhudas to look upon his ailment "as a trustee of his body" and while doing what he can about it, to stop worrying (p. 176). In a letter to Keshav, he says : "I have noticed an artificiality in you. Be generous and make others happy, share their sorrows, sacrifice your own interests for the sake of others, make such sacrifices cheerfully and find your happiness in self-sacrifice. All these are the qualities of a *brahmachari's* character" (p. 44).

Gandhiji criticizes wickedness and not the wicked. But he knows what criticism is. "Calling a crow black is not criticism of the crow but calling a swan black is criticism. It is not a criticism of Yudhishthira when we say that he lied once in his life, but to call him a coward because he did not rescue Draupadi when she was being derobed, is his criticism" (p. 117).

He wanted to make his associates responsible persons in every field. Whether it is home or office or ashram, one has to observe perfect discipline. In money-matters too, he insisted on a fool-proof system of keeping a detailed account. "Even if the money is one's own, one should keep a detailed account of every *kori* spent, for the fact is that nothing in this world is our own. It is our daily experience that everything belongs to God. We should, therefore, be very reasonable in the way we use things and spend our money. He who lives in this way would keep for his own satisfaction an account of every *pie* spent by him" (p. 23).

If there is breach of discipline, there is no need to be lenient to the offender. "It will not do if you remain lenient. To be lenient with Ratilal is to be cruel to him. To be strict with him is kindness. What would have happened if the doctor had made an incision on my stomach lightly? Or, how effective would

be a person who pierces the earlobes if he pricked the needle lightly" (p. 56). One has to be vigilant and strict with persons who seem to be incorrigible. Gandhiji advises Chhaganlal to deal with Ramachandra in a strict but frank manner. "Even with Ramachandra, be strict as the situation demands and be frank. After you have shown your generosity to the full, he should realise what his shortcomings are (pp. 56-7).

And when it came to Chhaganlal himself, whom Gandhiji had brought up like a son, he also was not spared. It was found that Chhaganlal had been engaged in a series of petty larcenies over the years. This was detected quite incidentally by the Secretary of the Ashram. Gandhiji was deeply pained by it and wrote about it in *Navajivan.* Chhaganlal at first tried to conceal the guilt, but finally left the Ashram. Gandhiji wrote to Prabhudas : "If Chhaganlal is to be purified, all of you will have to help him in that. At present, he is crying his heart out. That is not sincere repentance. There is no place for tears in genuine repentance. Why mourn for the body you have laid aside? One should rather rejoice in the new body. Getting rid of our impurity, we should feel lighter" (p. 98).

Gandhiji wanted that the organisation of the society should be such that everyone got 'social work' to do. But it was not always so. The young preferred work of their liking. What then was Gandhiji to tell them? He says, "To a great extent, cleaning toilets is work for us because we dislike doing it. So another definition of work is engaging in an activity which we dislike. This definition is relevant at the moment" (p. 45).

A young man can work only if he is healthy. If one wants to be healthy, one should know about one's diet And with his dietetic experiments to back him, Gandhiji was always ready to guide them: ". . . one can preserve one's strength even without milk. . . . Our normal food is full of rituals and takes a whole day to eat. To cling to that food is attachment. Living on fruit is the best. . . . Experience suggests that as we start leading a simple life and as we become firm in our search for self- realization, our craving for variety in food dwindles" (pp. 7-9). Our normal food is not only full of rituals but at times full of dogmas too. How then, could he convince the young of what was good for their health? Gandhiji did it quite often, clearly and convincingly. "Beetroot", he says, "contains a kind of sugar and therefore to some extent it is healthy. It has a purgative value too. Beetroot has to be boiled well. It is a false notion that the vegetables and fruits which are red in colour have *rajoguna.* Onions, in spite of being white, definitely have *rajoguna.* Tomatoes, melons, red grapes, in spite of being red are *satvik.* If those who practise yoga hold contrary views, I would like to know the reasons" (p. 52). Gandhiji thus pleads for a good physical and spiritual health. But what is needed most is a balanced state of mind. He does not forget this and says, "Thinking overmuch is not a good sign. Just as it is a sign of disease if

the heart-beat is too slow or too fast, so is it with the mind. To be equiminded, one has to avoid being both. It is a rather unusual state of mind" (p. 57). In fact it was the mind which understood things around it, judged situations and solved problems. If we cannot solve our problems, we cannot serve our dharma in right earnest. "We can be said to have served our dharma as we know it, to the best of our ability, only when we learn to solve our problems ourselves" (p. 65).

Gandhiji was a man of faith. On certain occasions, he would decide matters on the dictates of his inner voice. But in all his social activities, he never parted company with his intellect. Spinning, for example, was a *yajna* to Gandhiji. And for the performance of this great *yajna,* he glorified its instrument, viz., the spinning-wheel, to an extent that this simple instrument became an object of a big philosophy. In a letter to Mazharul Haque, Gandhiji persuades him to realise the whole truth underlying the charkha. "There is no alternative to Hindu-Muslim unity other than charkha. It alone is the saviour of the minorities. There is no other weapon of non-violence except this. And there is no other way to find a solution to the problem of poverty in India . . ." (p. 262). Not only did he propagate the efficacy of spinning-wheel throughout the country, he constantly sought to make changes in its existing designs for efficiency and speed. One such model designed by Prabhudas was named by Gandhiji 'Magan Spinning-wheel' (p. 134). He was the Master who could spiritualise the day-to-day experiences of the world and transform such spiritual experiences as those of fasting and prayer into a science (p. 260).

This was what he thought about the spinning-wheel. But on the use of other tools, Gandhiji had different ideas from time to time. Once Maganlal Gandhi requested him to put down in writing his views on agriculture and machine tools. Gandhiji's reply was : "I do not find any violation of the principle in keeping all the tools you have referred to. We may keep them when we feel that they are necessary. But I feel that we do not have the capacity to keep and use them at the present moment. When we do not have the strength to cope with the work we have in hand, why should we take up other activities? Therefore, my reply would be that for saving time on the current activities, we may make use of the tools which are not beyond our means" (p. 47).

In this Volume, Gandhiji can be seen in different shades. There are references to some significant events also which make it an important one. We find Gandhiji undertaking a two-week fast for Hindu-Muslim unity (p. 43). He undertook a five-day fast for atonement of the Chauri Chaura crime. "Crimes", he says, "will certainly take place in this world. We are no doubt responsible for them but they are an indirect responsibility. However, there are certain crimes for which we are directly responsible. We have but to atone for those. One of such crimes is that of Chauri Chaura. So I have decided to fast till Saturday morning" (p. 39).

During June 1917, Gandhiji had been in Champaran in Bihar where indigo peasants had been agitating for quite some time. The Lt. Governor of Bihar agreed to appoint an Official Committee to inquire into the grievances of the peasants who were compelled to cultivate indigo on 3/20th of the land rented to them by the European indigo planters. Gandhiji was appointed a member of the Committee as a representative of the peasants (p. 21).

Thus, but for this Volume, we would have lost a great treasure, a number of priceless gems.

CWMG - XCVII

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.

CWMG XCVII

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CWMG - XCVII

CONTENTS

	PREFACE	v
	NOTE TO THE READER	ix
	ACKNOWLEDGEMENTS	x
1	LETTER TO CHHAGANLAL GANDHI (25-11-1903)	1
2	LETTER TO CHHAGANLAL GANDHI (1909)	1
3	LETTER TO CHHAGANLAL GANDHI (5-4-1911)	2
4	LETTER TO JAMNADAS GANDHI (About 20-1-1912)	3
5	LETTER TO KASHI GANDHI AND SANTOK GANDHI (15-9-1913)	4
6	LETTER TO CHHAGANLAL GANDHI (18-1-1914)	5
7	LETTER TO CHHAGANLAL GANDHI (19-1-1914)	6
8	LETTER TO MAGANLAL GANDHI (About 1914)	7
9	LETTER TO CHHAGANLAL GANDHI (3-1-1915)	9
10	LETTER TO MAGANLAL GANDHI (21-4-1915)	10
11	LETTER TO MAGANLAL GANDHI (22-4-1915)	12
12	LETTER TO KHUSHALCHAND GANDHI (23-6-1915)	13
13	LETTER TO KHUSHALCHAND GANDHI (16-7-1915)	13
14	LETTER TO KHUSHALCHAND GANDHI (24-9-1915)	14
15	LETTER TO MAGANLAL GANDHI (23-10-1916)	15
16	LETTER TO CHHAGANLAL GANDHI (22-4-1917)	16
17	LETTER TO KASHI GANDHI (April 1917)	17
18	LETTER TO CHHAGANLAL GANDHI (20-5-1917)	17
19	LETTER TO CHHAGANLAL GANDHI (29-5-1917)	18
20	LETTER TO SANKALCHAND SHAH (30-5-1917)	19
21	LETTER TO MAGANLAL GANDHI (31-5-1917)	19
22	LETTER TO CHHAGANLAL GANDHI (8-6-1917)	20
23	LETTER TO CHHAGANLAL GANDHI (11-6-1917)	21
24	LETTER TO CHHAGANLAL GANDHI (12-6-1917)	22
25	LETTER TO JAMNA GANDHI (18-1-1918)	23
26	LETTER TO PRABHUDAS GANDHI (18-1-1918)	24
27	LETTER TO CHHAGANLAL GANDHI (20-2-1918)	25
28	LETTER TO RAMDAS GANDHI (1-6-1918)	25
29	LETTER TO CHHAGANLAL GANDHI (4-8-1918)	26
30	LETTER TO KHUSHALCHAND GANDHI (31-8-1918)	27
31	LETTER TO RAMDAS GANDHI (16-1-1919)	29
32	LETTER TO MAGANLAL GANDHI (5-5-1919)	30
33	LETTER TO RAMDAS GANDHI (About 28-9-1919)	31
33A	LETTER TO MAZHARUL HAQUE (18-3-1920)	32
34	LETTER TO BALKRISHNA BHAVE AND PRABHUDAS GANDHI (15-4-1920)	33

CWMG - XCVII

35	LETTER TO BALKRISHNA BHAVE AND PRABHUDAS GANDHI (20-4-1920)	33
36	LETTER TO PRABHUDAS GANDHI (19-5-1920)	34
37	LETTER TO PRABHUDAS GANDHI (25-5-1920)	34
38	LETTER TO PRABHUDAS GANDHI (October 1920)	35
39	LETTER TO PRABHUDAS GANDHI (About October 1920)	36
40	LETTER TO PRABHUDAS GANDHI (23-5-1921)	36
41	LETTER TO RAMDAS GANDHI (26-9-1921)	37
42	LETTER TO RANCHHODLAL PATWARI (31-10-1921)	38
43	LETTER TO PRABHUDAS GANDHI (12-2-1922)	38
44	LETTER TO CHHAGANLAL GANDHI (12-2-1922)	39
45	LETTER TO PRABHUDAS GANDHI (18-3-1922)	39
46	LETTER TO KASHI GANDHI (2-4-1923)	40
47	LETTER TO NARANDAS GANDHI (8-4-1923)	40
48	A SILENCE-DAY NOTE (Between March 11 and May 28, 1924)	42
49	LETTER TO MAGANLAL GANDHI (18-9-1924)	43
50	LETTER TO SURENDRA (26-9-1924)	43
51	LETTER TO KESHAV GANDHI (4-10-1924)	44
52	LETTER TO ANTYAJA BROTHERS AND SISTERS (October 1924)	45
53	LETTER TO PRABHUDAS GANDHI (1924)	45
54	LETTER TO PRABHUDAS GANDHI (8-3-1925)	46
55	LETTER TO MAGANLAL GANDHI (26-4-1925)	47
56	LETTER TO RAMDAS GANDHI (18-7-1925)	48
57	LETTER TO PRABHUDAS GANDHI (17-8-1925)	48
58	LETTER TO PRABHUDAS GANDHI (11-9-1925)	49
59	LETTER TO CHHAGANLAL GANDHI (About 25-9-1925)	50
60	LETTER TO PRABHUDAS GANDHI (17-2-1926)	51
61	LETTER TO PRABHUDAS GANDHI (5-3-1926)	51
62	LETTER TO PRABHUDAS GANDHI (30-3-1926)	53
63	LETTER TO PRABHUDAS GANDHI (2-4-1926)	53
64	LETTER TO RAMDAS GANDHI (17-5-1926)	54
65	LETTER TO RAMDAS GANDHI (Before 1-6-1926)	55
66	LETTER TO RAMDAS GANDHI (1-6-1926)	55
67	LETTER TO NARANDAS GANDHI (After 26-7-1926)	56
68	LETTER TO CHHAGANLAL GANDHI (Before 18-11-1926)	56
69	LETTER TO PRABHUDAS GANDHI (Before 9-12-1926)	57
70	LETTER TO MAGANLAL GANDHI (15/16-12-1926)	58
71	LETTER TO MAGANLAL GANDHI (20-12-1926)	60
72	LETTER TO CHHAGANLAL GANDHI (1926)	61
73	LETTER TO NARANDAS GANDHI (After 25-4-1927)	62
74	LETTER TO MAGANLAL GANDHI (After 26-4-1927)	63
75	LETTER TO CHHAGANLAL GANDHI (29-4-1927)	64

CWMG - XCVII

76	LETTER TO CHHAGANLAL GANDHI (30-4-1927)	64
77	LETTER TO PRABHUDAS GANDHI (After 30-4-1927)	65
78	LETTER TO CHHAGANLAL GANDHI (April-May 1927)	65
79	LETTER TO CHHAGANLAL GANDHI (April-May 1927)	66
80	LETTER TO MAGANLAL GANDHI (9-5-1927)	66
81	LETTER TO KHUSHALCHAND GANDHI (18-5-1927)	67
82	LETTER TO PRABHUDAS GANDHI (20-6-1927)	68
83	LETTER TO CHHAGANLAL GANDHI (21-7-1927)	69
84	LETTER TO CHHAGANLAL GANDHI (4-10-1927)	70
85	LETTER TO CHHAGANLAL GANDHI (12-12-1927)	71
86	LETTER TO CHHAGANLAL GANDHI (18-12-1927)	72
87	LETTER TO NIRMALA GANDHI (After 27-1-1928)	73
88	LETTER TO NARANDAS GANDHI (January 1928)	73
89	LETTER TO RAMDAS GANDHI (1-2-1928)	74
90	LETTER TO CHHAGANLAL GANDHI (24-2-1928)	74
91	LETTER TO PRABHUDAS GANDHI (8-4-1928)	75
92	LETTER TO KASTURBHAI LALBHAI (20-4-1928)	76
93	LETTER TO CHHAGANLAL GANDHI (Before 23-4-1928)	77
94	LETTER TO CHHAGANLAL GANDHI (Before 23-4-1928)	78
95	LETTER TO NARANDAS GANDHI (After 23-4-1928)	78
96	LETTER TO CHHAGANLAL GANDHI (After 23-4-1928)	79
97	LETTER TO KASTURBHAI LALBHAI (26-4-1928)	80
98	LETTER TO PRABHUDAS GANDHI (1-5-1928)	80
99	LETTER TO CHHAGANLAL GANDHI (16-5-1928)	81
100	LETTER TO RAMDAS GANDHI (Before 19-6-1928)	82
101	LETTER TO RAMDAS GANDHI (28-6-1928)	82
102	LETTER TO RAMDAS GANDHI (7-9-1928)	83
103	LETTER TO RAMDAS GANDHI (28-9-1928)	84
104	LETTER TO RAMDAS GANDHI (7-10-1928)	84
105	LETTER TO PRABHUDAS GANDHI (After 4-11-1928)	85
106	LETTER TO PRABHUDAS GANDHI (12-11-1928)	86
107	LETTER TO PRABHUDAS GANDHI (After November 1928)	87
108	LETTER TO KASHI GANDHI (14-12-1928)	88
109	LETTER TO RAMDAS AND NIRMALA GANDHI (14-12-1928)	89
110	LETTER TO KASHI GANDHI (17-12-1928)	89
111	LETTER TO KHUSHALCHAND GANDHI (28-1-1929)	90
112	LETTER TO CHHAGANLAL GANDHI (11-2-1929)	90
113	LETTER TO KASHI AND CHHAGANLAL GANDHI (25-2-1929)	92
114	LETTER TO CHHAGANLAL GANDHI (26-2-1929)	93
115	LETTER TO PRABHUDAS GANDHI (5-3-1929)	93
116	LETTER TO KASHI GANDHI (Before April 1929)	96
117	LETTER TO JAMNADAS GANDHI (5-4-1929)	96

CWMG - XCVII

118	LETTER TO PRABHUDAS GANDHI (8-4-1929)	97
119	LETTER TO MAGANLAL GANDHI (16-4-1929)	99
120	LETTER TO PRABHUDAS GANDHI (3-5-1929)	100
121	LETTER TO PRABHUDAS GANDHI (13-5-1929)	100
122	LETTER TO PRABHUDAS GANDHI (About 13-5-1929)	101
123	LETTER TO KASHI GANDHI (20-5-1929)	102
124	LETTER TO KHUSHALCHAND GANDHI (12-6-1929)	103
125	LETTER TO PRABHUDAS GANDHI (Before 18-6-1929)	103
126	LETTER TO CHHAGANLAL GANDHI (9-9-1929)	104
127	LETTER TO PRABHUDAS GANDHI (14-9-1929)	105
128	LETTER TO PRABHUDAS GANDHI (30-9-1929)	105
129	LETTER TO PRABHUDAS GANDHI (13-10-1929)	106
130	LETTER TO CHHAGANLAL GANDHI (16-10-1929)	107
131	LETTER TO PRABHUDAS GANDHI (9-11-1929)	108
132	LETTER TO PRABHUDAS GANDHI (13-11-1929)	108
133	LETTER TO BUDHABHAI (19-11-1929)	109
134	LETTER TO PRABHUDAS GANDHI (23-11-1929)	109
135	LETTER TO PRABHUDAS GANDHI (26-11-1929)	110
136	LETTER TO NIRMALA GANDHI (9-12-1929)	110
137	LETTER TO PRABHUDAS GANDHI (13-12-1929)	111
138	LETTER TO CHHAGANLAL GANDHI (21-12-1929)	111
139	LETTER TO RAMDAS AND NIRMALA GANDHI (1929)	112
140	LETTER TO RAMDAS GANDHI (6-1-1930)	113
141	LETTER TO RAMDAS GANDHI (8-1-1930)	113
142	LETTER TO PRABHUDAS GANDHI (8-1-1930)	114
143	LETTER TO PRABHUDAS GANDHI (About 8-1-1930)	114
144	LETTER TO RAMDAS GANDHI (14-1-1930)	115
145	LETTER TO PRABHUDAS GANDHI (18-1-1930)	116
146	LETTER TO PRABHUDAS GANDHI (23-1-1930)	117
147	LETTER TO PRABHUDAS GANDHI (8-2-1930)	117
148	LETTER TO JYOTI PRAKASH (9-2-1930)	118
149	LETTER TO PRABHUDAS GANDHI (26-2-1930)	118
150	LETTER TO RAMDAS GANDHI (27-2-1930)	119
151	LETTER TO MANGALDAS, KASTURBHAI AND GORDHANBHAI (4-3-1930)	119
152	LETTER TO PRABHUDAS GANDHI (25-3-1930)	120
153	LETTER TO KASTURBHAI LALBHAI (31-3-1930)	120
154	LETTER TO CHHAGANLAL GANDHI (10-4-1930)	121
155	LETTER TO PRABHUDAS GANDHI (17-4-1930)	121
156	LETTER TO KHUSHALCHAND GANDHI (25-4-1930)	122
157	LETTER TO PRABHUDAS GANDHI (18-5-1930)	122
158	LETTER TO KASHI GANDHI (18-6-1930)	122

CWMG - XCVII

159	LETTER TO NIRMALA GANDHI (30-6-1930)	123
160	LETTER TO PRABHUDAS GANDHI (15-7-1930)	123
161	LETTER TO PRABHUDAS GANDHI (18-7-1930)	124
162	LETTER TO PRABHUDAS GANDHI (26-7-1930)	125
163	LETTER TO PRABHUDAS GANDHI (About 26-7-1930)	126
164	LETTER TO NIRMALA GANDHI (3-8-1930)	126
165	LETTER TO PRABHUDAS GANDHI (11-8-1930)	127
166	LETTER TO NARANDAS GANDHI (12-8-1930)	128
167	LETTER TO PRABHUDAS GANDHI (29-8-1930)	131
168	LETTER TO PRABHUDAS GANDHI (13-10-1930)	131
169	LETTER TO RAMDAS GANDHI (17-10-1930)	132
170	LETTER TO RAMDAS GANDHI (23-10-1930)	133
171	LETTER TO NIRMALA GANDHI (3-11-1930)	133
172	LETTER TO PRABHUDAS GANDHI (9-11-1930)	133
173	LETTER TO BUDHABHAI (9-11-1930)	134
174	LETTER TO KASHI GANDHI (17-11-1930)	135
175	LETTER TO NIRMALA GANDHI (23-11-1930)	135
176	LETTER TO PRABHUDAS GANDHI (12-12-1930)	136
177	LETTER TO NIRMALA GANDHI (21-12-1930)	137
178	LETTER TO PRABHUDAS GANDHI (30-12-1930)	137
179	LETTER TO RAMDAS GANDHI (4-1-1931)	138
180	LETTER TO NIRMALA GANDHI (10-1-1931)	138
181	LETTER TO BUDHABHAI (11-1-1931)	139
182	LETTER TO PRABHUDAS GANDHI (16-1-1931)	139
183	COMMENTS ON GALLEY-PROOFS OF "HOW TO COMPETE WITH FOREIGN CLOTH" (20-1-1931)	141
184	LETTER TO PRABHUDAS GANDHI (13-4-1931)	142
185	LETTER TO PRABHUDAS GANDHI (29-4-1931)	143
186	LETTER TO CHHAGANLAL GANDHI (29-4-1931)	144
187	LETTER TO RAMDAS GANDHI (5-5-1931)	145
188	LETTER TO KASTURBHAI LALBHAI (30-5-1931)	145
189	LETTER TO KASTURBHAI LALBHAI (26-7-1931)	145
190	LETTER TO JAMNA GANDHI (31-8-1931)	146
191	LETTER TO PRABHUDAS GANDHI (15-1-1932)	146
192	LETTER TO PRABHUDAS GANDHI (25-1-1932)	147
193	LETTER TO PRABHUDAS GANDHI (28-1-1932)	148
194	LETTER TO BUDHABHAI (Before 29-1-1932)	149
195	LETTER TO BUDHABHAI (29-1-1932)	149
196	LETTER TO NIRMALA GANDHI (31-1-1932)	150
197	LETTER TO NIRMALA GANDHI (6-2-1932)	150
198	LETTER TO KASHI GANDHI (18-2-1932)	151
199	LETTER TO NIRMALA GANDHI (5-3-1932)	151

200	LETTER TO BUDHABHAI (21-3-1932)	151
201	LETTER TO NIRMALA GANDHI (18-4-1932)	152
202	A TELEGRAM (19-4-1932)	152
203	LETTER TO CHHAGANLAL GANDHI (24-4-1932)	153
204	LETTER TO PRABHUDAS GANDHI (Before 20-5-1932)	153
205	LETTER TO PRABHUDAS GANDHI (20-5-1932)	154
206	LETTER TO KASHI GANDHI (3-6-1932)	158
207	LETTER TO NIRMALA GANDHI (24-6-1932)	158
208	LETTER TO CHHAGANLAL GANDHI (25-6-1932)	159
209	LETTER TO NIRMALA GANDHI (28-8-1932)	159
210	LETTER TO PRABHUDAS GANDHI (7-9-1932)	160
211	TELEGRAM TO NARANDAS GANDHI (24-9-1932)	161
212	LETTER TO KASTURBHAI LALBHAI (2-10-1932)	161
213	LETTER TO CHHAGANLAL GANDHI (2-10-1932)	161
214	LETTER TO PRABHUDAS GANDHI (8-10-1932)	162
215	LETTER TO NIRMALA GANDHI (22-10-1932)	162
216	LETTER TO PARVATI (27-11-1932)	163
217	LETTER TO CHHAGANLAL GANDHI (5-12-1932)	163
218	LETTER TO CHHAGANLAL GANDHI (7-12-1932)	164
219	LETTER TO PRABHUDAS GANDHI (11-12-1932)	166
220	LETTER TO NIRMALA GANDHI (18-12-1932)	167
221	TELEGRAM TO KASTURBHAI LALBHAI (19-12-1932)	167
222	LETTER TO NIRMALA GANDHI (25-12-1932)	167
223	LETTER TO KASHI GANDHI (14-1-1933)	168
224	LETTER TO PRABHUDAS GANDHI (14-1-1933)	168
225	LETTER TO KASHI GANDHI (31-1-1933)	170
226	LETTER TO PRABHUDAS GANDHI (12-2-1933)	170
227	LETTER TO AMAR SINGH (3-3-1933)	171
228	LETTER TO BUDHABHAI (5-3-1933)	171
229	LETTER TO PRABHUDAS GANDHI (6-3-1933)	171
230	LETTER TO NARANDAS GANDHI (Before 8-3-1933)	172
231	LETTER TO CHHAGANLAL GANDHI (14-3-1933)	175
232	LETTER TO PRABHUDAS GANDHI (14-3-1933)	176
233	TELEGRAM TO PRABHUDAS GANDHI (25-3-1933)	177
234	LETTER TO CHHAGANLAL GANDHI (4-4-1933)	177
235	LETTER TO PRABHUDAS GANDHI (27-4-1933)	178
236	LETTER TO PRABHUDAS GANDHI (2-5-1933)	179
237	LETTER TO NARANDAS GANDHI (9-6-1933)	180
238	TELEGRAM TO PRABHUDAS GANDHI (22-6-1933)	181
239	LETTER TO CHHAGANLAL GANDHI (9-7-1933)	181
240	LETTER TO KASHI GANDHI (31-8-1933)	182
241	LETTER TO PRABHUDAS GANDHI (31-8-1933)	182

242	A NOTE (After 18-10-1933)	183
243	LETTER TO CHHAGANLAL AND KASHI GANDHI (20-10-1933)	184
244	LETTER TO RAMDAS GANDHI (8-1-1934)	185
245	LETTER TO RAMDAS GANDHI (23-4-1934)	186
246	LETTER TO RAMDAS GANDHI (25-4-1934)	187
247	LETTER TO RAMDAS GANDHI (11-5-1934)	188
248	LETTER TO KASTURBHAI LALBHAI (20-5-1934)	188
249	LETTER TO RAMDAS GANDHI (25-6-1934)	189
250	LETTER TO KASHI GANDHI (24-8-1934)	189
251	LETTER TO NARANDAS GANDHI (After 19-9-1934)	190
252	FRAGMENT OF A LETTER (1-10-1934)	191
253	LETTER TO AMBA GANDHI (2-10-1934)	191
254	LETTER TO PRABHUDAS GANDHI (11-10-1934)	192
255	LETTER TO AMBA GANDHI (2-11-1934)	192
256	LETTER TO KASHI GANDHI (9-11-1934)	193
257	LETTER TO PRABHUDAS GANDHI (19-11-1934)	193
258	LETTER TO NARANDAS GANDHI (17-12-1934)	194
259	LETTER TO PRABHUDAS AND AMBA GANDHI (28-12-1934)	194
260	LETTER TO SWAMI ANAND (30-12-1934)	195
261	LETTER TO RAMDAS GANDHI (7-1-1935)	196
262	LETTER TO RAMDAS GANDHI (14-1-1935)	197
263	LETTER TO RAMDAS GANDHI (14-2-1935)	198
264	LETTER TO RAMDAS GANDHI (About 14-2-1935)	198
265	LETTER TO RAMDAS GANDHI (20-2-1935)	199
266	LETTER TO RAMDAS GANDHI (23-3-1935)	200
267	LETTER TO RAMDAS GANDHI (13-4-1935)	200
268	LETTER TO PRABHUDAS GANDHI (16-4-1935)	201
269	LETTER TO JAMNA GANDHI (Before 18-4-1935)	202
270	LETTER TO JAMNA GANDHI (Before 28-4-1935)	202
271	LETTER TO RAMDAS GANDHI (29-4-1935)	203
272	LETTER TO PRABHUDAS GANDHI (29-4-1935)	203
273	LETTER TO RAMDAS GANDHI (12-5-1935)	204
274	LETTER TO RAMDAS GANDHI (5-7-1935)	205
275	LETTER TO RAMDAS GANDHI (21-7-1935)	205
276	LETTER TO PRABHUDAS GANDHI (24-10-1935)	206
277	LETTER TO NIRMALA GANDHI (12-2-1936)	207
278	LETTER TO NIRMALA GANDHI (Before 31-5-1936)	207
279	LETTER TO JAMNADAS GANDHI (May 1936)	208
280	LETTER TO NIRMALA GANDHI AND SUMITRA GANDHI (25-6-1936)	209
281	LETTER TO NIRMALA GANDHI (18-7-1936)	209
282	LETTER TO NIRMALA GANDHI (25-7-1936)	210

283	LETTER TO NIRMALA GANDHI (1-8-1936)	210
284	LETTER TO PRABHUDAS GANDHI (19-8-1936)	211
285	LETTER TO RAMDAS GANDHI (17-11-1936)	211
286	LETTER TO NIRMALA GANDHI (17-11-1936)	212
287	LETTER TO PRABHUDAS GANDHI (14-12-1936)	213
288	LETTER TO NIRMALA GANDHI (31-1-1937)	213
289	LETTER TO RAMDAS GANDHI (15-5-1937)	214
290	LETTER TO NIRMALA GANDHI (30-6-1937)	215
291	LETTER TO NIRMALA GANDHI (10-7-1937)	215
292	LETTER TO KASHI GANDHI (27-8-1937)	216
293	LETTER TO NIRMALA GANDHI (10-9-1937)	216
294	LETTER TO NIRMALA GANDHI (6-10-1937)	217
295	LETTER TO SUMITRA GANDHI (6-10-1937)	218
296	LETTER TO SUMITRA GANDHI (18-4-1938)	219
297	LETTER TO NIRMALA GANDHI (18-7-1938)	219
298	LETTER TO SUMITRA GANDHI (31-8-1938)	220
299	LETTER TO NIRMALA GANDHI (31-8-1938)	220
300	LETTER TO RAMDAS GANDHI (14-9-1938)	220
301	LETTER TO NIRMALA GANDHI (7-10-1938)	221
302	LETTER TO RAMDAS GANDHI (14-11-1938)	221
303	LETTER TO NIRMALA GANDHI (4-12-1938)	222
304	LETTER TO NIRMALA GANDHI (22-12-1938)	222
305	LETTER TO RAMDAS AND NIRMALA GANDHI (8-2-1939)	223
306	LETTER TO NIRMALA GANDHI (18-5-1939)	224
307	LETTER TO SUMITRA GANDHI (18-5-1939)	224
308	LETTER TO NIRMALA GANDHI AND SUMITRA GANDHI (5-6-1939)	225
309	LETTER TO NIRMALA GANDHI AND SUMITRA GANDHI (17-6-1939)	225
310	LETTER TO NIRMALA GANDHI (18-7-1939)	226
311	LETTER TO NIRMALA GANDHI (23-7-1939)	226
312	LETTER TO NIRMALA GANDHI (27-8-1939)	227
313	LETTER TO NIRMALA GANDHI (29-9-1939)	227
314	LETTER TO NIRMALA, KANAM, SUMITRA AND USHA GANDHI (16-11-1939)	228
315	LETTER TO PRABHUDAS GANDHI (7-12-1939)	229
316	LETTER TO PRABHUDAS GANDHI (22-3-1940)	229
317	LETTER TO RAMDAS AND SUMITRA GANDHI (26-4-1940)	230
318	LETTER TO NIRMALA GANDHI (18-5-1940)	230
319	LETTER TO RAMDAS GANDHI (18-5-1940)	231
320	LETTER TO PRABHUDAS GANDHI (25-5-1940)	231
321	LETTER TO RAMDAS GANDHI (28-5-1940)	232
322	LETTER TO PRABHUDAS GANDHI (12-6-1940)	232
323	LETTER TO NIRMALA GANDHI (16-6-1940)	233

CWMG - XCVII

324	LETTER TO SUMITRA GANDHI (1-11-1940)	233
325	LETTER TO NIRMALA GANDHI (1-11-1940)	234
326	LETTER TO MANEKLAL GANDHI (18-11-1940)	234
327	LETTER TO PRABHUDAS GANDHI (4-12-1940)	235
328	LETTER TO BHANUSHANKAR PANDYA (12-12-1940)	236
329	LETTER TO RAMDAS AND NIRMALA GANDHI (27-3-1941)	236
330	LETTER TO PRABHUDAS GANDHI (22-4-1941)	237
331	LETTER TO PRABHUDAS GANDHI (23-5-1941)	237
332	LETTER TO RAMDAS GANDHI (14-9-1941)	238
333	LETTER TO NIRMALA GANDHI (17-11-1941)	238
334	LETTER TO NIRMALA AND SUMITRA GANDHI (22-11-1941)	239
335	LETTER TO RAMDAS AND NIRMALA GANDHI (Before 1-7-1944)	240
336	LETTER TO GOMATI MASHRUWALA (3-7-1944)	240
337	LETTER TO RAMDAS GANDHI (3-8-1944)	242
338	LETTER TO USHA GANDHI (After 3-8-1944)	242
339	LETTER TO KANAM GANDHI (28-8-1944)	243
340	LETTER TO KASHI GANDHI (27-9-1944)	243
341	LETTER TO NIRMALA GANDHI (12-10-1944)	244
342	LETTER TO RAMDAS GANDHI (15-10-1944)	244
343	LETTER TO RAMDAS GANDHI (23-1-1945)	245
344	LETTER TO NIRMALA GANDHI (5-10-1945)	245
345	LETTER TO NIRMALA GANDHI (10-10-1945)	246
346	LETTER TO SUMITRA GANDHI (14-1-1946)	247
347	LETTER TO RAMDAS GANDHI (7-3-1946)	247
348	LETTER TO RAMDAS GANDHI (15-3-1946)	248
349	LETTER TO NIRMALA GANDHI (2-6-1946)	248
350	LETTER TO NIRMALA GANDHI (22-4-1947)	249
351	FRAGMENT OF A LETTER	249
352	LETTER TO CHHAGANLAL GANDHI	250
353	LETTER TO CHHAGANLAL GANDHI	250
354	LETTER TO JAMNADAS GANDHI	251
355	LETTER TO JAMNADAS GANDHI	251
356	LETTER TO KASTURBHAI LALBHAI	252
357	LETTER TO NARANDAS GANDHI	252
358	LETTER TO NARANDAS GANDHI	252
359	LETTER TO NARANDAS GANDHI	253
360	LETTER TO NARANDAS GANDHI	253
361	LETTER TO NIRMALA GANDHI	254
362	LETTER TO PRABHUDAS GANDHI	254
363	LETTER TO PRABHUDAS GANDHI	255
364	LETTER TO PRABHUDAS GANDHI	256
365	LETTER TO PRABHUDAS GANDHI	257

366 LETTER TO RAMDAS GANDHI 257
367 LETTER TO RAMDAS AND NIRMALA GANDHI 257
368 LETTER TO RAMDAS AND NIRMALA GANDHI 258
369 LETTER TO SARITA 258

ADDENDA

1 LETTER TO MAZHARUL HAQUE (20-3-1920) 260
2 LETTER TO MAZHARUL HAQUE (15-4-1920) 261
3 LETTER TO MAZHARUL HAQUE (17-3-1922) 262
4 LETTER TO MAZHARUL HAQUE (1-1-1927) 262
INDEX OF TITLES 265
INDEX 267

CWMG - XCVII

1. LETTER TO CHHAGANLAL GANDHI

JOHANNESBURG,
November 25, 1903

CHI. CHHAGANLAL (BOMBAY)[1],

I have received your two letters through Maganlal[2]. I have also received a letter about the late Dharamshi Pragji from his brother. Necessary efforts are being made but no balance [of money] is found here. The chances of finding it are very rare, and the laws here (of the Transvaal) are very difficult in such cases. So, even if there is any balance left here, it will take time for the heirs of the deceased to get it.

While settling the account with Shivlalbhai,[3] please keep it in mind that we have deposited with him Rustomji's (Durban) money. Find out how much it is and add it to the loan Shivlalbhai has taken. Write to me what the amount is. Whatever interest Shivlalbhai pays us, we have to give the same amount (to Rustomji Seth).

The burden of work I had is eased now as there are a number of men in the office. The office expense however has increased disproportionately.

It is good that you are continuing your shorthand lessons.

Blessings from
BAPU

From a copy of the Gujarati : S.N. 32900

2. LETTER TO CHHAGANLAL GANDHI

[*1909*][4]

CHI. CHHAGANLAL,

Include the names sent by. . . for the complimentary [copies]. Even then, send the figures. We cannot discontinue the papers sent to India abruptly.

Put the money received from Purshottamdas in the account here. There is no point in putting the money in his account as he writes. He is going to stay here for the time being. Sunny is all right.

[1] Chhaganlal Gandhi; a cousin of Gandhiji and a founder-member of the Phœnix Settlement; Editor of Gujarati *Indian Opinion* after 1908; was sent to England in 1911 to study for the Bar as part of Gandhiji's scheme to train members of *Indian Opinion* staff for increased responsibilities.

[2] Addressee's younger brother; son of Gandhiji's cousin Khushalchand Gandhi

[3] He had a jewellery shop in Rajkot.

[4] As supplied by the addressee

There are so many things to write about but at the moment there is no time.

I have written to West regarding advertisement of employment, etc.

Anandlal[1] does not seem to be happy. I see his fault in his quarrel with Virji.

It seems proper to include the matter in the diary now.

Either you or Maganlal may please see that Devdas improves his handwriting.

Blessings from
BAPU

From the Gujarati original : S.N. 32890

3. LETTER TO CHHAGANLAL GANDHI

Chaitra Sud 6 [*April 5, 1911*][2]

CHI. CHHAGANLAL,

I have your letter from Rajkot and also the one written before that. It is a great achievement that your health is improving. That you could not go to Poona and other places is true but as you have to come back here soon, the elders will feel satisfied if you stay with them as long as you can.

I am sorry to learn that Prabhu[3] is ill but am not surprised at all. I have no faith in our living conditions there. 'Our' means 'our society's'.

Bring a good collection of Gujarati dictionaries and other useful books with you when you come. I believe that you will bring the bills. Bring along Anandlal if he agrees to come.

Tell Raliatbehn[4] to forget her brother. When I will be able to go to India and when I go whether I will be able to stay with her is all in the hands of God. Phuli's health is in her own hands. She does not control her palate and therefore will go on suffering.

I do not feel that this time, too, we will be able to arrive at a settlement. Yesterday, I had a long talk with Smuts. He says that it can be done only next year. In the meantime, he does not want to arrest anyone. How can we sit quietly the way he wants us to. I wrote to him a strong letter yesterday.

[1] Son of Amritlal Gandhi, a cousin of Gandhiji

[2] The year is evidently 1911 as revealed from the contents; *vide* Vol. X, p.407 and Vol. XI, pp. 1-2, 133 and 142. The Gujarati date *Chaitra Sud* 6, however, does not figure in the *Panchanga* of that year. *Chaitra Sud* 5 corresponded to April 4, and can be accepted as the date when this letter was written.

[3] Prabhudas, addressee's son

[4] Raliatbehn Vrindavandas, sister of Gandhiji

I have sent a note to Revashankerbhai[1] for your money.

Give my respect to Khushalbhai[2] and Bhabhi[3]. I trust you will return here leaving behind all the problems.

Blessings from
BAPU

From the Gujarati original : S.N. 32889

4. LETTER TO JAMNADAS GANDHI

[About *January 20, 1912*][4]

CHI. JAMNADAS[5],

Your answer to Dorabji that you would reply to him only if he addressed you as 'gentleman' was perfectly right. And you were also right in not addressing him as 'Sahebji', though I have some doubt about its propriety. Still, the spirit in which you refused to say 'Sahebji' was right. When such things are being discussed, it is advisable for one to run away from the place. Personally, I have found from experience that the best course is to remain quiet and say nothing. At the time you heard that comment in the train, you would have done well to say nothing whatever. When strangers who do not know us, talk such things among themselves, why need we intervene?

We should keep a soft heart towards such persons and believing that they do not know what they are saying, have compassion for them. Even if one cannot do that, at least we should not despise them. We should take a lesson from what they are saying and consider how careful we must be before finding fault with the other person and how we should remain uninterested when anyone finds fault with a person whom we do not know. Dorabji prattled all those things under the influence of drink. And those two Muslims said what they conscientiously believed. So why should they not have said what they did?

Blessings from
BAPU

From the Gujarati original : S.N. 33814

[1] Revashanker Jagjivan Jhaveri, a friend of Gandhiji and brother of Dr. Pranjivan Mehta

[2&3] Khushalchand Jivanji Gandhi, a cousin of Gandhiji and his wife, Devbhabhi; parents of the addressee

[4] Jamnadas Gandhi went to South Africa in July 1911 and staying first at Phœnix, went to the Tolstoy Farm where he stayed upto December 14, 1912. Gandhiji has noted in his Diary for the year 1912 that Dorabji arrived at Tolstoy Farm on January 20, 1912. Probably the conversation mentioned in the letter took place during a railway journey from Durban to Johannesburg before January 20, 1912, or from Johannesburg to Durban after January 20, 1912.

[5] The youngest of the four sons of Gandhiji's cousin, Khushalchand Gandhi

5. LETTER TO KASHI GANDHI AND SANTOK GANDHI

[*September 15, 1913*][1]

CHI. KASHI[2] AND SANTOK[3],

Today is Friday and I have finished my writing work. So I have some free time. Jeki[4] wants to know whether the children will be able to live without you. Parents fondly imagine that their children would not be able to live without them. To uphold their conceit, parents believe that their children will be fretting restlessly in their absence. They do not realize that all the people about them get deprived of their parents and still none of them pines away to death. To children, those who love them at the moment are their parents. Rukhi laughed and frisked about as soon as the train moved out. Radha cried a little after the train had left but when I told her of a prize for her, after about five minutes, she also started talking to others. Krishna and Keshu were not even aware that anything had happened. They were shouting and running all the way back. All of them lifted up one another and played among themselves. When they reached home, they asked for the finest dishes to be served. I even had to tell Krishna and Keshu, "See now, your parents have gone to jail and so, though you are children, you ought to exercise some self-control." They, then, felt a little abashed. These two do not call to mind anyone even for a moment. Rukhi and Radha are real ladies. I gave them the salt cakes which I have preserved specially for them. All that Rukhi wants is to be served vegetables. Whatever vegetable is served to her, she likes it as if it were her mother and her father. Children are not born with infatuations of any kind. They forget the infatuation of their previous existence, too. Thus, they are unconsciously like saints who are free from all desires. Grown-up people consciously become *sannyasis.* Even otherwise, children and *sannyasis* are alike in their state of mind. I do not wish from this to draw the conclusion that parents should abandon their children. But they should give up their fond attachment and stop believing in what does not exist. They should not shower so much affection on the children that the latter would pine away in their absence, nor should they believe that the children would suffer when separated from them. But children are born as a result of our sin and are

[1] A party of 16 Satyagrahis, led by Kasturba and including Kashi and Santok left Durban on September 15, 1913 to cross over into the Transvaal and thereby court arrest. The Satyagrahis were arrested on the 22nd and on the 23rd, were sentenced to three months' rigorous imprisonment each. Gandhiji seems to have written the letter after seeing the Satyagrahis off at the Durban railway station.

[2] Wife of Chhaganlal Gandhi

[3] Wife of Maganlal Gandhi

[4] Jayakunvar Doctor

dependent on us and therefore we ought to have compassion and love for them. When there are others to look after the children and it becomes necessary for us to leave them for the sake of some other duty, we should not yield to blind love, nor suffer. The children will get along quite well without us. That we may not do without them is another matter. Even so, we have never heard of any mother who has pined away to death at the loss of her only son. Shravan's parents[1] burnt themselves to death. They were helpless and the significance of that story is quite different.

I meant to write to you quite a worldly letter, but have written one with a deeper meaning. So, read it attentively. Show it to Chhaganlal, Raojibhai, Maganlal and Jeki. If Ba wants to read it, I have no objection but I fear she might not be able to draw the right lesson from it and might unnecessarily be distressed.

You know how well I love both of you. I had wanted to tell you many things here but could get no free time. Today the bag opened itself.

Blessings from
BAPU

From the Gujarati original : S.N. 33098

6. *LETTER TO CHHAGANLAL GANDHI*

PRETORIA, BOX 11[56],
Sunday [*January 18, 1914*][2]

CHI. CHHAGANLAL,

Herewith a cheque of £5.5 from the Khoja Youngmen's Association, Pretoria. Deposit it in the Satyagraha Fund. I will prepare the report and arrange to send it to you.

I have received Mirza's letter. I am surprised that he has gone there. I have replied that he should work there diligently and abide by the rules. Write to me about where he is staying and what work he is doing, etc.

Good work is being done here. Mr. Andrews[3] is creating a good impression

[1] The story of Shravana and his parents occurs in the first canto, named *Balakanda* of Valmiki's *Ramayana.*

[2] From the contents it appears that this letter was written on the same Sunday as the one on which the letter to Hermann Kallenbach dated January 18, 1914 was written. *Vide* Suppl. Vol. VI, pp. 157-8.

[3] Charles Freer Andrews (1871-1940); his services in the cause of the Indian people, especially those in distress won him the name "Deenabandhu", a friend of the poor.

CWMG - XCVII

here.[1] In a meeting here, he gave a speech dressed in a *dhoti.* At present, he is full of India. More when we meet.

If you want to print the English section of the paper there, do it without any reservation. It depends on the convenience of you all. Mr. Kallenbach[2] has written to me in detail on the subject. I had suggested that it be published from Durban in the expectation that the struggle will intensify soon.

Blessings from
BAPU

From the Gujarati original : S.N. 32886

7. LETTER TO CHHAGANLAL GANDHI

PRETORIA, BOX 1156,
Paush Vad 8, 1970, Monday [*January 19, 1914*][3]

CHI. CHHAGANLAL,

I have your letter. How nice it would have been if it was not necessary to call a doctor for Ba. But no one is at fault in that. How can one find fault where all things are done in good faith?

It will be good for us if Mirza is really good and honest and stays with us. Train him affectionately. Same is true of Bhawani Dayal.

I do not like it that we should employ paid compositors for . . .[4] work. Are so many of us not enough? You have done a good thing in making it a rule for the children [to work in the press].

Mismanagement of the newspaper is painful. My guess is that Miss Schlesin[5] is responsible for it. I am somewhat disappointed with her. However, she may not be responsible this time. It is necessary that you write to West[6] and sort out the things. I have already written to her to go and live in Phœnix. Check what Bhawani Dayal writes in Hindi and give it for printing.

Talk to Miss Schlesin about Johannesburg. Get the address of Narottam and write to him that we would stop sending him *Indian Opinion* if he did not send the money. What you write is correct. I, too, do not approve of an agency. Whoever

[1] For Gandhiji's speech at reception to C.F. Andrews, who arrived in South Africa on January 2, 1914; *vide* Vol. XII, pp. 316-7.

[2] Hermann Kallenbach, a prosperous German architect of Johannesburg

[3] *Paush vad* 8 in the Vikram Era 1970, i.e., the year 1914, corresponded to January 19 and was a Monday.

[4] A word here is illegible in the source.

[5] Sonja Schlesin; a Jewish girl who joined Gandhiji as a steno-typist at the age of 16 and was his private secretary for many years; made herself useful to *Indian Opinion;* was ardently interested in the Indian cause

[6] Albert H. West, Manager of the International Printing Press, Phœnix

wants *Indian Opinion,* should subscribe to it directly. I, too, will write to Johannesburg from here. But to depend on me at present in such cases is useless.

Here there is an atmosphere of unity. We have not come across a single person trying to cause trouble in Pretoria where the conditions were always unsatisfactory. You will find this in my second report which I am about to send to you.

Blessings from
BAPU

From the Gujarati original : S.N. 32888

8. LETTER TO MAGANLAL GANDHI

[About *1914*][1]

. . . then it is possible. I wish that such things should occur to you. I firmly believe that there is some [truth] in it. I easily experience the presence of some great men. Now something more about diet.

At 1 o'clock. I take bananas, grapes and groundnuts. I have enough groundnuts. When that is over, I will take almonds. The groundnuts also seem to suit me here. Even then, I am an exception as far as groundnuts are concerned. Rama and Mr. Kallenbach also take groundnuts. However, for the last two days, they are taking almonds. In the evening, we have gruel made of queni mill and some hand-made bread without powder. Both butter and milk are added to the gruel. Some salt is added to it and so also sugar. From today, sugar has been removed from my diet. I take some groundnuts in the evening also. It does not spoil the taste of my mouth. Mr. Kallenbach keeps fine. Rama takes a glass of milk and a piece of bread in the morning. His health has become very good. I do not feel that milk is necessary but that can be said for sure only after special experience. I, on my part, have not taken milk for a long time but there is no adverse effect on me. Most of the Indians who were in the jail, had done without milk and *ghee,* but they came out quite healthy. Lakhs of poor like Thambi Naidu never get milk. The experience of such people suggests that one can preserve one's strength even without milk. There may be many reasons behind the instruction to the householder to keep a cow. One is that a householder quite frequently uses his semen and is, therefore, advised it's use. The late Raychandbhai[2] had written that a person

[1] From the contents, the letter appears to belong to the year 1914; *see* references to usefulness of milk in Vol. XII, pp. 127, 146-7, 381; to benefits of a fruit diet, *ibid* p. 387; to Santok's health, *ibid,* p. 531; and to good health of jail inmates *ibid,* pp. 239 and 392 which match the references to these subjects as mentioned in this letter.

[2] Raychand Ravjibhai Mehta, also known as Rajchandra; a poet and a man of great character and learning; died young at the age of thirty-three. His writings exercised a great influence on Gandhiji, greater than the writings of Ruskin or Tolstoy or Thoreau.

who wants to observe unadulterated *brahmacharya* should give up milk. It is obvious that *brahmacharya* serves the purpose of milk for many. Otherwise many a youth from Kathiawar, used to drinking milk have left this world. I had told Dr. Mehta[1] of my opinion that all of them were lustful and that is why they had gone. He had agreed with me. Dharamsi is no more. What is the reason for his going? He would have drunk plenty of milk and partaken [of food from] a number of offerings. But in a room like a store-room, he most probably regularly played with the body of a small innocent girl. Leading such an immoral life, eating *rotis* made of mill-flour and enjoying the rich 'malarial' food of Bombay, he 'ruined' his health and left this world. Such is the favour shown by God to India that either demons will survive in India, or religious persons. Persons pretending to be religious men, either consciously or unconsciously, will not survive. Our eyes will open only when such things happen on a large scale. Such thoughts come to my mind quite often. All this is not for running down milk but to help one to get rid of his attachment for milk.

I have discovered one thing. It takes a lot of time to cook queni mill. How can we waste so much time? I have not found a reason here to live on just dry fruits. It seems that at present we will have to keep wheat with us.

I soaked wheat in water for about 12 hours and then roasted them. I thought they would pop up but that did not happen. On being roasted, wheat became hard. I added hot milk and sugar to it. It became gruel. Chewing it took a lot of time. I, no doubt, ate it with relish but not Rama and Mr. Kallenbach. I have had a coffee-mill bought. In it, I ground the roasted wheat into rough powder. I soaked the powder in a mixture of water and milk for 10 minutes and added a pinch of salt and a spoon of butter. Mr. Kallenbach and I ate it without sugar. Rama added some sugar to it. After that, we had two bananas and an apple each. I think that was sufficient. Roasted wheat can be eaten as it is. It is good if cooked the way I have described. It also tastes good if it is roasted in *ghee* and jaggery. Water should be added to it. It is also good if you eat it with cow's milk or tinned milk. This thing should be eaten in place of bread or *roti* and is meant to save time. It is clean. It would have no worms like the flour. It is enough if the wheat is roasted once a week. It does not require a big stove, etc., and one can very easily prepare the best food in ten minutes. Wheat can be sent from here if you want to prepare the food I have described and you do not get wheat there.

Why should we indulge in such activities? Why should we experiment with food? Where will it take us? Such thoughts come to me quite often. Every seeker of self will have such thoughts. They are not worthless and in our condition, they are necessary. We are setting up everything new. If we [do not experiment], to what things would we cling? Our normal food is full of rituals and takes a whole day to eat. To cling to that food, is attachment.

[1] Dr. Jivraj Mehta

Living on fruit is the best. At present, however, fruit diet alone will not do. So, we have to think of something close to fruit diet. With that aim in view, I feel like making innocent experiments. Maybe there is some attachment in that too. At present, I do not feel that way. Experience suggests that as we start leading a simple life and as we become firm in our search for self-realisation, our craving for variety in food dwindles. The [craving] for food I had an year ago is there no more. Mr. Kallenbach keeps on testing me. He also feels the same way. From that it appears that I am on the right path. I had to do the same in England twenty years ago and could thus subsist on a non-violent diet there.

Now I have written enough. This letter has been written on the basis of the questions raised by you and Purshottamdas in your letters. Both of you should read it. Send it to Chhaganlal if you think it proper. If you fear that the views about food will provoke him, do not send it to him.

For prolonging the life of Santok, it is very necessary for her to take simple food, Kuhne's baths and, if required, mud-packs, and agreeable exercises. She should sleep in the open with the face uncovered. If she feels cold, she can wrap a shawl around her head but the face should be kept out of the cover. If the face is kept uncovered, one will breathe through the nose only. One can manage without water for a day but without air one cannot live even for a minute. If the water is polluted, it can have an adverse effect on one's health. One can easily imagine how much worse will be the effect of polluted air on one's health. But we remain indifferent to things which we do not see with our naked eye. We would touch the feet of God if we could see him with our naked eyes . . .[1]

From the Gujarati original : S.N. 32926

9. LETTER TO CHHAGANLAL GANDHI

S.C. *Arabia,*
Paush Vad 3 [*January 3, 1915*][2]

CHI. CHHAGANLAL,

Today is Sunday. We will reach Aden in the morning. I was very much depressed and despondent till Port Said. Whatever the reason, but the moment I left behind the gateway to Europe, I cheered up, was full of hope again and the joy of returning to mother country became more intensified. I spent the

[1] The letter is incomplete.

[2] Though *Paush Vad* 3 in the year 1915, when Gandhiji returned to India from South Africa, corresponded to January 4, a Monday, the letter was actually written the previous day as the first sentence of the letter indicates.

time on the Red Sea in a state of spiritual bliss. I regularly read Tulsidas's *chaupais* for spiritual company. I am reading them with a new zest. For all I know, the Indian soil itself might act as spiritual company for me. I have gone back to my normal diet and Ba does not interfere. Everything seems to be going on very well. Only time will tell whether it is transient or lasting.

Both of us were not well but now we seem to be all right. I still have pain in the ribs but that does not make me uneasy. From today, I have started wearing my Indian dress of the South African days. In India, I will wear only our customary dress. Here, the dress of South African days seems more suitable.

I am occupied in my study of Bengali and for that reason, I am not writing other letters. Show this to all the inmates of the Phœnix Ashram. Ask Bhai Pragji[1] to translate it or if you have the time, do it yourself and send it to Johannesburg.

Ba sends her blessings to all of you. Tell Imam Saheb that I will definitely see his father.

Blessings from
MOHANDAS

From the Gujarati original : S.N. 32904

10. LETTER TO MAGANLAL GANDHI

[GEORGETOWN, MADRAS][2]
Vaishakh Sud 7 [*April 21, 1915*][3]

CHI. MAGANLAL,

I learnt from Maganbhai that you had reached Gurukula.

Agricultural work is part of satyagraha. We have deduced the necessity of agricultural work from satyagraha. Hence the question : what should one do if it becomes necessary to give up agricultural work for the sake of satyagraha? My purpose was to show to Jamnadas that [in such a situation] agricultural work is not our chief object. His question was : What should one do if the ruler of the place where we are living seizes our land? Also, that if

[1] Pragji Khandubhai Desai, Gandhiji's co-worker in South Africa; among the earliest to arrive at the Tolstoy Farm; taught the youngsters at the Farm and wrote regularly for the Gujarati section of *Indian Opinion*

[2] From the printed letterhead

[3] From Gandhiji's itinerary mentioned in para 5; he arrived at Bombay on May 10, having left Madras on May 7; reached Ahmedabad on May 11 and Rajkot on May 15. *Vaishakh Sud* 7 in the year 1915 corresponded to April 21.

a situation arises in which one may have to attend immediately to some urgent work, the agricultural work may get neglected. I can say much to explain this matter. Our object always remains the same. But as circumstances change from time to time, we can deduce from the nature of our object what should be done in each case.

If Jamnadas does not take the vows, he can remain in the capacity of a student.

Harilal[1]'s letter made me realize that I should act more independently of others than I do at present and teach you all to do likewise. You have to show to a still greater degree that you always do what you think proper and not out of regard for me. As for Harilal's letter, it merely echoed his weakness. All of us shrink from admitting our weakness, and so abuse what our weakness does not permit us to do. Even Harilal seems to have realized this now. His two letters accompanying this, are worth reading and pondering over by you all. Therefore, read them and understand their meaning. Preserve the letters. It seems to me that Manilal[2], Ramdas[3], and you too, will recover your peace of mind to some extent.

Here I am tasting the utmost sweetness. I will leave Madras on the 7th and go to Bombay. From there to Ahmedabad, and from there to Rajkot. I have now received Sheth Mangaldas's letter. He says in it that the place is ready in Ahmedabad. I will go to Ahmedabad and see everything for myself. I will await a detailed letter from you today.

Assuming that Maganbhai and the others will also read this letter, I am not writing another one to them.

Ba is fine. You must have come to know of my two vows.[4] Raojibhai also has taken a vow. You must have come to know of it.

Blessings from
BAPU

From the Gujarati original : S.N. 33907

[1, 2 & 3] This first, second and third son, respectively, of Gandhiji.

[4] On April 10, 1915, at Hardwar, Gandhiji took two vows — not to eat more than five articles of food during 24 hours and not to eat after sunset.

11. LETTER TO MAGANLAL GANDHI

[GEORGETOWN, MADRAS][1]
Vaishakh Sud 8 [*April 22, 1915*][2]

CHI. MAGANLAL,

I got your letter today. I see from it that you are much worried and that you have become nervous. I have not become impatient. I am perfectly easy in mind. It is true that the condition of the country that I see today has induced in me a still greater spirit of renunciation. But you are in no way connected with that. I do not in the least mind if all of you continue to be as you are today. We have been observing in the past the vows[3] that I have suggested. All that I am now asking is that they should be observed more firmly and intelligently. But even in that, I will expect and accept from you only what you can give. I do not insist on anything. I wish you to shed fear. I will be able to go there[4] in about a month's time. I will leave this place on the 7th. They have been showing me boundless love here. About four persons are likely to join us. All the four are good men.

Leaving on the 7th, I will go directly to Bombay and thereafter to Ahmedabad. From there, I intend to go to Rajkot and settle the matter about the house. I will also settle the questions concerning Kaku, Ranchhod and Shanti at the same time. All this is likely to take the whole month of May.

I wish the boys there to start digging and studying. I have suggested to Mahatmaji[5] to permit you to make separate arrangements for cooking your meals. He has agreed to do so.

I am eager to know how you manage the thing. It would be well if you become calm and collected. I am keeping well. I am getting plenty of experience.

Blessings from
BAPU

[PS.]

Ask Manilal to write to me.

From the Gujarati original : S.N. 33906

[1] From the printed letterhead
[2] *Vide* the preceding item, fn 3, page 10.
[3] For the contemplated Ashram
[4] To Ahmedabad
[5] Mahatma Munshiram, an Arya Samaj leader who afterwards embraced *sannyasa* and adopted the name 'Shraddhanand'

12. LETTER TO KHUSHALCHAND GANDHI

AHMEDABAD,
Jeth Sud 11 [*June 23, 1915*][1]

MU. BHAISHRI 5 KHUSHALJIVAN GANDHI,

For some time, I have been thinking about Chi. Narandas. That ultimately he is to live with me is his own desire as also yours and mine. My only purpose in employing Narandas in a job is that thereby he should earn something and contribute to your expenses. I feel that you should fix the figure of your needs, and that I should meet them and that you should then free Narandas. The Ashram needs one or two persons. If Narandas comes, it will meet the need. I am looking for someone whom I can engage as a paid assistant. Why should I then not give the opportunity to Narandas? Maganlal and Manilal are kept fully occupied with the teaching of Sanskrit and they are quite engrossed in it. This being so, we are short of teachers. On myself also, I have placed an excessive burden, with the result that I have to leave undone some other things which require my attention. Hence, if Narandas joins me, I will be saved from many difficulties.

Please do not think of the matter from a purely worldly point of view. Consider only what is good for Narandas and for us all in coming to a decision.

Since Narandas also will read this letter, I am not writing to him separately. I have assumed that in fact Narandas is eager to join the Ashram and that is why I have written this letter.

Respectful prostration by
MOHANDAS

From the Gujarati original : S.N. 33915

13. LETTER TO KHUSHALCHAND GANDHI

AHMEDABAD,
Ashadha Sud 5 [*July 16, 1915*][2]

MU. KHUSHAL JIVAN,

I got your letter. After returning from Poona, I was about to write to you

[1] From the reference to Narandas, it appears that this letter was written before the one to the addressee dated September 24, 1915. *Jeth Sud* 11 in the year 1915 corresponded to June 23.

[2] From the reference to Gandhiji receiving the addressee's letter after "returning from Poona". Gandhiji was in Poona from July 10 to 12, 1915, and returned to Ahmedabad on the 14th. In 1915, *Ashadha Sud* 5 corresponded to July 16.

when I got yours. I am fully convinced that it will be for Narandas's good in every way if he joins me. And he wishes so, too. I do think that he will not get anywhere else the opportunities he will get here of building up his character. The others agree to his joining. You need not at all fear that Narandas and others may have to starve here. As for your needs, you may depend upon their being met with such unfailing regularity as pension for Government service is paid. It has been my experience on numerous occasions that any work embarked upon in a spirit of selflessness succeeds under all circumstances. It may not happen in our lifetime, but I believe that the step you have taken will greatly benefit the family in future. Whether or not it does, will depend upon the character of the four brothers[1] and upon how long they live. I have no doubt on either point. The four brothers complement one another. I believe I will not be disappointed in my faith in Jamnadas. The other two, I have trained with the hardest tasks and Narandas has given me the impression of being quite mature in his character. With God's grace, the country will see what the four brothers can do.

Respectful prostration by
MOHANDAS

From the Gujarati original : S.N. 33106

14. LETTER TO KHUSHALCHAND GANDHI

AHMEDABAD,
Bhadarva Vad 1, September 24, 1915

RESPECTED KHUSHALBHAI,

I realized after meeting Narandas that you repent having given him the permission and the chief cause for remorse is that I have admitted a learned *dhed*[2] [to the ashram] . That would have hurt the feelings of Santok too. In fact, no one should feel bad about it because in Phœnix we shared food with everyone. But the same thing is viewed differently here.

There is no need for you to feel sorry. Narandas has taken a very good step. If I was not worried about the unhappiness of my sister-in-law, I would have boldly asked Narandas to come here. However, on considering everything, I thought it was better for Narandas to go to Madras with his wife. There Tamil. . . .[3] Santok and the two girls are going.

[1] Chhaganlal, Maganlal, Narandas and Jamnadas
[2] Dudhabhai Dafda
[3] A few words are illegible here.

Maganlal is accompanying them to Bombay today.

By doing so, Narandas, Jamna, Santok and the girls would not be caught in the storm[1] that threatens the Ashram. They would not be banished from the caste and so their sorrow will be a little less. Jamnadas is no doubt there. There is no need for him to come here.

It is Chhaganlal's duty to stay on in Phœnix. Now remain Maganlal and his children. Let him be caught in the storm along with me. Those who live with me, should never expect that they will never have external problems because those who live with me should learn to welcome problems and realize that purification lies in that. I have told Maganlal that he should go to Madras for a short period if he wanted to. There is no objection if Maganlal goes to Madras and Narandas comes here. I have asked the two brothers to do what is convenient to them.

I am going to fulfil your desire once Narandas is relieved from his job.

I do not think that a more satisfactory arrangement can be worked out. It contains truth and dharma indeed is included in it.

I wish that you should be at peace.

I do want that Maganlal should go there.

Respectful prostration by
MOHANDAS

From the Gujarati original : S.N. 33105

15. LETTER TO MAGANLAL GANDHI

AHMEDABAD,
Aso Vad 12 [*October 23, 1916*][2]

CHI. MAGANLAL,

I received your two letters together. You will receive this on a new year's day. May the new year help you to know your inner self, help you become an outstanding observer of our vows and give you the strength to realize all these. Please convey my similar wish to Santok and tell her that whatever harsh words I had said were said out of love. . .[3]

We will hold here [special prayer] on Saturday, Sunday and Monday[4]. It

[1] As a consequence of Gandhiji's decision to admit an untouchable family to the Ashram. Also *vide* Vol. XIII, p.127.

[2] The year '1916' is as suggested in the source. *Aso Vad* 12 in that year corresponded to October 23.

[3] A few words are illegible here.

[4] Presumably to celebrate the Gujarati New Year to which Gandhiji refers in the 2nd sentence above; the Gujarati New Year in 1916, began on 27th October, a Friday.

has been decided that everyone will get up at 4 a.m. daily and from 5 to 6.30 in the morning, will recite the *Bhagavad Gita.* We have ordered . . .[1] special dry fruit for the occasion. I do not want to do anything more than this.

The school is doing very well. Krishna will return today—there is a letter to that effect from him. Jamnalal has not arrived so far

Blessings from
BAPU

[PS.]

Teach Tamil music to Fakiri. We have to see that she is very particular about her Tamil.

From the Gujarati original : S.N. 32924

16. LETTER TO CHHAGANLAL GANDHI

MOTIHARI,
Vaishakh Sud [1] [April 22, 1917][2]

CHI. CHHAGANLAL,

I have your letter. You must have received my telegram. Meetings with the Magistrate, etc., have started. I visualize the same situation here as was there in South Africa. Perhaps the result may be quicker here. I am going to Bettiah today and may spend about eight days there. Keep on writing to me at the Motihari address. You would have by now returned the *Kaiser-i-Hind* medal. That news . . .[3] Mr. Andrews has left for Bombay.

Blessings from
BAPU

From the Gujarati original : S.N. 32885

[1] A few words here are illegible in the source.

[2] From the contents and 'Motihari' and *Vaishakh Sud* in the date-line. Gandhiji says in the letter that he is "going to Bettiah today". In the year 1917, he left Bettiah on April 22, which corresponded to *Vaishakh Sud* 1. *Also vide* Vol. XIII, p. 378.

[3] A few lines here are illegible in the source.

17. LETTER TO KASHI GANDHI

BETTIAH,
Vaishakh Sud [*April 1917*][1]

CHI. KASHI,

I have your letter. If you feel it is necessary for you to go to Madhavpur for the sake of your health, do go. Ahmedabad would be very hot these days. Will Krishna have to accompany you or will he stay behind? It will take time for you to get rid of the weakness. At the moment I cannot advise you to take porridge of boiled fruits. There is nothing wrong in your taking almonds. The more you worry about gaining strength enough to do your work, the more time you will take to get well. Come to Ahmedabad as soon as it starts raining there. . . .[2]

From the Gujarati original : S.N. 33085.

18. LETTER TO CHHAGANLAL GANDHI

BETTIAH,
Vaishakh Vad 14 [*May 20, 1917*][3]

CHI. CHHAGANLAL,

I have been waiting for your letter since you reached Rajkot. Hope respected Khushalbhai is well.

Doctor writes to say that you have not yet received article No. 3. How can that be? All the articles should be there only. Mr. Polak has nothing with him. He has gone through all the articles. Hope they are not mixed up. You would have given article No. 2 to the press for printing. You would have received the article published in Madras. It is good if a Gujarati write-up on it appears in *Prajabandhu* and Gujarati *Panch.* Entrust this work to Dr. Hariprasad. Send the copy of the booklet to all the libraries. You can get the list from Akhandanandji. For more addresses, get the *Times of India*

[1] From 'Bettiah' and *Vaishakh Sud* in the date-line; Gandhiji was at Bettiah in the month of *Vaishakh* only in the year 1916. In 1918, he went there just for a day and is unlikely to have written the letter then.

[2] The letter is incomplete.

[3] *Vaishakh Vad* 14 in the year '1917' to which the letter evidently belongs, corresponded to May 20. Also *vide* Vol. XIII, pp. 394 and 410.

directory from the G.V.S.[1] and look for the name of newspapers in that. Make a list of the names where you have sent the booklet and send that to Doctor. Finish the work soon.

You must have seen in my article about this place what I have written on volunteers. It is necessary to keep a list of all those who are prepared to come. They should arrive within minutes of receiving intimation.

Blessings from
BAPU

[PS.]

I have again received a letter from D.S.[2] about the land. Take it if you want to.

From the Gujarati original : S.N. 32860

19. LETTER TO CHHAGANLAL GANDHI

BETTIAH,
Tuesday [*May 29, 1917*][3]

CHI. CHHAGANLAL,

I am sending you a letter from Prabhudas. He is not with me at present. I am going to tell him that he has written the letter half-heartedly. He should write on a good paper without smudging it and in detail. I will tell him that. You too may write to him something to that effect. I do not want to hurt him, still I want him to make progress. He is very happy here–goes for walks. He complains of headaches in the afternoon. It seems there is some problem with his eyes. He may require glasses after his eyes are examined. His health is improving here. He is able to eat well. He takes *ghee,* curd, fruit, etc., in plenty.

I am sending Mahatmaji's letter[4] for all of you to read.

I hope cleanliness is maintained there scrupulously. There should not be cobwebs and things scattered all over the house, toilets flooded with water and their walls and doors as well as the doors of your room dirty.

[1] Gujarat Vernacular Society

[2] Doctor Saheb

[3] The letter appears to have been written before the one to the addressee dated May 30,1917; *Vide* Suppl. Vol. I, p.114. The Tuesday preceding May 30 was May 29, which may well be the date when this letter was written.

[4] Presumably the one referred to in Vol. XIII on p. 378 in which Mahatma Munshiram had informed Gandhiji that he had adopted the name 'Shraddhanand'

The more dirt I see outside, the more I think of the Ashram.
Chi. Maganlal had written to Khushalbhai. What reply has he received?

Blessings from
BAPU

From the Gujarati original : S.N. 32871

20. LETTER TO SANKALCHAND SHAH

BETTIAH,
Jeth Sud 9 [*May 30, 1917*][1]

BHAISHRI 5 SANKALCHAND,

I have your letter. The problem here has suddenly taken so serious a turn that it has become doubtful whether I will get the time to look into the papers you have sent me. You will read the report of the whole affair[2].

This at least I feel . . .[3] it can be taken after some time. You too have been informed accordingly. There is no doubt that all this experience we are getting is invaluable. One or two additional teachers will be needed. Look for them. Take care of your health at least for the sake of the school[4].

Vandemataram from
MOHANDAS

[PS.]
If Pandya comes, I think it will be right to engage him.

From the Gujarati original : S.N. 33116

21. LETTER TO MAGANLAL GANDHI

Jeth Sud 10 [*May 31, 1917*][5]

CHI. MAGANLAL,

I am sure you would have paid attention to the construction of the houses

[1] From the combination of place-name and Gujarati month and day, the year is evidently 1917. *Jeth Sud* 9 in that year corresponded to May 30,

[2] Presumably in newspapers regarding progress of the Champaran Satyagraha in which Gandhiji was involved at the time.

[3] Some words here have faded out in the source.

[4] The National School in the Ashram at Kocharab; *vide* letter to the addressee, Vol. XIII, pp. 427-29, in which, however, the date is wrongly given as May 30, 1917. *Jeth Sud* 1 was May 22 and not May 30.

[5] *Jeth Sud* 10 in the year 1917 corresponded to May 31. The year is evident from the contents; *vide* Vol. XIII and footnotes 1 and 2 on the following page.

CWMG - XCVIII

and factories of the jail and also to the condition of kitchen, etc. Someday, when I reach there, I will make arrangement for the children, too.

I think they do everything except making the woof in the jail. I feel that we should see how a woof made of yarn works. If the instrument meant for use as woof can be made of yarn, it may be necessary to have it for finer work like that of silk.

At present we have to see how much we can weave without the help of machines. Seek the opinion of Lalji also in this connection.

Did you again get information regarding the goods sent to Shivpujan? These things should not get lost in transit. Have you again received a letter from Shivpujan? Write to him. Let him return the goods. I have received the bundle of clothes.

I hope you know that one has to obtain permission from the Collector before building a house. I enclose herewith a letter to the bank.

I will leave for Ranchi on Saturday[1] and reach there on Monday. At present, the headquarters of the Bihar government is Ranchi. Keep sending the post as you have been doing till now. There will be some new development in Ranchi[2].

Blessings from
BAPU

[PS.]

I have written from here a letter of request to respected Khushalbhai.

From the Gujarati original : S.N. 32923

22. LETTER TO CHHAGANLAL GANDHI

BETTIAH,
Jeth Vad 3 [*June 8, 1917*][3]

CHI. CHHAGANLAL,

All of us arrived here today. The indigo planters are out to make trouble and therefore my return might be delayed. I will see.

Herewith a postcard. If, as stated in it, the man comes there, take him in. If he knows Hindi, entrust him with teaching work. Otherwise, any other work you think him fit for. I have asked him to go there directly.

As for your going to Rajkot, do what you think is proper.[4]

[1] That is, June 2, 1917

[2] Where Gandhiji was to hold discussions with the Lt. Governor from 4th to 6th June

[3] From the combination of place-name, Gujarati date-line and contents

[4] Also *vide* Suppl. Vol. I, p. 114.

Prabhudas's body is getting quite strong. Though he still suffers from headaches, that does not matter.

Very fine work was done at Ranchi.[1] Devdas has given you a full report. I myself am not in a position to write more. The reports which Devdas sends also should not appear in the newspapers.

Blessings from
BAPU

[PS.]

Bhai Pragji has asked for money. I have told him that volunteers must not be enlisted by paying them. Boarding and lodging is all that may be offered to them. The travelling expenses also should be borne by them. I see no harm in the matter relating to the Doctor being printed in Rajkot. But the cost must not exceed what it would be in Ahmedabad.

From the Gujarati original : S.N. 33099

23. LETTER TO CHHAGANLAL GANDHI

MOTIHARI,
Jeth Vad 6 [*June 11, 1917*][2]

CHI. CHHAGANLAL,

I have come to Motihari for a day. I have noticed that by mistake, Devdas has put the letter in my bag. I am returning it. I saw here the *Nitishatak* which was sent for Prabhudas. It carries a *shloka,* the meaning of which is given thus : 'Just as a good woman wants her breasts pinched with nails as sharp as sword, similarly a brave man wants his chest—the symbol of victory, attacked by swords as sharp as nails'. I felt very unhappy on reading it. There is hardly any book which does not carry something that needs to be omitted before we put it into the hands of the children. How could Bhartrihari write such *shlokas* in his *Nitishatak.* Only in an age of extreme debauchery can one think of such thoughts. I find it simply impossible that any woman, leading a disciplined life, would want her breasts pinched or any good man would enjoy making such assaults. That suggests a highly debauched state. A good woman can never be in such a state. Such comparison cannot even be thought of while writing *shlokas* for the *Nitishatak.* That such *shlokas* and

[1] The Lt. Governor of Bihar had agreed to appoint an Official Committee to inquire into the grievances of the peasants who were compelled to cultivate indigo on 3/20th of the land rented to them by the European indigo planters. Gandhiji was appointed a member of the Committee as a representative of the peasants.

[2] From the place-name, Gujarati day and month as given in the dateline, as also the first sentence of the letter ; Gandhiji was in Motihari for one day on *Jeth vad* 6 only in the year 1917 and it corresponded to June 11.

CWMG-XVIII

ideas are found even in good collections, brings to mind two things. First, that in our original books, the periods of debauchery and self-control have been mixed up. Second, that the compilers of this age give little thought to the contents of the literature they place before the society. Under these circumstances, we have to give books to the children after careful consideration of the contents. After reading the above mentioned *shloka,* an innocent child like Prabhudas would feel that to pinch a young woman's breasts is not something bad and that even a righteous man can derive such pleasure. We will have to make great efforts to improve this atmosphere and save our youth. Some of these writings should be shown to the young people and then the viciousness pointed out. For, we cannot keep such vicious books hidden from them for long. So I feel that whatever book we give to our children should bear our correction and comments. I feel the need for our teachers to deliberate over such books. They, too, have to learn quite a lot and think quite a lot. Even books like the *Bhagawat* should be read out to the children and they may not be allowed to keep it with them.

Blessings from
BAPU

[PS.]

I have received a parcel of cloth. There is a *dhoti* in it. But the *dhotis* woven by Valji have spoiled me. The 'spoilt me' hesitated to wear coarse cloth. I will try to console my self arguing that one should not differentiate between fine and coarse cloth in a gift of hand woven khadi which is a rare thing.

Devdas too has given me some pieces. It is difficult for me to say whether I will be able to come there or not.

From the Gujarati original : S.N. 32875

24. LETTER TO CHHAGANLAL GANDHI

MOTIHARI,
Jeth Vad 7, June 12, 1917

CHI. CHHAGANLAL,

It appears from Bhai Chandulal's postcard that he wants you to get this[1] published. Send it only to the newspaper which. . . .[2] They should publish your. . .[3] letter before publishing. . .[4] I believe it will happen that way as you would have already written personal letters to the editors.

[1] Which read: "We have received the news from the Satyagraha Ashram that the order asking Mr. Gandhi to leave Champaran has been revoked. Subsequently His Excellency the Viceroy has also returned the *Kaiser-i-Hind* medal to Mr. Gandhi"

[2, 3&4] The source is damaged at these places.

There is no need to keep big offices at two places. Also, it is necessary for me to stay in Motihari. So, the office will be shifted there on Friday.[1] I am in Bettiah today. That is why I sent you a telegram yesterday.

The government decision has not been announced. Therefore it seems to me that there is some manoeuvering going on on the part of the indigo merchants, or, the government have not been able to collect all the names. As long as the bill is not drafted, I cannot leave Champaran. These days, considerable debate on it is going on in newspapers like the *Englishman, Pioneer,* etc.

Blessings from
BAPU

From the Gujarati original : S.N. 32901

25. LETTER TO JAMNA GANDHI

[*January 18, 1918*][2]

CHI. JAMNA,

I do not consider Rs. 25 all told too much for three months' expense for you. I just wanted to know the figure since it would tell me so many things. Even if the money is one's own, one should keep a detailed account of every *kori*[3] spent, for the fact is that nothing in this world is our own. It is our daily experience that everything belongs to God. We should, therefore, be very reasonable in the way we use things and spend our money. He who lives in this way would keep for his own satisfaction an account of every *pie*[4] spent by him. If you have not kept the account of Rs. 125[5] in this manner, make it a rule to do so hereafter. I remember Devbhabhi kept an account of all money spent just by remembering it.

If you cannot keep well, you may once again have to run away. You may engage a maid servant if you feel that you cannot at all do without such help.

BAPU

From a copy of the Gujarati : S.N. 33119

[1] *Vide* also Vol. XIII, p. 443.

[2] The letter is written on the reverse side of the letter to Prabhudas Gandhi which bears this date.

[3] The lowest denomination of currency in use in Saurashtra and Kutch

[4] The lowest denomination of currency in use before the change over to the present metric system in the fifties

[5] The figure mentioned in the first sentence above is Rs. 25. '125' here may be a slip.

26. LETTER TO PRABHUDAS GANDHI

PATNA,
Paush Sud 6 [*January 18, 1918*][1]

CHI. PRABHUDAS,

I have your letter. Keep up the practice of writing. For the present at any rate, your health seems to have improved. If you are careful, the improvement will last.

There is much in the Ashram even without me. I should like you to discover it. It is an unfortunate position if people feel that there is life in the Ashram only when I am physically present there. For, the body is bound to perish sooner or later.

If you feel the need for the presence of my spirit, it is always present there. The more we give up our attachment to the physical presence of the one whom we love, the purer and wider our love becomes. If we ourselves cultivate the spirit which we are all trying to create in the Ashram, we would not only not feel a void in the Ashram but the social spirit also would be created so much the earlier.

Inadvertently, I have written a letter which will be difficult for you to understand. Ask Chhaganlal to explain what you do not understand in it. Show it to the others also since it is likely to do good to all. Preserve it and read it over and over again and try to understand every word of it. The cordial atmosphere which should prevail in the Ashram and among the inmates of the Ashram will then be created earlier.

Blessings from
BAPU

From a copy of the Gujarati : S.N. 33119

[1] According to a note in the source, the letter was written during the year 1917-18. In both years, however, Gandhiji was not at Patna on *Paush Sud* 6 as given in the date-line. On January 18, 1918, which corresponds to *Paush Sud* 6, he was in Motihari in Bihar. He may have mentioned Patna as the place at which Prabhudas should address his reply.

27. LETTER TO CHHAGANLAL GANDHI

NADIAD,
Wednesday [*February 20, 1918*][1]

CHI. CHHAGANLAL,

Anasuyabehn[2] needs a man badly. So I have decided to put you there. Render her all help. Stay only with her, get acquainted with all the labourers and keep them peaceful. See to all. . . .[3] etc. Keep me informed.

I will see the Collector tomorrow.

I expect to meet you on the 25th.

Blessings from
BAPU

From the Gujarati original : S.N. 32869

28. LETTER TO RAMDAS GANDHI

SABARMATI,
Vaishakh Vad 7 [*June 1, 1918*][4]

CHI. RAMDAS,

I very much wish to write to you but cannot do so because of much pressure of work. Two letters from you have remained unanswered. I feel sad when writing to you is delayed. Of course we both think of you every day.

Today, Ba and Devdas are with me. Devdas's health is excellent. He has grown very strong. As the climate there has suited you, the climate here has suited him. Devo teaches and learns, both. He has got the knack now. He has learnt 9 chapters from the *Gita* by heart and read many books. He is now going to Madras where he will teach Hindi and learn Tamil. He remains quite cheerful. He has become as neat as you are and washes his clothes, too, almost as clean as you do yours.

Ba also keeps quite well. She has changed her nature and become straightforward and pleasing in her ways.

You did well in expressing your views about Mr. West[5] and also in

[1] From *Nadiad* and *Wednesday* in the date-line as also from the contents; Gandhiji met the Kheda Collector on February 21, 1918 and was at Nadiad the previous day which was a Wednesday. *Vide* Vol. XIV, p. 557.

[2] Anasuya Sarabhai

[3] One word is illegible here.

[4] As suggested in the source; *Vaishakh Vad* 7 in the year 1918 corresponded to June 1.

[5] Albert West, Gandhiji's co-worker who looked after *Indian Opinion* on the Phœnix Farm

levelling charges against me the way you have done. I am not displeased but I think your charges are not justified. Mr. West is not proud and he has not left the Press. What Manilal did. . .[1]

I see that you are still not at peace. When you get tired of the place, come over here. But you can do so only if Manilal does not need your help. Remain there as long as it suits you . . . .[2] I wish that you return having earned enough and having made your body sufficiently strong.

Miss Schlesin must be very fine. Tell her that I am eagerly waiting for a letter from her. Have you met Mr. Philips? Let me know the names of all the persons whom you have met. Tell me all about what you have learnt and what you feel you have learnt only half as well as you should have liked to do.

Blessings from
BAPU

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

29. LETTER TO CHHAGANLAL GANDHI

NADIAD,
Ashadha Vad 13 [*August 4, 1918*][3]

CHI. CHHAGANLAL,

On inquiring from Prabhudas, I came to know that Kashi[4] works in the kitchen. I feel that she should be completely free of that work. She can do only light household chores. Truly speaking, stitching, cleaning grains and reading are the right activities for her, that is to say, for keeping her occupied. She should devote as much time as she can to taking slow walks. My advice is that she should completely give up taking medicines and observe control over her diet. It will do her good if she takes only rice *kanji*[5] for the present. I have observed that milk is no good when one is ill. There is nothing better than milk for building up the body on recovery from illness. The diet for illness is fruit juice, green vegetables and things made of wheat but without *ghee*. Wheat *kanji* can be made the same way as the rice *kanji.* Barley water is also good. It is possible to remain fit by taking light food which helps to

[1] The rest of the paragraph is illegible.
[2] One sentence here is illegible.
[3] From *Nadiad* in the date-line; Gandhiji was at Nadiad on *Ashadha Vad* 13 only in the year '1918' and it corresponded to August 4.
[4] Wife of the addressee
[5] A kind of sour gruel made by steeping a substance in water and letting the liquor ferment

move bowels. If all this does not help, one should reconcile to one's state of health instead of trying in vain for cures. My suggestion would certainly do you no harm. On the contrary, it has the maximum potential for doing you good. Medicines hardly help and there is no limit to the harm they cause. A person like Dr. Jivraj Mehta, in spite of having worked under first-rate doctors abroad, has to struggle hard. Thanks to the conditions here and our attachment for the medicines, he earns money and name for himself.

Rubbing tobacco on teeth may do good. *Drakshasav*[1], if given to Kashi, will certainly help her. It is not a medicine. It is food. It is a diet which acts but slowly. We can experiment with it. It seems Jatashankar Vaidya prepares it hygienically.

Kashi cannot digest solid food. She should for sometime be on liquid diet only.

Blessings from
BAPU

From the Gujarati original : S.N. 32895

30. LETTER TO KHUSHALCHAND GANDHI

Shravan Vad 10 [*August 31, 1918*][2]

WITH HUMBLE RESPECTS TO MU. BHAISHRI,

Your letter arrived just a little while ago and I am replying immediately. You have a right to write to me even in bitter words. Who else would write to me in this manner if not you? I also understand your being shocked. But there seems to be some misunderstanding as to the fact of the case. I do not at all desire that kind of change in the society at large. In the Ashram, however, from the beginning, it has been our rule not to observe the *Varnavyavastha*[3] because the position of the Ashram is different from that of the society outside. When you were here on a visit, the same practice was

[1] An Ayurvedic medicine for building up strength

[2] The letter was evidently written after an untouchable family, Dudhabhai, his wife and infant daughter Lakshmi, were admitted to the Kocharab Ashram on September 11, 1915 and the Ashram was shifted from Kocharab to the western bank of the Sabarmati in July 1917. *Shravan Vad* 10 in 1917 fell on August 12, when Gandhiji was in Bettiah in Bihar; in 1918 on August 31 when Gandhiji was in Ahmedabad; in 1919 and 1920, on August 20 and 9 respectively; on both of which days Gandhiji was in Bombay. The letter was, therefore, presumably written on August 31, 1918.

[3] The traditional Indian social system based on birth and hereditary occupation

followed. Dudhabhai, his wife and L[akshmi] all three lived with me at Kocharab and had their meals with me. Dudhabhai's wife used to enter the kitchen, too. There was also another *antyaj*[1] boy. What we are doing at present is not new. I really believed that nobody had any objection to L(akshmi). It was only by chance that I discovered that such objections to her existed, and that too in a manner which was rather amusing. I have said all this to show to you that the present position is not new. That Chi. Kashi looks after that girl is a new position, but in itself, it is not a new practice. Now about the propriety or otherwise of the practice. If I had insisted that the inmates of the Ashram should observe the *Varnadharma,* I would have been guilty of the impropriety you have imputed to me. However, for those who have renounced *Grihasthashram* [2], who have accepted a particular ideal and observe the rules of self-control, to behave towards the *antyajas* differently from the way they behave towards others would be *adharma*[3]*,* not dharma, violence and not ahimsa, expression not of love but of hatred. In the Ashram kitchen, *Luharas, Bhatiyas,* Brahmins, *Khatris,* Rajputs, Mussalmans, *Banias* all have been taking their meals together. You know of course that all these classes of people inter-dine with one another; the whole of India knows it. Nobody has expressed disapproval of the practice. Why, then, should anybody be shocked by it now? If you have not considered the practice such as I have described above a radical one, what objection can there be against an innocent girl L[akshmi] having her meals in our kitchen? It is but proper to respect customary practices as long as they are not contrary to universal principles of morality. If, however, they are contrary to such principles, their violation is the real dharma. I, at any rate, have learnt this from our shastras themselves. Since, therefore, this practice is not new, I beg of you not to consider it as such and feel hurt, and if you consider it to be an old one, regard it as unavoidable and so not feel hurt. Please believe that I have not taken a single step out of self-will or thoughtlessly, but have done what I have done only after the most careful consideration of its moral propriety or otherwise and only because I believed it to be dharma. And, therefore, I wish you to have patience with me. If our caste-men are offended by my step, I will ask their forgiveness, and all of us will patiently suffer their boycott. From you, I ask for a blessing, and it is this: "My own brother is fearlessly doing what he believes to be dharma. O God, help him in that". I do beg this much of you that you should not in the least feel hurt by this step and bear with what you cannot understand. Very often, we simply cannot understand what is dharma and what is *adharma.* Vyasji has with great skill presented numerous instances

[1] Untouchable
[2] The householder's stage of life
[3] The opposite of dharma

of such confusion in the *Shantiparva*[1]. When such is the position, what should one do? Only that one should fearlessly go on doing what one's conscience bids one to do and bear the sufferings which follow as a result of doing so.

Respectful prostration by
MOHANDAS

From a copy of the Gujarati : S.N. 33104

31. LETTER TO RAMDAS GANDHI

BOMBAY,
Paush Sud 15 [*January 16, 1919*][2]

CHI. RAMDAS[3],

After some days I am again trying to write you. I am still unable to write,[4] but I feel like writing to you and so am writing this. You complain about absence of letters from me, but I have been regular in dictating letters to you. There is so much confusion on the steamship that sometimes letters even get lost in transit. Just as some others did not get the letters I wrote to them, you also may not have got them. It is not right, whenever you fail to get a letter from me, to assume that I must have been displeased by something you did or wrote. It is not in my nature to get hurt over such things. Moreover, you have done or said nothing which might have displeased me.

I have no doubt in my mind that Manilal has been working hard, and for the present you should continue to help him. He will be able to raise the level of *I.O.* gradually. If you have confidence in your ability to write on your own, you may do so. Only one thing is required for it, and that is knowledge of facts. If you know anything about agriculture, do write a good article on that subject. Many aspiring writers who have no grasp of the subject they write on, are foolhardy enough to try to write on it and fail in their attempt. If you master an easy subject and begin writing on it, you are sure to succeed. You could have written a vivid account of the passing away of Sheth Cachalia[5]. If you start writing that way, you will get trained and will be able, by and by, to write very well. When Mr. Polak[6] joined me, his

[1] Of the *Mahabharata*

[2] As suggested in the source. Also *vide* Vol. XV, pp. 72-3 where the 2nd para of this letter is already reproduced under the same date.

[3] Ramdas was at this time in Natal on the Phœnix Farm with Manilal.

[4] Gandhiji had been ailing for a long time and had to finally undergo an operation for piles on January 20, 1919.

[5] Sheth Ahmed Mohomed Cachalia who had died in South Africa on October 20, 1918

[6] H.S.L. Polak

writings were dull and too long. After about four months' experience, he was able to write better and by the end of the year, had made excellent progress. Your great misfortune is that you lack confidence in your ability. There is no reason at all for you to believe that you have no brains. If only you cultivate interest in reading and writing, you have ability enough to do both.[1]

My health seems to be improving. I have started taking goat's milk[2]. That seems to be doing me much good. I must be daily drinking about four and a half seers of it. Besides drinking milk, I eat some dry fruits and rice twice every day. If I can digest the quantity of milk I am taking, my weight is likely to increase very fast.

Blessings from
BAPU

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

32. LETTER TO MAGANLAL GANDHI

BOMBAY,
May 5, 1919

CHI. MAGANLAL,[3]

I have sent *Jivan*[4] for Ba and Rami[5]. It contains two bottles being specially sent by Bhai Jugatram. They have plenty of *Jivan* there. It is good if Prabhudas also takes it. Take it from Ba. Give it to Rami and Prabhudas in the morning but not more than one spoon. The correct procedure is : after brushing the teeth and cleaning the mouth one should lick one spoon of *Jivan* and then drink a glass of milk. However, my purpose of writing this letter is different. I was reminded of *Jivan* and so began the letter with it.[6]

Swadeshi movement will gather great force but the tragedy is that we are not ready for it. After talking to Sir Fazalbhai, I am convinced of one thing, i.e., the biggest swadeshi movement lies in producing indigenous cloth. And so, I have come back to our original position. We should start spinning cotton and weaving clothes in every home. My advice to Santok is that she should go to Vijapur and return after learning to spin yarn. Whatever hand-

[1] This para is already reproduced in Vol. XV, pp.72-3.
[2] Gandhiji started this on January 9, 1919.
[3] The letter is in a different hand but the subscription is by Gandhiji.
[4] A kind of Ayurvedic tonic
[5] Harilal Gandhi's daughter, later married to Kunvarji Khetsi Parekh
[6] The remaining portion of this letter is already reproduced in Vol. XV on pp. 276-7.

spun yarn is there, get it woven soon. Get as much cloth as you can, woven in Ahmedabad from the mill-spun yarn. *Dakshini* Maharastrian sarees are woven there but in those, mainly imported yarn and imported silk are used. Cannot we get them made from the indigenous yarn? Avantikabehn has told me that even if they are thick, Maharastrian women will wear them. We are not at all prepared to make clothes for women—so bad is our plight. Think about this and do whatever you can. Show this letter to Kaka and others. For me, you must get the *dhotis* made from yarn spun by you, in time. The work of spinning yarn must be taken up in the Ashram. I do not think I will be able to come there for sometime yet.

How is your health?

Blessings from
BAPU

From the Gujarati original : S.N. 32930

33. LETTER TO RAMDAS GANDHI

[About *September 28, 1919*][1]

CHI. RAMDAS,

I have your fine letter concerning Moti Marad. I see that you examine everything very closely and also that you have started taking interest in them all. Did you know that I had gone to Moti Marad? Devchandbhai is an old man now. One cannot convince old people with arguments. They will learn only from experience, and that is as it should be. He will learn. . .[2] If you succeed in your work, that will be an object lesson to others. It would not be very easy to find a man of transparent sincerity like Devchandbhai. You may certainly tell him courteously what you think if it is necessary to tell him. Harilal had called on me. His affairs are getting worse. He goes about begging everywhere. He has even wired to Manilal for money. It was he who told me to write to the elderly aunt[3]. But now he is not at all willing to keep her with him. He says he has no money to do that. He does not like even Ba to be with him. He has called on me only once.[4]

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

[1] As suggested in the source. It is also substantiated by reference to Gandhiji's visit to Moti Marad which he visited on September 27, 1919.

[2] The rest of the sentence is illegible.

[3] Probably Gandhiji's elder sister, Raliyatbehn

[4] The letter is incomplete.

33-A. LETTER TO MAZHARUL HAQUE[1]

LABURNAM ROAD,
GRAMDEVI, BOMBAY,
March 18, 1920

DEAR SHRI HAQUE,

Because of my active participation in Congress work last year, I am being asked that I should take more interest and join this organization. This demand is from those people with whom I got the opportunity to work, though I had nothing to do with their organization. They say that I should join India Home Rule League. I have told them that at this stage of my life, when I have developed a firm viewpoint, I can join an organization only if I can influence their viewpoint rather than get influenced myself. It does not mean that I do not have an open mind to accept new ideas. I only want to emphasise the fact that a fresh idea, with some extraordinary relevance alone can impress me now. I want to place before my friends, my certain and firm views on the following subjects.

(1) If we want to build a better nation, the virtue of great honesty should constitute the polity of the country. Right now, we have to admit, we are not sure and certain in choosing the right path to adopt the principle of truth.

(2) Swadeshi should be our goal. It should be demanded from the members of the council that they take a pledge to save the cottage-industry, particularly the cloth-industry.

(3) Hindustani, i.e., a blend of Hindi and Urdu, should be accepted as the national language for future use. So, the future members of the councils will take a pledge that till the use of English is stopped in correspondence, etc., at the national level, Hindustani should be used in the Imperial Council and regional languages should be used in the Provincial Councils. They should resolve that Hindustani would be implemented as the compulsory co-language in middle schools with freedom to choose either the Devanagari or the Urdu script. English language will be accepted in the field of administrative matters, diplomacy, and international trade.

(4) Whenever a chance presents itself, the principle of re-division of provinces on the basis of language should be accepted.

(5) From the political and religious viewpoint, the quintessence of the Hindu-Muslim unity should be made an article of unfailing faith. In fact, this will be a viewpoint of mutual help, mutual tolerance and the feeling of mutual sharing of suffering by all. This will include the programme of co-operation on the question of Khilafat, leaving behind the propaganda of unity through the programmes of inter-caste marriage and inter-dining. During discussion with my friends, I also told them that I neither want the approval of my principle of civil-disobedience nor am I concerned with any party. But I would

[1] The letter has been translated from Hindi. The original letter was in English which is not available.

like to make the League a non-party organization which would help all honest persons. According to me, the League cannot be an anti-Congress organization but should work in the interest of the Congress as it is doing at present.

Keeping in view my capabilities and my helplessness, do you suggest that I should join Home Rule League?

Yours,
M.K. GANDHI

[From Hindi]
Ashiyana Ki Awaz, pp. 40-41

34. LETTER TO BALKRISHNA BHAVE AND PRABHUDAS GANDHI

ASHRAM,
Chaitra Vad 12 [*April 15, 1920*][1]

CHI. BALKRISHNA AND PRABHUDAS,

I have your letter. It will not do if both of you fall ill there. Get los in the scenery there: sing, play and improve your health. I will soon reach there if I do not go to England. Mahadevbhai too will come. No one knows about Saraladevi. I expect her to arrive on the 22nd or 23rd.

Blessings from
BAPU

From a copy of the Gujarati : S.N. 32954

35. LETTER TO BALKRISHNA BHAVE AND PRABHUDAS GANDHI

BOMBAY,
Tuesday [*April 20, 1920*][2]

CHI. BALKRISHNA AND PRABHUDAS,

On reaching Bombay today, I received your letter. Whether or not we should go to England will be decided today. I expect that it will be cancelled and then hope to be certainly there. Fatima's wedding is on the 26th. It seems

[1] From a note in addressee's hand which says this was written while he and Balkoba were at Sinhagad in Samvat 1976. *Chaitra Vad* 12 in Samvat 1976 corresponded to April 15, 1920 and is further confirmed by the contents. Gandhiji reached Sinhagad where the addressees were living at the time, on April 29 after his proposed visit to England was cancelled.

[2] From the contents; Gandhiji reached Bombay on April 20, 1920, a Tuesday, and attended Fatima's marriage on April 26, at Ahmedabad.

I will be able to come only after the wedding is over. Both of you should just enjoy yourselves. In case I go to England, I will call you here to meet me. Smt. Sarladevi and Panditji are here. Panditji will leave for Punjab tomorrow.

The Ashram is getting deserted now. I presume that Mahadev will come here on the 22nd.

Blessings from
BAPU

From a copy of the Gujarati : S.N. 32955

36. LETTER TO PRABHUDAS GANDHI

[*May 19, 1920*][1]

CHI. PRABHUDAS,

I find that there is a marked improvement in your health. You can get even more benefit by keeping yourself cheerful. Do not worry about your work, nor even about your health. Remain cheerful as is the wont of human nature. Doing so, you will be able to take the full advantage of the pure air there. I will go to Kashi in a few days. Therefore, coming there is just not possible. I feel sorry about that.

Blessings from
BAPU

From a copy of the Gujarati : S.N. 32956

37. LETTER TO PRABHUDAS GANDHI

ASHRAM,
Tuesday [*May 25, 1920*][2]

CHI. PRABHUDAS,

I received your letter. I liked it very much indeed. I will certainly furnish you all the means for finding your path. The path is quite easy for persons like you. You may imbibe all the zest you can from Vinoba, but what you are seeking, you will not get from anything outside of yourself but only from within yourself. However, Vinoba will help you to scrape out the crusts that may have grown over your mind. Do not be impatient. Repeat to yourself

[1] According to the addressee, the letter was written by Gandhiji on train while travelling from Ahmedabad to Bombay on 19th; Gandhiji left Ahmedabad for Bombay on May 19, 1920 and thereafter went to Benares (Kashi) on 28th.

[2] As supplied by the addressee. In his letter dated May 20, 1920, Prabhudas had sought Gandhiji's permission to leave Sinhagad and return to the Ashram.

again and again that compassion is the root of dharma. Understand what is real compassion and you will get everything else. It is the effort to understand the real meaning of compassion and truth that wearies us. It is only through experience that we understand their meaning. I will be returning after about fifteen days. See that instead of going after this thing or that, you cling to the study of Sanskrit alone. Music, of course, is there. If you do this, you will feel no burden on your brain. Learn other things which you may in the ordinary course of things. You have lost nothing by going to Sinhagad. It would indeed have been better if I could have stayed on. If, however, your health improves, the other things will follow without any effort on your part. But worrying even about one's health is a sin. If we are able to preserve the body, we will be able to find the means of realizing the *atman* while still alive. If we fail, we will get another, better than the present one. It is Tulsidas who has taught us the truth that it is the body which is the source of the sense of 'I' but as it is also a means [of realizing the self], we may try to improve its condition, and you are doing that in Sinhagad.

You may certainly come here when you wish. I am sending the reply by return of post. I thought of sending a wire, but then dropped the idea.

I have fully understood the nature of Balkrishna. He must have got my letter. I will arrange things for him as he desires. I have written him a long letter.

It seems to me that you will now come only with Radha[1].

Blessings from
BAPU

From the Gujarati original : S.N. 33032

38. LETTER TO PRABHUDAS GANDHI

LAHORE,
[*October 1920*][2]

CHI. PRABHUDAS,

Now you are nineteen years old. You must get well now. I keep getting information about you. Tell Vinoba that he should not worry for your health. Next year, if you are ready, I will again send you with him.

[1] She was with Prabhudas at Sinhagad.

[2] From reference to the addressee having completed 19 years and from 'Lahore' in the date-line; according to the addressee's own book *Jivan Prabhat,* he was born towards the end of the year 1901 and hence would be 19 in the year 1920. Also in October 1920, Gandhiji was at Lahore from 19th to 21st when this letter was presumably written.

Write to me when you get well. However, you should not be impatient to get well.

Blessings from
BAPU

[PS.]
Whether you are ill or well, remain calm in both situations.

From a copy of the Gujarati : S.N. 32951

39. LETTER TO PRABHUDAS GANDHI

LAHORE,
Wednesday [About *October 1920*][1]

CHI. PRABHUDAS,

You must have received my letter. I always keep thinking of you but am not able to write to you. Someone or other keeps me informed about your health. I was never apprehensive about your recovery. But whatever suffering you are destined to undergo, you will have to. At such times, pondering over the *shlokas* of the *Gita* which are recited daily, with their meaning, will give you solace. If you find that difficult, ponder over such *bhajans* as *"Sukh dukh manma na aniye"*[2] but never think of disease or pain.

Write to me after you have regained your strength. At present, whatever you want to convey to me, convey through Mahadevbhai or whosoever is free there.

Blessings from
BAPU

From a copy of the Gujarati : S.N. 32952

40. LETTER TO PRABHUDAS GANDHI

Silence Day [*May 23, 1921*][3]

CHI. PRABHUDAS,

I got your letter. I see no harm in your having written about Ghanshyamlal. Who is he? Write and tell me who has engaged him. I can not even recall his face. What place does he belong to ?

[1] The contents and 'Lahore' in the date-line indicate that this letter was written about the same time as the one to the addressee dated October 1920. *Vide* the preceding item.

[2] Which means, "do not take to heart either happiness or unhappiness"

[3] From the reference, in the last sentence, to Gandhiji proposing to reach Bharuch on May 31; he did so in the year 1921. The letter could not have been written the previous day, i.e. on May 30, but on a silence day prior to that which was May 23.

I would most certainly welcome your acquiring proficiency in spinning and if it does not affect your heart, also in carding. I hope you are keeping quite fit.

I see and am pleased to see that your Gujarati is very good and is continually improving. I should like you to read as many Gujarati books as you can manage. As for *Kavyadohan,* you must chew and digest it. What Akha, Narasinh, Shamal Bhatt, Dayaram and Pritam have said in their poems and songs, deserves to be pondered over repeatedly. It is desirable to have a look at the works of modern writers, too. As against them, I wish that you should read Tulsidas as often as you can. I am becoming ever more, not less, fond of him.

Since I believe that you have found the right way of your uplift, I do not feel like giving you any advice. You are advancing in the way you wish to, and I would like to silently watch you do so. I am afraid that I might misguide you by giving you some wrong advice. I propose to reach Bharuch on 31st morning.

Blessings from
BAPU

From the Gujarati original : S.N. 33016

41. LETTER TO RAMDAS GANDHI

COIMBATORE,
September 26, 1921

CHI. RAMDAS,

Today I have sat down to write to all of you brothers. I am here in a beautiful city in Madras Presidency. The atmosphere is excellent. This city, Coimbatore, is at a height of three thousand feet. Today is my silence day. It is 26th of September.

I take it that you will read the letter to Manilal which I have just finished.[1] If Manilal does not send it to you, ask him to do so and also send this letter to him. If I do not write to all of you brothers, I am sure you will not think that I do not remember you. There may be a reason why I do not write. But you can have no reason not to write. Even then, I get few letters from you. And from Manilal, almost none.

I have your last letter. You have done well in going back to stay with Bhai Khanderia. I see that you are still in a state of indecision. On the one hand, you say you have decided to stay on there, and on the other, your letter suggests that you will return here before December. I do not understand this. It is possible, though, that you might have decided to stay with Bhai Khanderia only for a specific period of time. I will know from your next letter.

[1] Not available

There is nothing to be surprised at in my wishing you to be here to help me. Even so, in Manilal's letter I have. . . .[1]

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

42. LETTER TO RANCHHODLAL PATWARI

SABARMATI,
Padvo,[2] *October 31, 1921*

MU. BHAISHRI,

How good of you to think of your younger brother on the Diwali day[2]. Your blessings have borne fruit. For the present, I have no intention of going to that side.

What may I wish you?

Pranam from
MOHANDAS

MU. BHAISHRI RANCHHODLAL PATWARI
DIWAN SAHEB
GONDAL

From the Gujarati original: S.N. 34025

43. LETTER TO PRABHUDAS GANDHI

[*February 12, 1922*][3]

CHI. PRABHUDAS,

I have embarked on a fast from today for Gorakhpur's sin. It will end on Friday. This was the least I ought to have done. The civil disobedience has been suspended for the present. I have your letter. What you did was well enough. I will not enter into further discussion on the matter just now.

Blessings from
BAPU

CHI. PRABHUDAS
C/O KHUSHAL GANDHI
NEAR THE MIDDLE SCHOOL
RAJKOT SUBURB

From the Gujarati original : S.N. 33053

[1] The letter is incomplete.
[2] That is, *Kartik Sud 1,* observed in Gujarat as the New Year Day
[3] From the reference to Gandhiji's fast; he started the five-day fast on this date.

44. LETTER TO CHHAGANLAL GANDHI

[*February 12, 1922*][1]

CHI. CHHAGANLAL,

Fasts are my lot. I consider myself fortunate for that and regard fasts as good omen. Crimes will certainly take place in this world. We are no doubt responsible for them but they are an indirect responsibility. However, there are certain crimes for which we are directly responsible. We have but to atone for those. One of such crimes is that of Chauri Chaura. So, I have decided to fast till Saturday morning.[2] None of you should feel nervous. If you feel that there is need to do something in the provinces. . . .[3] Those who feel like observing partial fast may do so. Everyone should do his duty there as if nothing has happened.

Now let us wait and see when collective non-violent disobedience is resumed. It will not be this year — that is what I feel.

Now Ba need not go there this week. Look after Nirmala and the children . . .[4] it seems that the woman inmate of the Ashram has good relations with Nirmala, but you can have a better idea of that.

Jamnadas will go there. Let him come here if he wants to. During his stay there, he should learn to translate my articles from *Young India.* I understand about. . . .[5]

What arrangements have you made for Saraladevi? Doctor has given other articles. How do you intend to use them?

The useful portion of this letter. . . .[6]

Blessings from
BAPU

From the Gujarati original : S.N. 32887

45. LETTER TO PRABHUDAS GANDHI

SABARMATI JAIL,
[*March 18, 1922*][7]

CHI. PRABHUDAS,

It did not seem correct that I should go away without having written to

[1] From the contents; *vide* Vol. XXII, p. 397.

[2] The five-day fast was started by Gandhiji on February 12, 1922 as penance for the Chauri Chaura violence.

[3, 4, 5 & 6] A few words at these places are illegible in the source.

[7] As supplied in the source. Gandhiji, who was arrested on March 10, was tried and sentenced to 6 years' imprisonment on March 18, 1922.

you. Take good care of your health. My spinning wheel. . . .[1] I, therefore, wish you all success in your endeavour.

Blessings from
BAPU

From the Gujarati original : S.N. 33015

46. LETTER TO KASHI GANDHI

Chaitra Vad 9, Silence Day [*April 2, 1923*][2]

CHI. KASHI,

It is natural that the passing away of Bhai Vanamali should grieve you. But you know how to be patient. Do not lose that capacity of yours at this juncture. The saying that everyone who is born is bound to pass away deserves to be daily pondered. If this saying sinks into one's heart, one would never grieve, no matter who passes away. May be in our selfishness, we grieve for the hardship caused to us. But would not one who knows his or her body to be just a bundle of hardships, embrace hardships? Anyone who wishes to learn to be equiminded in happiness and unhappiness should every day welcome unhappiness. When anything happens to make us unhappy, we should dance, and be on our guard when happiness comes.

Blessings from
BAPU

From the Gujarati original : S.N. 33094

47. LETTER TO NARANDAS GANDHI

April 8, 1923

CHI. NARANDAS,

Owing to heavy arrears of work, I am unable to write as much as I wish to. But I have seen that you can understand from a little the substance of what I mean and do not, therefore, worry.

Bhai Damodar's letter is enclosed. You can know from it what matters he discussed with me. Keshu's letter also is enclosed. I am not enclosing

[1] A few sentences here are illegible in the source.

[2] In the years before 1930, April 2, 1923 was the only date on which *Chaitra Vad* 9 was a silence day, i.e., a Monday.

CWMG XXVII

Santok's because she has not permitted me to do so. My purpose in forwarding these letters is not to subject you to an examination. I entertain no doubt about you. When Damodardas told me all those things, I had to rebuke him harshly and then asked him to give me in writing what he had to say. Hence the accompanying letter from him. He ought to have told you what people said and believed about you. At the time, I charged him with not doing so, I did not think it necessary to tell you these things. But now when the reference came up, I thought it my duty to place it before you. There is a very heavy attack on Prema in the letter but she will not be able to bear it and hence I advise you not to show her this or the other letter. It is because I have believed you to be of a forbearing and forgiving nature that I am sending you this letter. We have to win over Damodardas, Santok and Keshu with love. If, therefore, we do not have in us sufficient love for that purpose we will not be able to win them over. If they have done all this with an innocent motive, their goodness in future will show it. I do not think it is necessary for you to show this or the accompanying letters to anyone. However, if you wish to show them to any responsible person, you are free to do so. You are free to make whatever use of it you wish to do. So long as I do not believe anything against you, you have no reason to get upset. Rightly or wrongly, I have formed the opinion about you that even if I were to entertain a false opinion about you, you would not be upset. I can conceive of only one situation in which a satyagrahi or a yogi of the *Gita* would get upset, and that is when he departs from a satyagrahi's or a yogi's dharma. The world's censure, in fact, strengthens him. If I am wrong in thinking you to be such a man, let it be so. If we consider a few people or even the whole world to be better than what they in reality are, there is nothing wrong in it. Probably only by doing so does a man realize the extent of his own littleness. It has been said about painters that there must be a moderate element of exaggeration in the work of a truthful painter. But think of all this as mere idle wisdom. The point of all this is that you need have no fear as far as I am concerned.

I have certainly gathered from your letters that you did not have a high opinion of Damodardas or Santok. You have one opinion of Damodardas and a different one of Santok. Let me know what you have come to know about them. I need to drink the cup of poison to the full. In that lies my good as also theirs and the Ashram's. I have still not lost hope of being able to guide them. In Santok and the others, the element of selfishness is a little greater. I do not believe they have the other defects. I believe Keshu to be caught in the snare of infatuation in spite of himself. I have not been able to take his true measure. But I do not have the courage to believe that he is wicked. I think the responsibility for his having fallen so low is first Maganlal's and,

secondly, mine. Damodardas also has some virtues. I have not abandoned any of them. I will still take from them, in my own way, what I can get from them. If I have not given up all hope of even a person like Harilal, how can I do so of these or of Mahavir and the others?

BAPU

[PS.]

I will eagerly await your reply. I will be satisfied if I know that you are unperturbed.

From the Gujarati original : S.N. 33850

48. A SILENCE-DAY NOTE[1]

[Between *March 11 and May 28, 1924*][2]

I have been observing for some days that you are not single-mindedly attentive at the time of prayer. If this judgement of mine is correct, try to overcome your absent-mindedness. The fact that I can observe your absent-mindedness itself proves that I myself am unable to keep my attention steady. This is true indeed. But because one person is guilty of a lapse, does it follow that another person also may be so guilty? Moreover, what comparison can there be between an old man who commits a lapse and an innocent child? May it be natural for you all what I have not been able to achieve to this day! And moreover, you were feeling sleepy and that was an additional lapse. We, who are looked upon as elders, may go to bed at any hour but you children ought to go to bed by eight. If you take less interest in talking, you will find thinking more pleasurable and will be able to observe all the rules.

Why need you then ask? What comparison can there be between Prabhudas's age and yours? I wish that I, too, were a child. But how can that be? We will think more about this in the Ashram.

From the Gujarati original : S.N. 33013

[1] & [2] The person to whom this silence-day note is addressed is not identified in the source. It is, however, noted at the top that Gandhiji said this to him when he (Gandhiji) was living in a bungalow at Juhu from March 11 to May 28, 1924.

49. LETTER TO MAGANLAL GANDHI

DELHI,
[*September 18, 1924*][1]

CHI. MAGANLAL,

Yesterday I wrote to you all in a letter addressed to Ba. Today I am writing to all in a letter addressed to you. I want that we should think about what steps to take to save our dharma. This is the time of our trial. What does it matter if I am alive or dead. You should remain engrossed in your work. Do not worry but keep thinking about my work. I am learning as well as teaching the lesson of ahimsa. Love abounds around me. I can therefore put up with . . .[2] by resorting to a fast.[3] I am very happy to know that Balkrishna has arrived there. My only woe is that I am not there.

I do not know by heart Draupadi's prayer "Krishna Govind" but it is very much in my heart. I have now earned enough merit to be able to say that prayer. At the time of trouble, devotion and worship is prayer. Without devotion, there is no worship and without worship, there is no devotion.

Blessings from
BAPU

From the Gujarati original : S.N. 32920

50. LETTER TO SURENDRA

Bhadarva Vad 13 [*September 26, 1924*][4]

CHI. SURENDRA,

Today is your turn [for a letter]. Knowing your temperament, I realize that you must be very keen to come over here. But the good lies in curbing that desire because that is attachment. Physical separation is an unavoidable rule of the world. You can still have spiritual relation as intense as you want. But for rendering physical service, it is necessary to be in each other's proximity. There is nothing lacking in your service to me. I do feel you can do something more if you are with me and that may be true. Be content with

[1] From the postmark
[2] A word here is illegible.
[3] Gandhiji undertook a fast for Hindu-Muslim unity from September 17 to 30, 1924.
[4] The postal cancellation mark shows the date as 28.9.1924. *Bhadarva Vad* 13, however, corresponded to September 26.

the realization that everyone cannot have that benefit. . . .[1] I would certainly be happy if I have to observe such fasts in the Ashram. However, I had not expected this fast. It was unexpected and I welcomed it. What we plan never happens; what He plans happens. Devdas's letter carries the description of this place.

Blessings from
BAPU

CHI. SURENDRA
SATYAGRAHA ASHRAM
SABARMATI

From the Gujarati original : S.N. 33130

51. LETTER TO KESHAV GANDHI

A[*So*] *Sud 6, Saturday* [*October 4, 1924*][2]

CHI. KESHU,

. . .[3] as I have observed quite a few deficiencies in you, please do not take it ill if I write publicly about them. Understand that we are learning the lesson of humility. I have noticed an artificiality in you. Be generous and make others happy, share their sorrows, sacrifice your own interests for the sake of others, make such sacrifices cheerfully and find your happiness in self-sacrifice. All these are the qualities of a *brahmachari's* character. You have decided to be a *brahmachari* and are in fact so. You are gifted with many qualities. May God give you all the right abilities and may you get . . . .[4] May God forgive me if I have done you injustice.

Blessings from
BAPU

CHI. KESHU
SATYAGRAHA ASHRAM
SABARMATI

From the Gujarati original : S.N. 34027

[1] A few words here are illegible in the source.
[2] From the Gujarati day and month as also from the postmark; *Aso Sud* 6 in the year 1924 corresponded to October 4 and was a Saturday.
[3&4] The source is illegible at these places.

CWMG XCVII

52. LETTER TO ANTYAJA BROTHERS AND SISTERS

[*October, 1924*][1]

ANTYAJA BROTHERS AND SISTERS,

I constantly think of the *antyaja* brothers and sisters who live in the Ashram. I wish you all to live in complete harmony with one another, also always wish your. . . .[2] I wish you to be votaries of truth. . .[3] to eschew greed so that additional *antyaja* families can be provided accommodation. The uplift of *antyajas* depends upon your goodness. Ultimately. . .[4], uplift depends upon. . . .[5] All of you brothers and sisters should spin as a rule and while spinning, keep repeating *Ramanama.* May it always be well with you.

Blessings from
BAPU

ANTYAJA FAMILIES
SATYAGRAHA ASHRAM
SABARMATI

From the Gujarati original : S.N. 34026

53. LETTER TO PRABHUDAS GANDHI

[*1924*][6]

CHI. PRABHUDAS,

Now you must get into the habit of writing short letters.

One can make a point in one sentence. Arrange your thoughts and then write them down. Arrange what you have written. Write it out again. Condense it by combining a number of arguments and then reconstruct the sentences in a way that they include all arguments. While doing so, many problems will be resolved on their own.

Work, work, and work means constant activity. Writing accounts, reading books and cleaning toilets can be called work or no work. To a great extent, cleaning toilets is work for us because we dislike doing it. So, another definition of 'work' is engaging in an activity which we dislike. This definition is relevant at the moment.

One must have time for individual as well as social 'work'. One need

[1] From the postmark
[2, 3, 4 & 5] The source is illegible at these places.
[6] As supplied by the addressee

not have to look for it. The organisation of the society should be such that everyone gets such work. But it is not so. Primarily, it is my responsibility and then that of Maganlal. I have realized the problem; the cure will be found.

We are not competent enough to take in students. Our experiment is such that there is little possibility of other students joining us.

Do not call those who are teaching there 'teachers'. They too are students but a little more literate. They should teach the illiterates and in turn gain practical knowledge and learn to discipline their body, mind and speech. All of us are both teachers as well as students. No one has any right here to keep personal money.

I have not made any distinction between the Ashram [inmates] and the teachers. But still the distinction is there and it is intentional. Otherwise we could not have brought together even the teachers who are here and who know English, etc. I find that the trend is to follow in one direction only.

This covers replies to all the issues — either implied or expressed by you. If you feel something is missing, think over what I have written and you will find it.

Blessings from
BAPU

From a copy of the Gujarati : S.N. 32966

54. LETTER TO PRABHUDAS GANDHI

COCHIN,
[*March 8, 1925*][1]

CHI. PRABHUDAS,

I am able to reply to your questions today at Cochin [*Phagun Sud* 13]. There is no harm in printing my speeches. Do not mind if some errors remain in what you print. Surely we do not want to print anything about Chhotam. I see no harm in startling the Ashram inmates. If they oppose anything, drop the matter.

If our activities outside the Ashram are good, you should take as much notice of them as you can. You should also certainly take notice of the activities of the Ashram inmates who are outside the Ashram for the time being.

The reason for Chhotam's. . .[2] seems to be all right.

[1] Gandhiji arrived at Cochin on this date and it also corresponded to *Phagun Sud* 13 mentioned in the first sentence as the date on which this letter was written.

[2] A few words here are illegible in the source.

My only fear is that in trying to make that more attractive, other essential matters might get neglected. But you alone can decide that.

I have heard that the Cutchha hakim's treatment has agreed with you very well. May your health improve considerably.

Blessings from
BAPU

CHI. PRABHUDAS GANDHI
C/O SHETH JIWANDAS VALLABHDAS, ROHA

From the Gujarati original : S.N. 33039

55. LETTER TO MAGANLAL GANDHI

Vaishakh Sud 3, 1981 [*April 26, 1925*][1]

CHI. MAGANLAL,

You will find that I have preserved this[2] carefully. I have discarded the other portion which was not meant for preservation.

I do not find any violation of the principle in keeping all the tools you have referred to. We may keep them when we feel that they are necessary. But I feel that we do not have the capacity to keep and use them at the present moment. When we do not have the strength to cope with the work we have in hand, why should we take up other activities? Therefore, my reply would be that for saving time on the current activities, we may make use of the tools which are not beyond our means. Ask or write to me if you are not fully satisfied with this reply.

The letter from Lala Vasanalal is enclosed. I am sending it to you as you wanted it back. I have sent him a postcard saying that answers to all his questions will be found in *Young India.* If still he wants them, he can ask for them.

Here the air is good but the water does not seem to be good.

You have done a good thing in going to [Mt.] Abu even if it is only for a few days.

Blessings from
BAPU

From the Gujarati original : S.N. 32928

[1] *Vaishakh Sud 3* in Samvat 1981 corresponded to April 26, 1925.

[2] That is, the last page of the addressee's 5-page letter on which Gandhiji began writing his reply. The addressee therein had chiefly requested Gandhiji to put down in writing his views on agriculture and use of machine tools.

56. LETTER TO RAMDAS GANDHI

[*July 18, 1925*][1]

CHI. RAMDAS,

This postcard has been lying with me. I had thought of using it for writing to you, and that too not on the day fixed for writing to you but whenever I happened to get two minutes.

BAPU

CHI. RAMDAS GANDHI
KHADI KARYALAYA
AMRELI
KATHIAWAD

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

57. LETTER TO PRABHUDAS GANDHI

Monday [*August 17, 1925*][2]

CHI. PRABHUDAS,

I have your letter. Do not mind having made it a long one. It seems to me that you are harming your health by being somewhat hasty. I may not have as much faith in Hakimji as you have but that does not mean you should give up his treatment. Despair is a witch. Drive her out. Do not mind if your efforts bear no fruit. Exert yourself only within the limits of your strength.

As regards your mental condition too, instead of lamenting over it, you should go on trying to overcome it.

You need not at all worry about Kaka. He is strong enough to look after himself. He will not be disheartened by differences of opinion. How can we bring all people to look at a thing from the same point of view? The opposition of students will subside when they face him. And, finally, why grieve over what is inevitable?

If I can, I will look into the Phœnix matter. About the Tolstoy Farm, I wrote as and when I remembered [the incidents]. It is possible that I may

[1] From the postmark

[2] Somebody, possibly Prabhudas himself, has noted '*Bhadarva Sud* 1, Thursday, Samvat 1981', presumably as the date of the receipt of this letter. Samvat 1981 corresponded to the year 1925, and in that year *Bhadarva Sud* 1, Thursday was on August 20. The Monday, preceding that Thursday, was on August 17.

have been ignorant of some things.[1]

It is desirable that, even when ill, one should wake up at four and pray. Would not Jaikrishnabhai[2] agree to join the Ashram and teach?

Blessings from
BAPU

From the Gujarati original : S.N. 33020

58. LETTER TO PRABHUDAS GANDHI

ON THE TRAIN,
Friday [*September 11, 1925*][3]

CHI. PRABHUDAS,

I read your letter carefully in the train. I understand your suffering and appreciate your arguments. But even so, it seems to me that you should certainly take an injection and even after doing so, try to control your impure thoughts. Be constantly alert for that purpose. There will be no difficulty in sending you to a place like Almora. But that will be considered later. For the present, watch the effect of the injection and avoid fatiguing exertion.

In fact, if you can make yourself completely free from impure thoughts, you will not need even the *chiretta*[4]. All of us should try to attain that state. Surely one of us will succeed in it. Rarely do we find anyone in the world who is pure even in his thoughts. Nothing is impossible for such a person. I wish you to make greater effort than others in that direction.

Write to me when you feel so inclined. Look after Lakshmi.

Blessings from
BAPU

From the Gujarati original : S.N. 33021

[1] The reference seems to be to Gandhiji's treatment of the Phœnix Settlement and the Tolstoy Farm in the chapters relating to them in the *History of Satyagraha in South Africa* in Gujarati which was serially published in *Navajivan* from April 13, 1924 onwards.

[2] J. P. Bhansali

[3] The dateline in Gandhiji's hand has 'Friday, on the train' whereas the addressee has noted it as '*Rentiabaras,* Samvat 1981'. *Rentiabaras* , i.e. *Bhadarva Vad* 12 in Vikram Era 1981 fell on September 14, 1925, which was a Monday, not a Friday. The letter, therefore, appears to have been written on the preceding Friday, i.e. on September 11, 1925 when Gandhiji was travelling from Bombay to Purulia. '*Rentiabaras*' may have been the day on which the addressee received the letter.

[4] An Ayurvedic medicine

59. LETTER TO CHHAGANLAL GANDHI

[About *September 25, 1925*][1]

CHI. CHHAGANLAL,

I have your letter. The coconut for Nimu should be sent to Amreli for religious reasons. It seems better if it is not sent to the Ashram. This is just my feeling. If the same feeling persists, it can be made use of in future. Ramdas is independent. He has set up a house in Amreli. He finds peace there. Therefore, I would feel happy if the coconut is sent there. I would like that the marriage, whenever it is to take place, should take place at Dr. Mehta's bungalow. However, I will abide by the wishes of Nimu's grandfather. I feel that its performance at Dr. Mehta's bungalow will add to the solemnity of the occasion.

It is good that Nimu has started menstruating. We will be happy to get her married the moment she reaches the age when she can bear the burden of children. If her grandfather is indifferent, I would like to influence Nimu from today itself to postpone her marriage. We seem to believe that Radha, Moti and others have reached the age of marriage. However if their minds are pure, age is of no consequence. Take the case of Miss Schlesin. I find such women here too. Only we believe that the girls should be married off the moment their bodies are filled out. But the experience of the whole world shows that it is not true. Sixteen is the minimum age. Average age should be 20 years. At that age, one is mentally mature. I wish I am able to talk to Nimu as freely as I am able to talk with Ramdas today. Now I would not write anything more. I am happy that we all think of Nimu's good. If we find that she is getting impatient, we will solemnize her marriage soon as we did in Rami's case. I decided to do that after ascertaining Rami's desire myself. I hope you know my programme.

Blessings from
BAPU

From the Gujarati original : S.N. 32852

[1] Ramdas and Nimu got married on January 27, 1928. The letter, however, appears to have been written about the same time as the one to the addressee dated 'before September 23, 1925', *vide* Vol. XXVIII, p. 216.

60. LETTER TO PRABHUDAS GANDHI

SABARMATI ASHRAM,
Wednesday [*February 17, 1926*][1]

CHI. PRABHUDAS,

I have your long letter, but you need not at all be sorry for having written a long letter. I have read it with great interest. You should stay there only on condition that your health improves, even if slowly. You should not be greedy to acquire knowledge of merely external things. It is desirable to be content with what one learns in the ordinary course of things. If we do not do that, so wide is the extent of such knowledge that it would take your whole life-time and you would be able to do no service, let alone realize the self.

Blessings from
BAPU

PRABHUDAS GANDHI
C/O SWAMI KUVALAYANAND
KUNJVAN
LONAVALA
(G.I.P.)

From the Gujarati original : S.N. 33042

61. LETTER TO PRABHUDAS GANDHI

SABARMATI ASHRAM,
Phagun Vad 6, Friday [*March 5, 1926*][2]

CHI. PRABHUDAS[3],

I have your letter. Devdas, too, had paid a visit. According to the size of your body, your weight should not be less than 120 pounds. But as far as I am concerned, I do not lay emphasis on weight. You should have a well-

[1] The postal cancellation mark at Lonavala is dated February 18, 1926. Wednesday, however, was on 17th February.

[2] From the combination of Gujarati day and month, the place-name and Friday; *Phagun Vad* 6 in 1926 corresponded to March 5 and was a Friday. The reference to Kuvalayanand also confirms the year as 1926; *Vide* Vol. XXX, p. 191 and Vol. XXXI, p. 427.

[3] The letter is in a different hand but the subscription is by Gandhiji.

built body. I had tried grape-seeds. I do not know whether they have any purgative value. I do not even know whether they have been analysed. However, powder of the seeds might be having the same effect as sand. That is to say if a man takes two to four grains of sand, his intestines develop a kind of irritation because of which irritation, he passes stools. But this remedy should not be tried regularly. It might be effective if tried occasionally. But it will definitely harm those who have delicate intestines. So, I do not recommend grape-seeds for you. You may try them if Kuvalayanandji knows of their analysis and if he knows from his personal experience of their having a light purgative value, and advises you to take them. But do tell him what I have written to you about the seeds. Tell him also that I feel they are best discarded if you can pass stools without them. Even after reading this, if he insists on your taking the seeds, try them by chewing them well. You will know their effect within two or three days. Beetroot contains a kind of sugar and, therefore, to some extent it is healthy. It has a purgative value too. Beetroot has to be boiled well. It is a false notion that the vegetables and fruits which are red in colour have *rajoguna.* Onions in spite of being pure white definitely have *rajoguna.* Tomatoes, melons, red grapes, in spite of being red are *satvik.* If those who practise yoga hold contrary views, I would like to know the reasons.

What is said about millet could possibly be true. The bad qualities it has are not due to its colour but due to certain substances it contains and the lack of certain others. A person who does not have sufficient physical exercise and has to do a lot of mental work, is not able to digest it. For that reason, it is considered to have *rajoguna* and wheat is said to be *satvik.*

Milk in comparison to meat is *satvik* Compared to fruit, etc., it certainly has *rajoguna.* But do not go into such details. For you at the moment, milk, wheat, fruit and green vegetables are the things worth taking.

Do not hesitate to ask me any question you feel the need to ask. Sooner or later, I will certainly answer them. The best service you can render is to make yourself fit so that I can take any work I like from you. Improving health means achieving equilibrium of body, mind and spirit. If you feel like rendering more service, propagate khadi whenever you get an occasion. Persuade the non-wearers to wear it. Whenever it becomes necessary, do argue in its favour without getting excited. Do this work only if you can do it as fun. There is no need to ride two horses at a time. It is enough if you pay attention to your health. Though no community prayer is held there, you could drag along some worthy friends for the prayer. I am sure there is no difficulty in holding joint prayer.

Blessings from
BAPU

From the Gujarati original : S.N. 32949

62. LETTER TO PRABHUDAS GANDHI

SABARMATI ASHRAM,
Tuesday [*March 30, 1926*][1]

CHI. PRABHUDAS,

Because I saw nervousness in your letter, you need not conclude from it that you should try to write without being nervous. I would desire to see that nervousness when it is there. Therefore, do not make the least attempt to conceal it. I certainly saw more of it in your other letters. But, then, do I not know your nature? I myself am not therefore likely to be upset by your nervousness. But if I know, I can suggest some remedy. The only remedy just now is that Kashi should go there. She will go as soon as the arrangement for a house has been completed. I have been discussing the matter with Swami[2]. You yourself say in your letter that some difficulty has cropped up regarding the house. Even reading may be too much exertion for a man who is weak. For quite a few days, I was forbidden to read and, moreover, it is certainly bad if reading becomes an addiction. Hence, Balasaheb had forbidden reading. Therefore, do stop it. I am not going to Mussoorie before the middle of April at any rate[3]. Let us see what happens after that.

Blessings from
BAPU

SHRI PRABHUDAS CHHAGANLAL GANDHI
PATTANI'S BUNGALOW
LONAVALA
(G.I.P.)

From the Gujarati original : S.N. 33043

63. LETTER TO PRABHUDAS GANDHI

SABARMATI ASHRAM,
Friday [*April 2, 1926*][4]

CHI. PRABHUDAS,

I have just received a wire[5] from Mathuradas saying that Devdas cannot

[1] From the postmark
[2] Swami Anand
[3] On April 18, 1926, lots were drawn whether or not Gandhiji should go to Mussoorie for change of air. The lot was against Gandhiji's going.
[4] From the postmark. Also April 2 was a Friday.
[5] Acknowledged by Gandhiji in his letter of even date to Mathuradas; *vide* Suppl. Vol. I, p. 358.

be spared from Deolali. Mahadev tells me that Swami himself will be going there in a day or two. I will know more today. If he goes, he himself will bring you along with him. If he does not go, Pritamlal will go and bring you back with him. If neither of them is likely to go, I will send somebody from here.

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
PATTANI'S BUNGALOW
LONAVALA
(G.I.P.)

From the Gujarati original : S.N. 33038

64. LETTER TO RAMDAS GANDHI

MAHABALESHWAR,
Monday [*May 17, 1926*][1]

CHI. RAMDAS,

I got your letter here. I read your letter to Devdas in Bombay. When will you get over your sense of despondency? Devdas is quite well. Today is Monday. I think I will be able to return by Wednesday. Have you received all the amount in cash? Let me know how much the total amount came to. I think the money received on account of khadi should be credited to the Ashram. The account will be kept more strictly.

Blessings from
BAPU

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

[1] Inferred from 'Mahabaleshwar' and 'Monday' in the date-line; Gandhiji was at Mahabaleshwar from May 16 to 20 in the year 1926 and Monday was on 17. He had gone there at the request of the Governor of Bombay to discuss with him the question of the Agricultural Commission appointed by the British Government on March 31 of that year.

CWMG T XCVII

65. LETTER TO RAMDAS GANDHI

SABARMATI ASHRAM,
Thursday [Before *June 1, 1926*][1]

CHI. RAMDAS,

I have your postcard. I never got Manilal's letter. I do not know to what address you forwarded it. Do come over here when your khadi work there is over. Since you have given your address as C/o Post-Office I have addressed the letter accordingly. It is likely that I may go to Finland. If I go, I will have to start on July 1. I am thinking of taking Mahadev and Devdas with me.

Blessings from
BAPU

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

66. LETTER TO RAMDAS GANDHI

SABARMATI ASHRAM,
Tuesday [*June 1, 1926*][2]

CHI. RAMDAS,

Manilal has given me all the information about you. It is his impression that you have been doing excellent work. I hope you are keeping quite fit. Do not be lazy and forget to write to me. The visit to Finland may be taken to be as good as cancelled. When do you intend to come over here?

Blessings from
BAPU

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

[1] From the reference to the proposed visit to Finland; *vide* footnote to the following item. Gandhiji was invited in this year to address the Young Men's Christian Association at Finland.

[2] From the reference to Gandhiji's Finland tour being "as good as cancelled"; letters written by Gandhiji on June 3, 1926, state that his chances of going to Finland are "99 to 1". The tour was finally cancelled on June 6. The letter was obviously written on a Tuesday prior to this date, i.e., on June 1.

CWMG-XXVII

67. LETTER TO NARANDAS GANDHI

[After *July 26, 1926*][1]

CHI. NARANDAS,

Call back from Bhai Shambhushanker all of my letters. From the quotation, it is clear that I had in mind the salary due to him in the past. I could not have given him a permanent guarantee of salary to be paid to him in future. If he is just unable to do any work in Gariyadhar, it means he is asking for a salary for doing nothing. That cannot be done. You may now do what you think proper after inspecting the work. If the work at Gariyadhar seems to you to be useless, pay off the men what you think reasonable and stop the work. If you wish, you may send Bhai Shambhushanker a copy of this letter. I had seriously warned Balwantrai about the note of Rs. 500, but as he is still unable to pay, I do not feel like sending him any more money. However, taking it that his note is not connected with the Panch Talavadi[2], it seems all right to send him the Rs.100 he has asked for. That is, send it if you are satisfied with the work at Panch Talavadi.

Nothing need be sent to Vajeshanker so long as you or somebody else has not examined his work. Whatever amount you consider reasonable to send, draw it from the Ashram account even if there are no surplus funds in it.

Blessings from
BAPU

From the Gujarati original : S.N. 33867

68. LETTER TO CHHAGANLAL GANDHI

[Before *November 18, 1926*][3]

CHI. CHHAGANLAL,

It will not do if you remain lenient. To be lenient with Ratilal is to be cruel to him. To be strict with him is kindness. What would have happened if the doctor had made an incision on my stomach lightly? Or, how effective would be a person who pierces the earlobes if he pricked the needle lightly.

Even with Ramachandra, be strict as the situation demands and be frank.

[1] Shambhushanker was doing khadi work at Gariyadhar in Saurashtra up to July 26, 1926; *vide* Vol. XXXI, pp. 230-31.

[2] Another khadi center in Saurashtra

[3] From the contents; *vide fn* 1 on the following page.

After you have shown your generosity to the full, he should realize what his shortcomings are.

Remember that the article[1] I have sent about the lift, has to be sent straight to *Navajivan* if it is all right. If you want to give it in the coming issue of *Young India,* get it translated into English by Valji or send a copy of it here in time.

Blessings from
BAPU

Form a copy of the Gujarati : S.N. 32906

69. LETTER TO PRABHUDAS GANDHI

[Before *December 9, 1926*][2]

CHI. PRABHUDAS,

I found it rather hard to come away leaving you behind. Your unsteady mind also is responsible for your ill health. It is to one's advantage to let the mind become a little insensitive. Thinking overmuch is not a good sign. Just as it is a sign of disease if the heart-beat is too slow or too fast, so is it with the mind. To be equiminded, one has to avoid being both. It is a rather unusual state of mind. Lacking a word to describe it, we speak of it as something which means that one is neither too sensitive nor too insensitive, but that is not so. It is something quite different from this since equiminded-ness means suspension of both states of sensitivity and insensitivity. You should try to cultivate such a state of mind. However, it may be said that it cannot even be cultivated. What you need to do, therefore, is to overcome your sensitiveness.[3]

From the Gujarati original : S.N. 32979

[1] The reference presumably is to the article titled, 'Ramachandran Lift', published in *Young India,* 18.11.1926; *vide* Vol. XXXII, pp. 59-60.

[2] The addressee has noted at the top of the letter that he received the letter on December 9, 1926.

[3] This marks the end of page one of the letter. The remaining pages could not be traced.

70. LETTER TO MAGANLAL GANDHI

Wednesday and Thursday [*December 15/16, 1926*][1]

CHI. MAGANLAL,

I have your two letters. I hope you do not have the misgivings you expressed in your earlier letter. You have never given me a cause to discard you as a useless person. And I do not consider any person as useless. So how could I think of you in those terms?

I took upon myself the responsibility of work in Vijapur and other places not because I was disappointed with the work but in order to take over from you the unbearably heavy burden of work. Your body which was once as strong as a lion's has now become a skeleton. I could not bear that. Whatever faults I found in you, I looked upon them as your illness. Under heavy pressure of work, a man develops a kind of intolerance. I saw that in you and even drew your attention to it. In due course, you will be rid of it provided I help you. With the knowledge of my situation, I can visualize yours. I am indeed burdened with work. How can I know what others around me suffer on account of it but I do realize it and therefore remain quiet most often. Discard the feeling that you have hurt me. I am not hurt at all.

I have already sent the plan of Kaka's house. I vaguely remember that I had given Bhansali's [plan] to Chhaganlal. It is certainly not here. In case it is not traced, tell Bhansali to make it again. But you should get that plan there. Ask someone to enquire from Chhaganlal. Get the final plan done by Tyabji's man. Chhaganlal knows what measures I had suggested for the sake of economy in the plan of Valjibhai's house. He would have arrived by now. Find out from him.

Entrust the work to Vikram, Parsibhai, etc.

I understand about Kevalram. Tell him whatever you feel like. He has faults no doubt but I believe he is a good man. He cannot but be influenced by the generosity we show to him.

It is the best thing for Giriraj, Shankaran, etc., to do combined cooking. One possibility is that you take food with them, or, you all may have a combined kitchen. There is only one kitchen at present and it is better to maintain it in such a way that all the guests can eat there. Do not stretch the issue till it snaps but put up with it if you can. Try to find out what can be

[1] From the reference in the postscript to celebration of Prayer Day for South Africa on the 19th; December 19, 1926 was observed as a day of prayer wishing success to the Round Table Conference in South Africa to solve the problems of Indian settlers. *Vide* Vol. XXXII, pp. 76, 430 and 480. The Wednesday-Thursday prior to this date fell on 15th and 16th December 1926 respectively.

done and do what you feel is proper. One remembers the master's advice only till one crosses the gate.

Blessings from
BAPU

[PS.]

19th is the prayer day for South Africa. In consultation with Kakasaheb, do what ought to be done there on that day. For Khadi work in Panch Talavadi, send a hundi of Rs. 600/- to Balwantrai and debit it in the account of Ka[thiwad] Ra[jya] Pa[rishad]. That money is for buying cotton.

Ramachandra is going there. A new agreement has been signed with him according to the enclosed documents. The previous one has been cancelled because the new patent has to be obtained and there were other difficulties too.[1] Now we do not have to take risk for a long time. Arrange to get the lift manufactured soon in the factory there. If you want to train some of the workers who are already there, do that. I want to give some work to Pragji. I feel that now you should engage Pragji for this work and get everything done through him. At present, he should be given a salary of Rs. 75/- per month. Take from him this and any other work you want him to do. If you approve of my suggestion, write to Pragji yourself. I would like it better if he stays alone for the time being. I enclose herewith a letter for him. That will help you. If you do not want any new suggestions from me, send the enclosed letter and call him there.

Blessings from
BAPU

[PPS.]

Take Pasubhai's advice regarding the lift. He is capable of suggesting modifications. He has told me that he has studied about lifts.

Account for the expenses on the lift as follows :

Cost price + 25 + office expenses + expenses incurred on operation.

Amreli office will buy cotton worth Rs. 3,000/-. Accept *hundi* for that.

I wanted to read this again but could not.

BAPU

From the Gujarati original : S.N. 32912

[1] *Vide* also Vol. XXXII, p. 480.

71. LETTER TO MAGANLAL GANDHI

[*December 20, 1926*][1]

CHI. MAGANLAL,

I had been wanting to write to you for a long time but could make it only today.

I had asked Mahadev to write to you about Rukhi. I suppose he has done that. I have asked Valji, too, to write to you. The doctor is of the opinion that after she gets some strength, her appendix should be removed. This time she might recover completely. But as long as her appendix is not removed, she will have to be very careful about her diet and, till then, she will not put on weight and will remain weak. Show her to Haribhai and if he suggests, have her operated. There is no risk and from Govindbhai's case, we know that Haribhai is a very careful person. I have explained everything in detail to Keshu. For the time being, Rukhi should live on milk and fruit. If she is constipated, she should be given enema to keep her bowels clean. She should not move about. Nothing to worry if she sits. If Haribhai suggests that she should be immediately admitted to the hospital, then do so. I will take Rukhi with me in the same train by which I am going to Amaravati tomorrow. At two stations, she will have to change trains but I have made arrangement for that. Rukhi will reach there on Wednesday night. Do give her enema at night if she does not pass stool the whole day and has not taken enema at Surat or if she feels even slightly heavy in the stomach. Otherwise let her go to bed. Add water to her milk before heating it Send me a telegram of her arrival there. I will reach Calcutta on Thursday and on the same day at 3 O' clock, will catch the Assam Mail. So I can get the telegram only if you send it early on Thursday. I have asked Keshu to take my address with him.

I send herewith a postcard from Vajubhai. He wants cotton. My feeling is he works in the villages of Bhavnagar State on behalf of Pattani Saheb. And if that is so, why does he not take cotton from the state. Even then, I have written to Balwantrai to have a talk with you. If you think it proper, get him some cotton and lay down whatever conditions you want to. Cotton could be given only as a loan and in return we should either get khadi or money.

Write to me if we have an unduly large stock of khadi there and you are

[1] From the reference to Gandhiji's departure for Amravati "tomorrow" and arrival in Calcutta on a Thursday ; he left for Amravati on 21st December 1926 and reached Calcutta on 23rd, a Thursday, leaving for Assam the same day. *Vide* also Vol. XXXII, pp. 439-41.

not able to sell it off. If you can dispose it off by converting it into useful things, do that. We should have the capacity to stock khadi.

I hope you have sent the copies of the Agreement with Gangabehn to Deshpande.

Parnerkar had come here to see me. He has impressed Jamnalalji, Vaijnath and me. He will reach there by the 7th. He is to be given Rs. 125/- per month and a place to stay. Debit his salary in the account of All-India Cow Protection Society. If you feel that something should be debited for the house rent, do that also. I want the entire dairy account to come under the All-India Cow Protection Society. Put into practice those suggestions of Parnerkar which are acceptable to you. The tannery (*charmalaya*) will also be brought under All-India Cow Protection Society.

This will no doubt take a lot of your time. You will be able to cope with the work if you do only planning and supervision. It is necessary to have someone trained by Ganesh. For the dairy, Shivabhai Haribhai is there.

I have already written to you about Ramachandran.

Let me know immediately if you find the work heavy or feel uneasy about it. Do not hide your feelings in order to save me from worry.

Inform me immediately if you feel I am making a mistake. If I am not convinced, put up with me. But do not hide your feelings in the belief that I am not going to correct myself.

I am intentionally setting up cow-protection and other industries there. I think it is not beyond our capacity. We must make it a success.

Blessings from
BAPU

[PS.]

I am sending herewith other letters from Mirabehn. I want the girls to read them carefully. Of course, others should also read them.

I will not have the time to read this letter again.

From the Gujarati original : S.N. 32910

72. LETTER TO CHHAGANLAL GANDHI

Silence Day [*1926*][1]

CHI. CHHAGANLAL,

I understand that the time of the prayer is not going to be changed. After gaining some more experience, if you want to change it, do so. Do not think about my views. Even if the time is not changed, the time for going to bed

[1] From the contents; *vide* Vol. XXXII. pp. 390 and 429.

should be fixed. We are all guilty in this regard. Under some pretext or other, we do not go to bed early. I believe our good lies in our success in getting over this weakness. As long as we do not overcome it, no time of the morning prayer will suit us. The morning prayer should be discontinued if everyone believes that this weakness cannot be overcome. It would be undesirable to leave the decision to individuals, but as long as we do not observe the time for going to bed, we cannot fix the time for the morning prayer.

I do not believe that the timing of the prayer is the cause of illness. All the malaria patients must use mosquito-nets. They should not bathe in cold water. It is enough if they rub clean the body with a dry towel or use a towel dipped in hot water. There is no need to believe that one has bathed only when one has poured water over his head.

There is no time to write more.

Blessings from
BAPU

[PS.]

Everyone should read this letter.

From the Gujarati original : S.N. 32892

73. LETTER TO NARANDAS GANDHI

Sunday [After *April 25, 1927*][1]

CHI. NARANDAS,

I have your letter. I have already replied to you but the reply may not have been clear.

My own reason refuses to work in this matter. You may therefore use your reason and come to a decision leaving the responsibility to me. About Gariyadhar, do what you think best on the whole. As regards the Panch Talavadi matter, if your reason does not approve of either Maneklal or Chhaganlal, pay them their due salaries and ask them to stand on their own feet. About Vajeram, do what you think proper. Draw the money that you may need from the khadi account in the Ashram. If the total amount exceeds Rs. 1,000, ask me.

I will continue to be concerned so long as you two brothers do not give me a satisfactory explanation as regards the accounts of the dairy. For, it is

[1] In his letter to the addressee dated April 25, 1927, Gandhiji says he was "not at all satisfied with the accounts of the dairy"; *vide* Vol. XXXIII, p. 254. The reference to the dairy accounts here clearly indicates that this was written on a later date.

a question of adhering to truth. If you think it necessary, I will correct what I have written in *Navajivan* about it. Therefore, look carefully in the matter and let me know. Purshottam must have fully recovered.

Blessings from
BAPU

From the Gujarati original : S.N. 33877

74. LETTER TO MAGANLAL GANDHI

[After *April 26, 1927*][1]

CHI. MAGANLAL,

This time the thieves in the Ashram seem to have been more bold. We have to decide how to deal with them — whether we would like to shift to the nearby villages, or, we would like to fight the thieves, or, would do both. We will never seek the help from the Government. If we wish to deal with it ourselves, we will have to make arrangement for lights. In that case, we have no option but to have the electricity. It is the cheapest source and is our . . . .[2] We have to use the engine for water and perhaps the same may be used for electric lights. For the protection of the guards, we will have to make special arrangement. The situation remains the same even if we ourselves do the work of guards. We have taken up so many activities here that we cannot do without taking steps for their protection or we will have to wind up all the activities. . . .[3] We have to see how long we can adhere to ahimsa in spite of our activities. . . .[4]

I am not able to take any decision on behalf of everyone. One man alone cannot do that. Whatever decision you all take jointly will be the best. I will only say that it is necessary for us to take a prompt decision in the matter.

I am reminding you again about the auditor. Inspect the sales depot. There is a risk here. We have to take into consideration that too.

Nurbanu has come here. It is more than a month since she decided to sell off her ornaments. She says that there is no change in it. So they are to be sold off if there are any buyers.

Blessings from
BAPU

From the Gujarati original : S.N. 32916

[1] The contents of this letter closely match those of the letter to the addressee dated April 26, 1927; *vide* Vol. XXXIII, pp. 256-8. The nature of reference to the auditing of accounts suggests that this was written on a later date.

[2,3&4] A few words are illegible at each of these places.

75. LETTER TO CHHAGANLAL GANDHI

Chaitra Vad 13 [*April 29, 1927*][1]

CHI. CHHAGANLAL,

Read this letter and then send it immediately to Nimu.

Let me know what you and Kashi feel. Ramdas is getting good training. At present, he is very much interested in it. Let us see what happens later on.

I am not at all inclined to send Prabhudas to Almora. I am trying to bring him here. He will get everything here.

I even feel like sending him to Mathuradas in Panchagani. It is better not to do anything in haste. These days, it is neither hot nor cold, so he could go for a couple of days.

Blessings from
BAPU

From the Gujarati original : 32858

76. LETTER TO CHHAGANLAL GANDHI

Chaitra Vad 14 [*April 30, 1927*][2]

CHI. CHHAGANLAL,

We all deliberated a lot this morning about Prabhudas. Along with other places you are thinking of, keep in mind Nandi too. However, Rajaji and others are of the opinion that it would be better if no sick person is sent there. I do not put Prabhudas in the category of such persons. For him, it is better if we take a decision soon. Why cannot he go to Doctor in Dholwad? Gangabehn will look after him also. And at Panchgani, there is the facility of Mathuradas's room and he could stay with him. Instead of my asking Mathuradas, it is better if you ask him. He will be a little confused if I ask him. Or, instead of going there, he should come here. Gangadharrao says that he can go to Hubli. It is at a height of 3000 ft. Prabhudas has seen the place. Pundalik is there. So he would not need any other companion. Out of all these places, choose one. I find it somewhat difficult to accept Almora.

[1] From Mathuradas's presence at Panchagani where he went in the year 1927. *Chaitra Vad* 13 in 1927 corresponded to April 29.

[2] The contents of the letter indicate that Gandhiji wrote the letter from Nandi Hills where he was convalescing in 1927. Reference to Mathuradas Trikumji's presence at Panchgani also confirms the year as 1927; *vide* Suppl. Vol. I, pp. 372 and 439. *Chaitra Vad* 14 *in* 1927 corresponded to April 30.

Jamnadas himself needs looking after. What is the good of putting two sick persons together. An added reason for my preference for Panchgani is the possibility of Pyarelal being there. Write to me whatever decision you take or send me a telegram.

Mathuradas's address is : Panchgani Castle

Blessings from
BAPU

From the Gujarati original : S.N. 32872

77. LETTER TO PRABHUDAS GANDHI

Wednesday [After *April 30, 1927*][1]

CHI. PRABHUDAS,

I have your letter. I have got your point for not coming to Nandi. My objection to your going to Almora was . . .[2] for want of a man. Now Jethalal is coming and if he keeps good health, you can go without any compunction.

Blessings from
BAPU

From the Gujarati original : S.N. 32973

78. LETTER TO CHHAGANLAL GANDHI

[*April-May 1927*][3]

CHI. CHHAGANLAL,

I have your wire.

You still should not overlook the precautions which are necessary. We must ensure our safety. Women should have no fear of any kind. Do not give up till you find out who the thieves are. Do not even entertain the idea that you would look for them when they strike again. We can be said to have served dharma as we know it, to the best of our ability only when we learn to solve our problems ourselves.

[1] From the contents, the letter appears to have been written *after* the one to Chhaganlal Gandhi, addressee's father, dated April 30, 1927; *vide* the preceding item.

[2] A few words here are illegible in the source.

[3] From the reference to thefts in the Ashram and precautions suggested; *vide* Vol. XXXIII, pp. 256-8 and ff.

CWMG - XXXVII

Herewith a letter from Kediyaji about cow-protection. Acknowledge it. If you feel it is necessary to deposit it with Revashankerbhai, do so and take from him whatever money you need or, keep the letter as it is and send a credit note to Revashankerbhai.

Blessings from
BAPU

From the Gujarati original : S.N. 32882

79. LETTER TO CHHAGANLAL GANDHI

Thursday [*April-May 1927*][1]

CHI. CHHAGANLAL,

It is time for the post so I would not write more. My advice is that you get the attached letter printed. Form yourselves into batches, go to all the suspected villages, organise meetings and read out the letter there.

Those women who are scared should be assured of their safety immediately.

No one can go on leave at present. Those who are already on leave should come back. It is your duty to pursue this work, to the exclusion of all other activities.

Take Vallabhbhai's advice. We will not lodge a complaint. However, we can take advice from those who are known to the police. Can not we make an arrangement with the police that they do not arrest the culprits but keep an eye on them?

I am writing whatever occurs to me. Do whatever you feel should be done. Send me all the details. I am better.

Blessings from
BAPU

From the Gujarati original : S.N. 32881

80. LETTER TO MAGANLAL GANDHI

[*May 9, 1927*][2]

CHI. MAGANLAL,

If we are not financially strong enough to provide money to Fulchand

[1] From the reference to thefts in the Ashram; *vide fn* 1 to the preceding item.

[2] As suggested in the source. References in Vol. XXXIII, on pp. 137-8, 256, 289 and 337 also indicate that the letter may have been written on this date.

for the conference, write to him frankly to that effect. Tell Vallabhbhai to give him a loan if it is possible and make sure that he accepts the loan only if he is capable to repaying it.

The documents are to be given to Ramachandra as they are. They are to be given to him only to fulfil his requirements. I believe it is necessary to pay off the debts due to West. We have to write to him that the debts will be paid off gradually as the goods are sold. How can Ramchandra himself pay? The right over the patent is ours. I have understood the dealing to be this way that we have to deal with the situation if West claims money from Ramachandra. I have accordingly convinced Ramachandra. If you want me to write to him to this effect, I will do so.

I have a letter from Shankerlal about handing over the charge to Jamnalal. I will take action on it immediately.

Do not hesitate in the least to write to me or ask me anything. My health is no doubt good.

Blessings from
BAPU

From the Gujarati original : S.N. 32911

81. LETTER TO KHUSHALCHAND GANDHI

NANDIDOORG,[1]
May 18, 1927

BHAISHRI 5 KHUSHALBHAI[2],

I received your letter. I was very pleased.

Please do write to Ramdas and tell him whatever you think he ought to do. I believe khadi work to be both a business and a form of national service. When the use of khadi has become widespread, the very men who have now taken possession of the Mulji Jetha Market[3] and send crores of rupees abroad and make profits of lakhs for themselves, will compensate the thirty-three crores of Gods of India[4] to the tune of crores of rupees and retain lakhs for

[1] In the Mysore state. Gandhiji was resting here after he had a mild stroke in the last week of March of 1927.

[2] Gandhiji's cousin, father of Gandhiji's nephews Chhaganlal, Maganlal and Narandas who helped him in his numerous other activities. The figure '5' in old style letters expressed reverence for the person addressed.

[3] A busy cloth trade centre in Bombay

[4] That is, the people of India whom Gandhiji regarded as the Gods of ancient Indian mythology

CWMG - XXVIII

themselves. And, in this way, both the Gods and the cloth merchants will prosper[1]. Today, these cloth merchants are making their profits, as they believe them to be, at the expense of the Gods. I do wish that Ramdas, and to the extent possible Nimu, should take full part in helping the change that is currently taking place in cloth trade, transforming it from an immoral trade into a moral one. But that wish is of secondary importance to me. The more important thing is the freedom of Ramdas and Nimu. I myself am content telling them what I think, and will be satisfied with whatever course of action they adopt. You have as much right as I naturally have to take a share in promoting their good. You are as much in place of a respected elder to them as I. I, therefore, wish that you should guide them. It is your right and also your duty to do so. It would of course be very good if we both held the same views. But I would see no harm even if our views differed. Sincerely held differences of views conduce to our good. I hold that we harm each other's good by suppressing our views out of false regard for each other. Therefore, please do tell Ramdas whatever you think.

I was glad to learn from your letter that Chi. Navin is now coming round to the right path.

Jai Shrikrishna from
MOHANDAS

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

82. LETTER TO PRABHUDAS GANDHI

BANGALORE,
Jeth Vad 5 [*June 20, 1927*][2]

CHI. PRABHUDAS,

I have your letter. You, me and everyone else would have been put to shame if , after having gone there, you had missed home as Shanti did. We have been taught to feel at home wherever we are. Since you have liked the place, your health should improve there.

Do not move about more than you can endure. What do you do for your

[1] The reference is to *Bhagavad Gita,* Chapter III, verses 10 and 11, in which Shri Krishna says that Brahma created the people to nourish the Gods through such offerings, the Gods in turn nourishing peoples so that both might prosper.

[2] From the combination of place-name, Gujarati day and month in the dateline as also the contents; *vide* Vol. XXXIV, pp. 37-8. *Jeth Vad* 5 in 1927 corresponded to June 20.

food? Where do you bring it from? What fruits do you get? And what is the arrangement for milk? Let me also know with whom you keep company there and about all other things that may occur to you. Just as it is useless to think about the past, it is useless to think of the future. 'One step enough for me' is an advice based on experience. What shall we gain by knowing the future? In other words, why do we not merge the future and the past in the present? The present, after all, is nothing but an extension of the past. To think of the distant future when at every minute changes are unfolding before our eyes, is like building castles in the air and only fools build castles in the air. The present means our duty of the moment. If we know what is our duty of the moment and direct all our efforts to its fulfilment, it is the highest form of valour. Unhappiness is born out of imagining a rosy future and lamenting about the past. So, one who takes care of the present and fulfills his duties has conquered the cycle of birth and death.

I have written to Victor Joshi today[1]. If Chhotelal is there, give him this news. I am not writing a separate letter to him because before this reaches there, he would have left and if he has not, he would read this.

Blessings from
BAPU

From the Gujarati original : S.N. 32972

83. LETTER TO CHHAGANLAL GANDHI

MYSORE,
Ashadha Vad 7, Thursday [*July 21, 1927*][2]

CHI. CHHAGANLAL,[3]

It seems Chi. Maitri suffers from bad health from time to time. She may need immediate treatment. If necessary, show her to the doctor.

Ramachandra has left. Even then, do not hesitate to lay off those who are still there. Jamnalalji and Maganlal would have arrived there. So, do whatever is necessary and do not worry and save money.

[1] Victor Mohan Joshi. However, Gandhiji's letter to him is dated June 21, 1927, not June 20 as suggested here. *Vide* Vol. XXXIV, p. 37.

[2] From the combination of place-name, Gujarati day and month and Thursday in the dateline, the year appears to be 1927. In no other year was Gandhiji at Mysore on *Ashadha Vad* 7, corresponding to a Thursday. In 1927, it corresponded to July 21.

[3] The letter is in a different hand but the subscription is by Gandhiji.

Take proper care of your ear. I would like you to spend two months in Almora. At present, I have little time either for writing or dictating letters.

Blessings from
BAPU

From the Gujarati original : S.N. 32874

84. LETTER TO CHHAGANLAL GANDHI

October 4, 1927

CHI. CHHAGANLAL,

I have your letter. What you read in the newspapers about my health was not correct. I am keeping good health. Rajaji does not give me much work. Rarely does the programme get heavy.

I see that Prabhudas has still not recovered completely. Has he now given up worrying or does he still indulge himself in fanciful ideas? Improve your health to the optimum.

Devdas has made two mistakes and because of that, by his own volition, he would spend sometime in Wardha. At present, he is in Dr. Rajan's hospital. He had symptoms of piles, so the doctor thought it proper to operate on him. Today is the fourth day of the operation. There is nothing to worry. Fairly good work is being done during the tour here. Sale of khadi is picking up on its own. So far, khadi worth about Rs. 80,000 has been sold in this province. It is expected to go upto Rs. 1 lakh.

I want Prabhudas to do one thing. He knows the *Gita* very well. In my view, among all whom I know, his Gujarati is the best and rendering the *Gita* into Gujarati does not require any translation from English. His vocabulary is also good. Whenever he has time, he should send me a translation of twenty *shlokas* of his choice. The translations need not be literal but should convey the full meaning. There are no doubt some chapters in the *Gita* which contain only twenty *shlokas.* He can select one of these if he wants.

I am sure you have my itinerary.

9-12 Trivendrum/Travancore
13 Cochin
14 Trichur
15 Palghat
16-17 Coimbatore
18 Polachi
19 Tiruppur

20 Gopi Chettipalayam
21 Erode
22 Salem
23-24 Tiruchengodu
25 Calicut
26-31 Mangalore
November 1 to 15-Ceylon

Blessings from
BAPU

[PS.]
I will reach the Ashram in the beginning of January.

From the Gujarati original : S.N. 32896

85. LETTER TO CHHAGANLAL GANDHI

Silence Day [*December 12, 1927*][1]

CHI. CHHAGANLAL,

I had your letter. Today I am in an unknown village of Utkal. There is so much to do here that I myself feel like devoting some time. Tomorrow, I will reach the place where there were floods. What I will get to see there will be something different. Will you come here if I want to utilize your services? Perhaps it would be necessary to keep someone in the affected area to supervise the work. He has to maintain the accounts, too. Is there a marked improvement in your health there? Has the mental fatigue gone?

Nimu's marriage[2] is facing difficulties but I would not involve you in those worries. I am writing to Lakhtar. I expect to reach the Ashram on January 1 or before that.

Blessings from
BAPU

[PS.]
Now send your letters to Madras. The best address is :
Hindi Prachar Office
Triplicane, Madras.

There, too, I would not stay for more than five days.

From the Gujarati original : S.N. 32862

[1] From the contents, from 'Silence day' in the dateline and from reference to Gandhiji's presence in an unknown village of Utkal; *vide* Vol. XXXV, pp. 370 and 377.

[2] To Ramdas Gandhi, the youngest son of Gandhiji. They, however, got married on January 27, 1928.

86. LETTER TO CHHAGANLAL GANDHI

CUTTACK,
Sunday [*December 18, 1927*][1]

CHI. CHHAGANLAL,

I have been able to read carefully the copies of the articles on sugar and malaria sent by you only today.

Per capita = per head

The bone powder used for cleansing sugar seems to be harmless. Not a trace of it remains in the sugar. It is thrown out with the impurities. It is not necessary to kill even a single cow for obtaining bones for this purpose. This should be regarded as the same thing as the use of bones for fertilizers. It is therefore wrong on our part to object to it on religious grounds. Sugar worth Rs. 18 crore is imported into India. The quantity would have perhaps increased now. It is impossible to produce sugar worth Rs. 18 crore in India. No one has ruined our sugar industry. We use up all the sugarcane we produce. The use of sugar has increased disproportionately in India as well as in the whole world. . .[2] Whatever sugar we produce is like a drop in the ocean. If you want to ask me more on the subject, please do. Write to me if you know more.

I am sending the copy of the article on malaria to *Navajivan.* There is some mistake in the copy. I constantly think about why we have not been able to control malaria in the Ashram but am unable to find a solution. I have talked to Kakasaheb. He is carrying on correspondence on the subject with Dr. Talwalkar. I feel it is due to our fields and the inept method of burying the night-soil of our toilets. Only experiments can ascertain the causes. But how can we conduct the experiments? I intend to give more thought to this on reaching the Ashram. Only God knows how much I will be able to do.

I hope to reach the Ashram before January 1.

Blessings from
BAPU

From the Gujarati original : S.N. 32867

[1] From 'Cuttack' and 'Sunday' in the dateline, and Gandhiji's programme of reaching the Ashram before January 1; in the year 1927, Gandhiji was in Cuttack from December 18 to 21, and Sunday was on the 18th. He reached the Ashram on the 31st of the same month.

[2] A few words here are illegible in the source.

87. LETTER TO NIRMALA GANDHI

[After *January 27, 1928*][1]

CHI. NIMU,

You have taken a vow not to write to me, haven't you? This is not correct. You have not kept your pledged word and now Ramdas writes and tells me that you would come only if I send for you. Is this not a very strange way of behaving? Do you wish to look upon me as a father-in-law? Why should you think it necessary to be sent for, in order that you may come to me? I will expect you to come over in reply to this letter.

Blessings from
BAPU

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

88. LETTER TO NARANDAS GANDHI

Silence Day [*January 1928*][2]

CHI. NARANDAS,

About Khadi, I will not be able to do more from here. What you say in your letter you have done is sufficient. Since our idea in promoting its growth is a mixed one, it is but right to do nothing more for the present. Tell Jamnalalji this when he arrives there. Meanwhile, you may do what you can.

Look into the error in the figures about milk[3] and set it right. I hope Purshottam has completely recovered by now[4]. How is Kanu?

Blessings from
BAPU

From the Gujarati original : S.N. 33215

[1] Ramdas and Nimu got married on January 27,1928. This appears to have been written some time after their marriage as suggested by the words "Do you wish to look upon me as a father-in-law?"

[2] As supplied in the source. Also *vide* the following footnotes.

[3] Also *vide* Vol. XXXV, p. 110.

[4] Also *vide* Vol. XXXV, p. 397.

89. LETTER TO RAMDAS GANDHI

Wednesday [*February 1, 1928*][1]

CHI. RAMDAS,

Bravo ! Now that you have become a family man, you must needs stop writing to me! That will not do. Things are going on quite well here. The mail is going just now.

Blessings from
BAPU

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

90. LETTER TO CHHAGANLAL GANDHI

SABARMATI,
February 24, 1928

CHI. CHHAGANLAL,

I received your first letter today and the second letter three days earlier. I have given them to Mahadev for everyone to read. You have done a good job if you have seen in a short period all those institutions as closely as possible.

Look after your health and for doing so, you have to use a mosquito-net. Do not have the least hesitation in using it there. You might come across people who would criticise it the first day, the next day the same people would praise you for your well-maintained health, and on the third, they would follow your example. Mosquito-net is just an example.

Do not hesitate to write to me. I have always liked your letters. Reading your handwriting is never a problem.

I knew that you were hesitant to go to Orissa because of my health, but it is your dharma to overcome that hesitation and to help you in that is my dharma. I believe that my health is very good. The experiment with milkless diet seems to be successful so far. I take 8 *tolas* of wheat, 3/4 *tola* olive oil, 4 *tolas* almonds, one *seer tandarjo*[2] and 6 to 9 oranges. I still need to increase

[1] From the reference to Ramdas having "become a family man", the letter appears to have been written on the Wednesday following Ramdas's marriage on January 27, 1928 which was a Friday. The Wednesday following, fell on February 1.

[2] Leafy vegetables

my diet. If I can do that gradually, I hope to regain part or entire weight I have lost.

Chi. Ramdas and Nimu have gone to Rajkot. From there, they will go to Amreli and will be back here in 15 days.[1] Jamnadas is tempting Ramdas, so he may stay on there. He may even stay there if he has to live permanently in Amreli. He will make a final decision on coming here. These days he is cheerful and free from worries.

Brian Gabriel is here for the last two days. He will leave on Sunday. Govindji (Gregg) is coming for ten days. Others too, keep on coming and going. Do not worry at all about my health.

Blessings from
BAPU

From a copy of the Gujarati : S.N. 32907

91. LETTER TO PRABHUDAS GANDHI

SATYAGRAHA ASHRAM,
SABARMATI,
April 8, 1928

CHI. PRABHUDAS,

For the last so many days or even months, I have wanted to write to you but how was it possible for me to find time for it ? This, too, I am dictating immediately after the morning prayers. I have got the shawl sent by you and when the time comes, I shall certainly use it. But in this season, the occasion will never come. I am getting fully acquainted with your activities and am pleased with them. I even rejoice in them. But do remember that you are not to pursue any activity at the cost of your health for, your first duty in going there lies in improving your health. However, if you can make use of your activities in improving it, I do not have to warn you. Do not have so much attachment for the activities that they ruin your health, and in order to regain it, you have to sacrifice your activities. It is like a saint losing both the worlds. Remember that the efforts to improve your health are also meant to excel in devotion to your duty.

Nothing has yet been decided about my going to Europe. It has been left to me to decide it but I do not have the confidence to take a decision in this matter[2]. I do not know what is good. I do not at all like going there, but in

[1] Also *vide* Vol. XXXVI, p. 59.

[2] Also *vide* Vol. XXXVI, p. 210 and ff. After a lot of deliberation, Gandhiji ultimately dropped the idea of visiting Europe, ibid., p. 251.

a week or two, I will decide this way or that. You are dreaming of paying a visit here. Forget about it. It is attachment. You are not fully aware of our wish to rub shoulders with the crores of suffering and half-starved people. Before spending each rupee, you must reckon that with that money, sixty-four persons can comfortably have their second meal. Moreover, there is no need to risk your health by coming here in this weather. We meet through letters; that is no less grace of God.

You are inviting Kashi. The above argument applies in her case also. Only warm climate suits Kashi. The cold climate which you enjoy, which gives you strength, enfeebles Kashi. As far as service to her is concerned, there is hardly anything you could do. Besides, you may not even be able to do that, and for one's own help, one cannot call one's parents. Moreover, you have made that relation virtuous. Treat any invalid woman you see there as your mother and help her. Consider such service as service rendered to Kashi. In the same way, treat every invalid man as your father. The spinning-wheel makes us do the same. It teaches us to render pure, selfless and dedicated service to numerous invalid and helpless parents, brothers, brothers-in-law and sons and daughters. Day by day, you are gaining proficiency in rendering such service. I am reminded of you by the figures you had given me about the growing business of lanterns, etc., here. I find from Devdas's letters that he is doing very good work in Jamia. Do not hesitate to write to me whenever you feel like doing so.

Blessings from
BAPU

From the Gujarati original : S.N. 32978

92. LETTER TO KASTURBHAI LALBHAI

SATYAGRAHA ASHRAM,
April 20, 1928

BHAISHRI KASTURBHAI[1],

I do feel a little hesitant in writing this letter to you but Bhai Ambalal is not here and you do know me a little. I therefore venture to write to you. Enclosed herewith is . . .[2] to Dinabandhu Andrews. Talking about that, I told him that all right, I would beg for money from somewhere. He had in fact asked for ten thousand rupees. Of this, five thousand he wanted for his

[1] Kasturbhai Lalbhai, Agent, Raipur Manufacturing Company
[2] The source is damaged here.

expenses in Europe. I am not very clear about all this. Whatever it may be, Birla brothers have paid expenses to Kavivar. . .[1] It seems that that amount will not be enough to accommodate Andrews. As far as possible, I do not want to go out of Gujarat to collect money for Andrews. Can I approach you with a begging bowl? If, for whatever reason, you do not want to give anything, please do not hesitate to say 'no'. I consider it my duty to go with a begging bowl wherever I can. But it is also my dharma not to feel bad if people refuse to give anything. If you feel like saying 'no', please do say so without any hesitation. Only then I. . . .[2]

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 33140

93. LETTER TO CHHAGANLAL GANDHI

Sunday [Before *April 23, 1928*][3]

CHI. CHHAGANLAL,

Bhai Ramlal is a very good worker. He is honest too, but is very short-tempered. As an atonement for this, I am sending him to you. He has to serve you and do all the work you entrust to him. He has liked the work. If you do not like the arrangement or instead of finding his presence helpful, you find it burdensome, write to me. I will call him back.

As you have difficulty in getting milk and milk products, I am sending *pedas*[4] from here. Do not eat them as *pedas* but make powder of one or two, add warm water to it and mix it. That will become milk and serve its purpose. Similarly, soak *gol papadi*[5] in water, make gruel of the liquid and take it . If you like the preparations, ask for the amount you would like to have. Do not neglect your health. Do not hesitate to write to me about your health and other difficulties.

Blessings from
BAPU

From the Gujarati original : S.N. 32861

[1] & [2] The source is damaged at these places.

[3] From the contents, this letter appears to have been written about the same time as the preceding item.

[4] A sweet made of milk

[5] A sweet made of jaggery

94. LETTER TO CHHAGANLAL GANDHI

Tuesday [Before *April 23, 1929*][1]

CHI. CHHAGANLAL,

I have received your telegrams. Knowing you well, I was not at all upset by your telegram. The other telegrams proved your faith right. As long as I am destined to take work from you, no harm will come to you. I personally feel that you should not leave Utkal. I would not like you to leave the place after falling ill. Many old priests live there. Where could they go? We belong to the place as much as we belong to the Ashram or Rajkot. After improving your health in Calcutta, if you feel strong enough to go back, do so. I have sent Ramlalji with that hope. Do not feel self-conscious unnecessarily, ask for the facilities you need, look after your health and render service. However, these are my views. Do what you want and what is within your power. My duty is to encourage you and your duty is to imbibe from it what you can. There is so much to write but where is the time?

Blessings from
BAPU

From the Gujarati original : S.N. 32859

95. LETTER TO NARANDAS GANDHI

Sunday [After *April 23, 1928*][2]

CHI. NARANDAS,

I have received all your three letters. I am unhappy that you are so very unhappy. Till today, I never worried on your account. I had assumed that you would neither feel hurt nor would misunderstand me. Now you have felt a little hurt. I assume that it will only be momentary. About Radha and Santok, do as you think best. I withdraw my opposition. I have sent two letters to that effect to Chhaganlal regarding Santok and Radha. I have written to him

[1] From the reference to Gandhiji's advice to the addressee not to leave Utkal (Orissa), the letter appears to have been written *before* the letter to Maganlal Gandhi dated April 23, 1928, wherein Gandhiji wrote that the addressee "had left Orissa" as he fell ill and had gone to Almora; *vide* Vol. XXXVI, p. 253.

[2] From the nature of reference to Santok and Radha, wife and daughter respectively of Maganlal Gandhi, addressee's elder brother, the letter appears to have been written after the death of Maganlal in Patna on April 23, 1928. *Vide* also the following item.

about Sanabhai also. I have also asked him why, after deciding to keep him, he changed his mind. You may pour out all your sufferings to me but never lose your self-possession. I do not have more time today.

Blessings from
BAPU

From the Gujarati original : S.N. 33325

96. LETTER TO CHHAGANLAL GANDHI

Tuesday [After *April 23, 1928*][1]

CHI. CHHAGANLAL,

What shall I write to you? Improve your health. There is no urgency for going to Utkal. Whenever you decide to go, do see me before going. Kashi herself, at the moment, does not feel strong enough to go there. Both of us believe that she will not be able to bear the cold there.

I am touched by your beautiful letter to Joshi.

The very next day of [Maganlal's] death, I started a movement that Santok should give away whatever property she has. I had talked about it to Maganlal many a time. I have started the move with the help of Keshu. While talking about the *shraddha*[2] to Khushalbhai, I asked him to do the same. I could not talk to him at length as there was some distraction. However, on this matter, I solicit the help of all you brothers. The property is meant for all of you but none of you need it. Then why should you keep it? I will no doubt talk to Narandas too. I remember that you too have something with you. I wish that you would dispose it off. For whom do you need it? Both your sons are able and of self-sacrificing temperament. Kashi and you will never be in trouble. The thought as to what will happen to the Ashram when I am no more, is a mean one and should never be entertained.

I have written all this in a great hurry.

Blessings from
BAPU

From the Gujarati original : S.N. 32857

[1] From the reference to Santok, and to the death, presumably of Maganlal Gandhi; Maganlal had died at Patna on April 23, 1928.

[2] Performance of the last rites for the dead

CWMG XXVII

97. LETTER TO KASTURBHAI LALBHAI

SATYAGRAHA ASHRAM,
SABARMATI,
April 26, 1928

BHAISHRI KASTURBHAI,

I have your letter. I will be ready on Tuesday at 6.15 and wait for your friends in order that I may reach there and present myself.

Greetings from
MOHANDAS

From the Gujarati original : S.N. 33138

98. LETTER TO PRABHUDAS GANDHI

Tuesday [*May 1, 1928*][1]

CHI. PRABHUDAS,

I have your letter. I do not have the courage to let you come here. Nor is it necessary for you to come. I have suggested to Devdas that he should go and be with you. If you send me a specimen of your model of the spinning-wheel, I will ask someone here to work it. I will obtain Keshu's report. Lakshmidas, who also is here now, may also see it. I may suffer your coming here when the weather is colder. Do come in the winter. Besides, Chhaganlal is there, and even for his sake, it is essential that you remain there. I certainly cannot let Chhaganlal come here. When his health is completely restored, he will of course come. My proposed visit to Europe has been cancelled, and so, that reason also for your coming here does not exist. Moreover, as it is, you have been doing some work there and so, you need have no scruples in staying on there.

[1] From the reference in the letter to the cancellation of visit to Europe which Gandhiji announced in *Young India* of April 26, 1928, *vide* Vol. XXXVI, p. 266. The Tuesday following this announcement fell on 1st May. The reference to Khushalbhai and Devbhabhi's arrival and their "bearing the loss" of Maganlal's death "with fortitude" also indicates that the letter may have been written on 1st May, 1928. Maganlal had died in Patna on April 23, 1928.

CWMG XCVII

What can I write about Maganlal? Khushalbhai and Devbhabhi have arrived. They are bearing the loss with great fortitude. Some changes have been taking place in the Ashram these days. You must be getting an account of them.

Blessings from
BAPU

[PS.]

The figures of the account marked by me in the accompanying pamphlet do not seem to be correct. Go through them and then let me know. Return the pamphlet to me. I wish to write something about it.

From the Gujarati original : S.N. 32994

99. LETTER TO CHHAGANLAL GANDHI

[*May 16, 1928*][1]

CHI. CHHAGANLAL,

I have your letter. No doubt your work there is going on well. Shall I use the information in the newspaper now? The other alternative is that you or Prabhudas writes on the work and I give that write-up in the paper.

I am so fascinated by the work there that I feel like buying a small plot there and start a small Ashram so that those who are keeping indifferent health could go there for change of air, and at the same time the work could go on. I do not at all want Prabhudas to risk his health. And he has found his work there.

Hope you have taken complete rest there. Now I want you to come here. According to my plan, you could arrive here in the beginning of June[2]. After staying here for a week, you may go to Orissa. Kashi insists on accompanying you. Let her do so. Bhai Jivram is already in Orissa. I can understand it if he or Gopabandhubabu want you to hasten up. But I would not like you to go in a hurry and fall ill. Let the things take their own course. You must go after taking as much rest as you can.

[1] From Gandhiji's Bombay programme mentioned in the postscript; Gandhiji left Ahmedabad for Bombay on May 16, 1928.

[2] The addressee came and met Gandhiji on 6th June; *vide* Vol. XXXVI, p. 367.

CWMG-XXVII

The other things can be taken care of when Krishna or someone else writes to you. There are so many things happening.

Blessings from
BAPU

[PS.]
I am going to Bombay today for four days. Mahadev and Chhotelal will accompany me. Devdas would have reached there.

From the Gujarati original : S.N. 32899

100. LETTER TO RAMDAS GANDHI

[Before *June 19, 1928*][1]

CHI. RAMDAS,

I must regularly get your letters. They should also describe things.

Vasumatibehn has left to join the Kanya Gurukul at Dehra Dun. At present, eighty men, women and children have their meals in the joint kitchen. The kitchen will shift tomorrow to the hostel kitchen. The present kitchen will cease to be a kitchen and will be turned into a women's section. Such things happen all the time. There was problem of lack of space which has been solved for now.

Blessings from
BAPU

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

101. LETTER TO RAMDAS GANDHI

SABARMATI,
Thursday [*June 28, 1928*][2]

CHI. RAMDAS,

I received your letter. There can be no discourtesy in anything you write. Rather, I welcome such letters from you.

[1] From the contents, chiefly the reference to shifting of the joint kitchen to the hostel kitchen; *vide* Vol. XXXVI, p. 432.

[2] From the postal cancellation mark; also, June 28 in 1928 corresponded to a Thursday.

In my view, [Jayadevji's][1] misbehaviour was serious enough. But it would not be right to ask him to leave for that reason. So far, we have not sent away anyone. With what face, then, can I send him away ? I have not sentenced myself to leave any time when I may have been guilty of some lapse. Nor would I be pleased if a superior or an elder relation sent me away. How, then, can I all at once send away anybody else for his lapse?

It is possible that the work I am doing may continue only so long as I live. Even so, what? I should do what seems clear as daylight to me and not leave the burden of making changes in it on those who come after me. They will do what they are able to do. If they wish to introduce changes, they will do so, or would wind it up altogether if they so wish. The Ashram cannot exist without a common kitchen for all.

[How can I agree to your going for formal education? But then you know you are quite free to do as you please][2]. I keep you tied to myself with the soft string of love. You have to stretch it just a little to break it. As for me, I do not need to test its strength. All that I am doing is to hold on firmly to one end of it, lest it might break altogether if you stretch it a little too strongly. . . .[3]

Manilal has not enough money to be able to ask you to join him in S. A.[4] It seems rather that he is in debt. I am unhappy that he has still not repaid the money he owes to the Ashram. However, I will never stand in the way of any of your good resolves.

Blessings from
BAPU

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

102. LETTER TO RAMDAS GANDHI

September 7, 1928

CHI. RAMDAS,

I have your letter. Please do not be tardy in writing to me. We have left behind us expressions like Devdas's sister-in-law. There is nothing improper

[1] & [2] Square brackets as in the source
[3] The rest of the paragraph is illegible.
[4] South Africa

in referring to Nimu by her name. Here, I have no time even to write letters. Vasumati has arrived.

Blessings from
BAPU

RAMDAS GANDHI
SWARAJ ASHRAM
BARDOLI

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

103. LETTER TO RAMDAS GANDHI

ASHRAM SABARMATI,
September 28, 1928

CHI. RAMDAS[1],

I have received your letter. I will not reply fully to it just now. The bell for prayer has been given.

If you are content to acquit yourself well in doing the duty which may have come to you unsought, a good many of the knotty problems will get solved. Solving such problems one by one will result in all of them being solved.

Blessings from
BAPU

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

104. LETTER TO RAMDAS GANDHI

SABARMATI,
[*October 7, 1928*][2]

CHI. RAMDAS,

Your letters serve just the purpose of giving information about the services you have rendered. I have learnt more about the causes of fever from

[1] The letter is in a different hand but the subscription is by Gandhiji.
[2] From the postmark

CWMG XCVII

Vallabhbhai. If the fever is not related to the wound, there is nothing to fear. You did well in saving an *anna.* But due to an oversight on my part, I spent one *anna* in posting the same letter to Manilal. That means a day's wage of a spinner is lost. But hardly anyone atones for that. One cannot go to heaven without dying oneself. I cannot atone for my sins through representatives. I have to do it myself. The true atonement for one's sin is not to commit that sin again. I have to find the remedy to make up for my negligence. In fact, I have found it out. Let us see when it bears fruit.

Blessings from
BAPU

SHRI RAMDAS GANDHI
PATIDAR ASHRAM
NANPURA, SURAT

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

105. LETTER TO PRABHUDAS GANDHI

Monday [After *November 4, 1928*][1]

CHI. PRABHUDAS,

I got your letter. Chhaganlal has replied in detail. I fully appreciate your and Devdas's being upset. However, the step that has been taken is worthy of our vow of truth. We have no right to retain the name which we cannot live up to. We need not blame anyone for not being worthy of the name, or rather, I should be blamed first and then the others. Everybody tried to give his or her best, but even then they could not live up to the name. Who, then, could be blamed? We will be able to justify the name 'Udyog Mandir'.

My unsteadiness is the cause of my growth. According to me, it is not unsteadiness but rather different responses of my inner voice to changing circumstances. If that is how I view myself, I must view in the same manner the institution of which I am the moving spirit. Necessary changes in the imperfect creations of imperfect men are both a cause and a sign of their growth.

You should do your work there unhurriedly. Do not mind it if you are unable to carry through the plan you had in mind. And never enter into deep

[1] From the reference in the letter to 'Udyog Mandir'; Gandhiji announced the change of name of the Ashram from 'Satyagraha Ashram' to 'Udyog Mandir' in *Navajivan* in its issue dated November 4, 1928. *Vide* Vol. XXXVIII, pp. 22-4.

CWMG XXVIII

waters. Show everything to Mirabehn. Santok has unexpectedly arrived here today. Jamnadas has been here of course.

Blessings from
BAPU

From the Gujarati original : S. N. 33008

106. LETTER TO PRABHUDAS GANDHI

Amas, Silence Day [*November 12, 1928*][1]

CHI. PRABHUDAS,

I have been writing since three and a half in the morning. Having finished the paper, I have resumed the writing. Today is *amas.*

One's body endures only as long as the sense of 'I' lasts. That sense of 'I' is bound to remain so long as the body lives. We have to get out of this state and learn to rid ourselves of the sense of 'I'. Whatever we have done so far with the sense of 'I' is done. But no more of it now. Live in Tadikhet reducing yourself to zero and go on doing daily whatever work comes to hand or you can think of. Do not build castles in the air. Ponder over 'One step enough for me'. Go on praying, 'The night is dark and I cannot see my way. Guard your child.' Instead of being angry or unhappy when somebody insults you, you should rather be pleased. Your duty to Shantilal is simple. If you have not bound yourself to keep him for one year, you should not let him remain for a year. It is obvious that in Tadikhet, you cannot afford to keep him that long. The lesson to be drawn from this is that an agreement even with a friend should be reduced to writing, not because we do not trust him but because memory is a tricky affair.

You should in no circumstances let your health deteriorate. If your work with Mirabehn is over, run away to Almora. Chhaganlal and Kashi are at Rajkot. Ramdas has settled down in Bardoli.

Blessings from
BAPU

From the Gujarati original : S. N. 32981

[1] From the combination of *amas* and *Silence Day* in the dateline; *vide* Vol. XXXVIII, p. 46.

107. LETTER TO PRABHUDAS GANDHI

ASHRAM,
[After *November 1928*][1]

CHI. PRABHUDAS,

I got your letter of 26th August. The reason why I got it so late is that it came into my hands after it had wandered among others who read it first one after another. One naturally forgets about a letter which has not been filed. That is what happened in the case of your letter. And once it is filed, it comes into one's hand when its turn comes. However, I take it that the delay has caused no inconvenience to you.

As long as you keep yourself within the amount sanctioned by the Managing Board for the expense, you should continue to carry on that same activity in the manner you think fit. I am of the opinion that you do not need the Board's legal consent for that. Even so, I will place your letter before the Board. However, if you can immediately proceed to Bageshwar, you should do so. I see no difficulty in your doing so. Do not do anything in haste.

If necessary, you may lend upto Rs. 200 for completing the construction of the building. Keep in mind the idea of buying some land in Bijoria as a branch of the Ashram and putting up buildings on it, but first test it on the anvil of experience and determine whether it is sound or unsound. You will be able to decide more easily after you have settled down at Bageshwar and, if you remain firm in that idea, I will consider it and have it considered by others also. I will of course not worry about your health, but at the same time, I will be apprehensive that you might not steadily cling to your work. You can remove that fear only by convincing me by your conduct. However, do not sacrifice your health by being over enthusiastic for, if you do so, it will harm your work and we should regard that consideration as more important than the question of your health. The point is that one should look upon one's health as a trust and take as much care of it as possible. You have done well to tell me in your letter that the cow is being neglected for the sake of the pine-tree gum. I will have to think over it. You, on your part, should forget about such things after you have passed them on to me and, regarding them beyond your field of work, not let them weigh on your mind. God has not given the necessary strength to any individual or

[1] In the letter, Gandhiji asks Prabhudas to proceed immediately to Bageshwar near Almora. Prabhudas was in Almora in April 1928 and the storm referred to in the last paragraph may have been about the change of the name of the Ashram from Satyagraha Ashram to Udyog Mandir. The change was effected in November 1928; *vide* Vol. XXXVIII, pp. 22-4.

organization to fight all injustice. If He were to do so, He would Himself have produced His rival. We should believe that He is not so stupid as all that and dance in our own circle.

One more storm is raging in the Ashram these days. But it is through such storms that it is purified. I am therefore calm. I do not have the time to give you a description of it. You may read something about it in the Ashram magazine. The rest you will know from what Chhaganlal or Kashi might be writing to you.

Blessings from
BAPU

From a copy of the Gujarati : S.N. 33052

108. LETTER TO KASHI GANDHI

Friday [*December 14, 1928*][1]

CHI. KASHI,

I keep worrying about you. It is in your hand to remove my worry. You should unhesitatingly ask for whatever your body needs. Only if you do so, will the kitchen deserve to be called a kitchen and continue to function as at present. This is a matter not of a day or two but of all days. Hence, you should start procuring right from today the facilities you need.

Somewhat similar is the case with Nimu. It is not easy to know her needs. You should find out her inclinations and see that her health improves.

Mix with all the women, get to know them and so arrange things that they live peacefully.

Blessings from
BAPU

From the Gujarati original : S.N. 33093

[1] From the contents, it is evident that this letter was written about the same time as the one to the addressee dated December 17, 1928, but since Gandhiji here does not mention the likelihood of his leaving Wardha, it presumably *preceded* that letter. The Friday preceding the Monday on which that letter was written, fell on December 14.

CWMG XCVII

109. LETTER TO RAMDAS AND NIRMALA GANDHI

[WARDHA,
December 14, 1928][1]

CHI. RAMDAS AND NIMU,

I have received your letters. There was not the least note of disappointment in my letter. There was no reason either, for me to be disappointed.

I should like both of you to find time to go out for walks. I look upon it as your good fortune that old people come to you and you have opportunities of nursing the ill.

Do write to me regularly. How can you be lazy about it? One ought not to be lazy about anything, certainly not in writing letters to one's elders.

Blessings from
BAPU

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

110. LETTER TO KASHI GANDHI

Silence Day [*December 17, 1928*][2]

CHI. KASHI,

Do something about Nimu's and Bachu's constipation. Bachu is likely to benefit by gentle massage of his abdomen. Similar exercise will benefit Nimu too.

Did you send that chain to Talwalkar ? I think we shall be leaving this place (Wardha) on the 20th.

Blessings from
BAPU

From the Gujarati original : S. N. 33092

[1] Place-name and date as supplied in the source

[2] Gandhiji here says he would leave Wardha on 20th. In 1928, he left Wardha for Sambalpur on December 20. Monday, i.e., Gandhiji's silence day, prior to that date, fell on December 17.

111. LETTER TO KHUSHALCHAND GANDHI

January 28, 1929

MU. BHAI,

I got your letter. I have not received Chhaganlal's. However, I am sending a wire today. There is no cause for worry. It is just like a home there, too. They will leave nothing undone to meet all his needs. Even so, if he does not feel well there, I am sending him a wire asking him to come away.

Krishnadas left for Kashmir yesterday. He is sure to get well there. Chi. Keshu is fine. I am starting on a tour of Sind on the 31st and expect to return on the 13th.

Respectful prostration by
MOHANDAS

MU. BHAI KHUSHAL JIVAN GANDHI
OPPOSITE MIDDLE SCHOOL
NEW SUBURB
RAJKOT

From the Gujarati original : S.N. 33102

112. LETTER TO CHHAGANLAL GANDHI

February 11, 1929

CHI. CHHAGANLAL,

You have been slack in writing this time. Why should then I write to you ?

You would have already known about the death of Rasik[1]. I have been constantly comparing the circumstances of his death to the calf's. We were happy in the death of the calf. We rejoiced in having poisoned him. Rasik passed away on his own. Why should we then be unhappy? If we are, it is because of our selfishness. Moreover, for the last two months, he had immersed himself in prayers and so he has risen high. The saying in the villages that the candles return to their original form of wax after they are burnt up, is beautiful and is worth pondering over. You must have seen that in *Young India* and *Navajivan*[2].

[1] Son of Harilal Gandhi; he passed away at Delhi on February 8, 1929 after prolonged illness.

[2] The reference, presumably, is to the article referred to in the letter of even date to Vasumati Pandit; *vide* Vol. XXXIX, p. 457. The article, however, could not be traced.

I have given you full freedom as far as your coming to stay here is concerned. So, do whatever you feel is proper.

I feel the same about Prabhudas as you do. I assume from his letter that he is obliged to go and stay with Kaka whenever the latter is in difficulty. Kaka no doubt needs help and he is also fond of Pra[bhudas]. Pra[bhudas] had been writing to him that his health had improved and he was fit enough to live in any condition. So Kaka wrote to him to which he replied that he was not in any way bound to go to Tadikhet and could go wherever Kaka wanted him to go. Under the circumstances, I also agree with P[rabhudas]. I want to write to him that after taking into consideration everything, he should do what his duty is. Let things take their own course.

Shantilal has not yet calmed down. He writes long letters to Prabhudas. I have written to him a short but stern letter.

If Sakhi Gopal's lands are owned by trustees of the temple, then does it also mean that the houses built on them also belong to them? If that is so, who will pay for the repair of the houses? Do find out more about this and write to me.

It seems that Kashi's health would not be fully restored. I do feel like recommending fasting as a treatment. It is possible she may not benefit by it but what harm could it do? Fasting certainly cannot have any adverse effect. See the details of a recent case which has been published in *Young India.*

I write this letter from Sakkar. My Sind tour will come to an end on the 15th. I was expected to reach N.W.F.P. on the 16th. Now Motilalji has called me to Delhi. So I will have to go there for two days. Immediately after that, I intend to leave for Andhra Desh. The temple [authorities] have been sounded, and if they give me permission, I will go there. I do have to reach Morbi on March 30.

My health has been all right during my travels. Even now, I live on mother almond and have given rest to mother goat.

Perhaps you know that Krishnadas has stayed on in Delhi because of the cold. Let me see when he moves further. From his letters, I learn that the Delhi weather suits him. I hope you know about the changes in the Mandir.

Blessings from
BAPU

[PS.]

Look after Govindbabu's Ashram and his work. Observe carefully who the workers are, how they function, how they maintain the accounts, etc. I have recommended that he should form a trust for the Ashram and have suggested your name and that of Jivrambhai for that. I have been given the impression that the report published by him is full of exaggeration. I have even told him that. He wants you to stay there permanently. However, that is a different

thing. But do stay there for a few days so that you may observe the work properly.

BAPU

From the Gujarati original : S.N. 32863

113. LETTER TO KASHI AND CHHAGANLAL GANDHI

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

CHI. KASHI,

Do I ever write to you ? But this letter I am writing to you instead of to Chhaganlal. You have done well in deciding to live with Nirmala. Instead of actively taking up any work, you should only supervise what others do. Look after Lakshmi. Do not indulge the children overmuch. Your staying there has relieved me of my worry.

CHI. CHHAGANLAL,

Give Budhabhai whatever articles of food he needs. Induce him to drink as much milk as he can digest. Less of foods heavy to digest. Less of pulses and rice as well. A diet of wheat, milk and a little quantity of vegetable should be sufficient to build up his health.

Chi. Jamnadas wishes to come along with me. He is making a mistake in that. It seems to me that I will not at all need him. I will have with me one shorthand writer also. Bamanji has sent him to me.

There is opposition to the idea that the sums provided by Dr. Mehta[2] should be used only for the purposes of the Ashram but we will think about it when we have more time.

I see no harm in spending Rustomjee Sheth's[3] money here. I will have to go to Delhi and will stay there for two days, Friday and Saturday. My plan is to return to Bardoli, but I may have to go to Calcutta.

You must have sent replies to the questions which Rustomjee Sheth put to you.

[1] Gandhiji left Ahmedabad on March 1, 1929 and was in Delhi on March 2, a Saturday. He left for Calcutta on March 3. The Monday, prior to his leaving for Ahmedabad, fell on February 25.

[2] Dr. Pranjivandas Mehta

[3] Gandhiji's co-worker in South Africa

Is the pressure of work there as heavy as before?

Blessings from
BAPU

From the Gujarati original : S.N. 33097

114. LETTER TO CHHAGANLAL GANDHI

Tuesday Evening [*February 26, 1929*][1]

CHI. CHHAGANLAL,

I see from Nirmala's letter to Ba which I read today that Ba should not accompany me[2]. Deep down in her heart, Nirmala is restless. Most probably Ba will arrive by tomorrow night's train and reach Ahmedabad the next morning.

Blessings from
BAPU

From the Gujarati original : S.N. 33097

115. LETTER TO PRABHUDAS GANDHI

Tuesday [*March 5, 1929*][3]

CHI. PRABHUDAS,

I have your letter and the translation. I do not mind your having written a long letter. I am going to entrust to Kaka the job of revising your translation. I had wanted to compare your virgin pure style of language with our style, particularly with my adulterated style. That has been done. You have not been able to achieve as natural a style of language as I had expected you would. Maybe your being over-careful has made the language artificial or

[1] In the source, the letter is placed alongside the preceding item which bears the date 25.2.1929. From the contents too, it appears that this was written on the following day as the datelines on the two letters suggest. Also the letter does not bear a separate S.N. No. and is hence given the same S.N. No. as that of the preceding item.

[2] Presumably to Rangoon for which Gandhiji sailed from Calcutta on March 5,1929

[3] From the reference to Gandhiji's mentioning the sea journey (last sentence); Gandhiji left Calcutta for Rangoon by sea on March 5, 1929, aboard the steamship, *Akonda.* Also, March 5 was a Tuesday.

perhaps it only seems so to me. I am now thinking of entrusting to you a job of quite a contrary nature. The purpose is to see how much you can improve my translation from the point of view of language:

1. The *Gita* does not follow the present style of writing. We find in it one and the same thing elaborated in all the chapters in different ways. Out of all that, we may accept what appeals to our heart. This much, at least, is clear that the first thing is to attain a state of actionlessness, and then faith in knowledge. The state of actionlessness bears fruit in the heart opening to knowledge. But even when we have attained both, if there is any trace in us of 'I-consciousness', that state would not be of complete self-surrender to God. A *rasik*[1] may work without attachments but even a particle of knowledge may not touch his heart. One may have both knowledge and non-attachment in action, but if one does not at all have faith in something Divine, the sense of 'I' will certainly not disappear. Have you not observed anyone with such a condition of mind?

2. This question of the sense of 'I' is quite relevant here. Ultimately, everything has to be given up. How, then, can we avoid bringing it in? It is our intellect which makes the distinction between a last and a first step. That is the cause of lack of utmost purity in us, and that is the reason why we are unable to reduce ourselves to a zero. Such a state cannot be cultivated by an intellectual effort. This applies to you. But you should not make yourself unhappy by so applying it to yourself. "Learn it by worshipping the feet of the teacher and questioning him again and again and by service.[2] Anyone who wearies of again and again asking till he has thoroughly understood, will be so much the loser.

3. 'Will be lost' means 'will lose both the worlds'[3].

4. But being unable to describe God's ways, man resorted to words like 'delusion' and '*maya*'[4], etc., and that seems right. He who acts under a delusion, does not believe that he is deluded. If Arjuna had acted in conformity with his nature, he could not have been described as acting under delusion, but if he had acted contrary to his nature, he could have been so described. Mirabai let herself be ruled by God and therefore sang 'I let myself be pulled as He wills'. Arjuna resisted [Shri Krishna] for a while and therefore believed that he was being misled. What else could [Shri Krishna] do but threaten him [that he would be lost]?

5. I see nothing wrong in the meanings you have given to the terms *abhakta*[5] and *bhakta*[6]. Those meanings would not have occurred to me.

I like what you have written regarding prayer because I see from it that you do not wish to deceive either me or yourself. I also see that you have

[1] A person with attachments

[2] The reference is to the *Bhagavad Gita,* Chapter IV, verse 34.

[3] The practical as well as the spiritual

[4] Illusion

[5] & [6] One who has no devotion to God and one who has, respectively

still not understood the meaning of prayer. But it is in no way your fault. Even we elders have barely begun to understand it, that is, if we have understood it at all. Though seniormost among the elders, I certainly do not understand its full meaning. What I have is the greatest faith in it, and hence I cannot have the least doubt about its usefulness. Without mentioning your name, merely on the basis of your question, I explained the meaning of prayer during the two days I spent in the Ashram. Prayer saves you from impure thoughts; that is no small benefit of prayer. But that is only the first step. It is not that while praying one has to remain absorbed only in the meaning of the prayer for, when one is really absorbed in the prayer, one is not conscious of its meaning. In a state of purest prayerfulness, we are in a state which is beyond meaning. In that state, we are aware only of God. Language becomes an obstacle at such a time. I am unable to describe this state of mind. The purpose of prayer is to be single-minded in devotion. The purpose of collective prayer is to be single-minded in devotion collectively and the individual has to lose himself in the group. The individual loses himself or herself in the group and the group loses itself in God. What is the meaning of reciting *Aum* or *Ramanama*? The *shlokas* and other verses we recite at prayer time have the same meaning as *Aum* and *Ramanama.* I have not the shadow of a doubt that those who recite the prayer in this spirit, will attain the supreme state of peace. He who lives in the social group, must have no aversion to social work, that is, collective prayer. He who loses himself in God, sees the whole world as God. It may be said that collective prayer is the first step in social work for attaining such a state of mind. From the Negroes to the Christians of Europe, from the Muslims of Arabia to the Hindus to Bharatvarsha, none of them has been able to do without prayer. If the churches, the mosques and the temples were to be demolished, the society, too, would go down with them. Divine music is going on all the time where God is and we can only imagine what it is like. Collective prayer is a rationally inexplicable attempt to join in that music, and he who joins in that music is for ever in a state of bliss. I take it that you will be able to deduce the rest from this. If you cannot do so and doubts remain, go on asking me again and again.

I understand what you say about your health. If it is completely restored, we will have all that we can wish for.

You are doing a good job in trying to make a spinning-wheel. I do imagine some difficulties, but since you are having direct experience of the thing, I am not placing my difficulties before you. All I wish is that you may succeed in your attempt. But see that you do not sacrifice your health in the attempt to succeed. You have not gone there for that experiment. Experiments should be only a recreation for you.

I think I have now given you enough. This time Jamnadas also is with me and the sea gives us much peace and rest.

Blessings from
BAPU

[PS.]

Your comment on the student's difficulty is reasonable. But I do not know how far you have correctly reproduced the substance of his letter. But whatever new things one may have to say at this time of transition are bound to seem harsh. My duty is to repeat the same thing to make it easier for you to understand. If you tell me what you found harsh in it, I will try to explain it further.

From the Gujarati original : S.N. 33000

116. LETTER TO KASHI GANDHI

Monday [Before *April, 1929*][1]

CHI. KASHI,

I received your letter. Do not in the least worry about Prabhudas. I have written in detail to Kaka about him. If it is necessary to send him to Almora, I will do so. I have already settled the matter with Hargovind Pant. I am hopeful that hip-baths will set him right.

Blessings from
BAPU

From the Gujarati original : S. N. 33076

117. LETTER TO JAMNADAS GANDHI

[*April 5, 1929*][2]

CHI. JAMNADAS,

I have your letter. I do not think there will be any obstacle to forming a School Management Board there. The obstacle that exists is the very fact

[1] Prabhudas was in Almora in April 1929.

[2] The Gandhi Seva Sangh, referred to in the letter, was in existence by August 10, 1924; *vide* Vol. XXIV, p. 554. The only year after that in which Gandhiji left Bombay on a Friday, April 5, was 1929.

that the school is there, and that obstacle we invited when the school was established there. The thing to be done now is to find ways and means to ensure that the teachers at present on the staff stay on permanently. Those of them who want to work outside Kathiawad should give. . . .[1]

The idea of the Gandhi Seva Sangh is certainly excellent. But who will invite all of you. In such matters, very often asking for an invitation shows pure humility and true self-respect It shows one's conviction that one is worthy of being invited. If, therefore, you wish to join it, write to me to that effect.

If you can solve the problem of adult education, it would indeed be excellent. I would like you to be in regular correspondence with Kakasaheb. In such matters, excessive diffidence in oneself disappears on its own and with experience of work.

Take the utmost care of your health.

I should very much like to attend your school's function in April, but I have to leave Bombay on the 5th, and so, I am not likely to get even one day free. Invite Vallabhbhai. Kakasaheb also will have arrived in Morbi. I am leaving on Friday.

Blessings from
BAPU

From the Gujarati original : S. N. 33813

118. LETTER TO PRABHUDAS GANDHI

SATYAGRAHA ASHRAM,
SABARMATI,
April 8, 1929

CHI. PRABHUDAS,

Today is my Silence Day. I had to get down from the train at three o'clock in the morning. I am staying in a Dak bungalow in a desolate wasteland. It is only today that I am able to fulfil my desire to write to you two brothers.

Chi. Chhaganlal has crossed all limits.[2] I felt not anger but compassion. How can one be angry with a son who ruins his father's work? He went on doing this for years and all of you seem to have remained unaware of it. It seems you did suspect something but I think you kept quiet as you did not like to say anything to your father. But we have still not lost the game. It is

[1] A word here is illegible in the source.

[2] He was discovered to have been engaged in petty larcenies over a number of years; *vide* Vol. XL, pp. 209-12.

necessary that you should tell him it is from the Ashram and not from him that you hope to gain everything and thereby free him from his father's attachment to you. I have given the same advice to Kashi. If Chhaganlal sincerely repents what he has done, after all these sins he has committed, he would indeed become a really good man. There is a saying in English to the effect that the greater the sinner, the more likely is he to become a good man. Does not the *Bhagavata* story of Ajamil and others suggest the same thing? If Chhaganlal is to be purified, all of you will have to help him in that. At present, he is crying his heart out. That is not sincere repentance. There is no place for tears in genuine repentance. Why mourn for the body you have laid aside? One should rather rejoice in the new body. Getting rid of our impurity, we should feel lighter. There is no need at all to continue to bear the burden of the impurity we have got rid of. But Chhaganlal could not bear the displeasure of the Ashram and went on crying all the time he was in the Ashram.

Carry out as much as you understand and can digest from what I have written. But whether or not you are able to do anything, do not at all feel dismayed.

I hope your work there is going on smoothly. A visit there in June is quite in the air. It is also in the air that we may spend more time in Almora. Let us see what happens.

I sent your article to be published in *Navajivan* and it must have been published. These days, I am not able to look into the matter that goes in the *Navajivan* and *Young India.* Despite many shocks and incessant travelling, for the present at any rate, I am dancing with joy.

After going through the Dictionary, any suggestions you may have to make for additions or corrections should be sent to Kakasaheb.

The present tour [of Andhra Pradesh] is planned for one and a half months. For the present, address your letters to Bezwada. I will be reaching Bombay on May 23rd. I will spend four days there. Then to the Ashram. I wish to stay in the Ashram till June 10. After that, Almora. But the final date of leaving for Almora will be decided later.

With me are Ba, Prabhavati, Imam Saheb, Pyarelal and Subbiah. Mahadev was kept back by Vallabhbhai for himself.

Blessings from
BAPU

From the Gujarati original : S. N. 33031

CWMG XCVII

119. LETTER TO MAGANLAL GANDHI

Chaitra Sud 7 [*April 16, 1929*][1]

CHI. MAGANLAL,

According to your reckoning, it should be the 7th day [of the fortnight]. My calculation might be different. I wrote the enclosed two letters yesterday. Today, I received your letter. It is good you wrote it. Even after receiving my letter, you would have written the same kind of letter. You are no doubt Lakshman. By writing such beautiful letters, you have overwhelmed Bharat. As and when I think of Chhaganlal's helplessness, I feel like crying. I had cried at a time when Harilal had let me down. I had wept when Rama had indulged in theft and had deceived me. Now, Chhaganlal has reduced me to that position. That is because I have so much love for him and faith in him. He has done something improper. . . .[2] I felt so bad about it. Instead of reciting the *Bhagavad Gita* in the morning, I got immersed in thoughts of Chhaganlal. I thought that . . .[3] would not have done so. Even if he had wanted to leave phœnix, he could have. . .[4] and left in an orderly manner. I have compared him and West. I consider West to be superior to Chhaganlal in some ways but in others, I feel Chhaganlal is superior to West. But in the general moral conduct, there has been a lapse on the part of Chhaganlal now. It is beyond endurance. This suggests how much discipline we all need to observe. This also suggests the need for a man to take a vow. We should direct our mind to what we want to do – that is a vow. If the mind is let loose, a man comes across hundreds of obstacles. A vow is the key to progress. Such poor resolve that "as far as possible, I will not eat meat" will certainly make me eat meat. And a firm resolve like "even if I die, I will not eat meat" will save me and help me progress. The three vows I had taken before going to England certainly saved me. Chhaganlal had not taken any such firm vow, etc., and even though he gave me an impression of a vow regarding phœnix, I believe that he had not taken the vow as far as he himself was concerned. Otherwise, the things would not have come to this pass.

If you want to send this letter as well as the others written to you . . .[5], you can.

Blessings from
BAPU

[PS.]

From the date on Chhaganlal's letter, I notice that your calculation [of the day] is the same as mine.

From the Gujarati original : S. N. 32925

[1] From the reference to the Chhaganlal incident; *vide* Vol. XL, pp. 209-12, *Chaitra Sud* 7 in the year 1929 corresponded to April 16.

[2,3,4 & 5] A few words at each of these places are illegible in the source.

120. LETTER TO PRABHUDAS GANDHI

COCANADA,
May 3, 1929

CHI. PRABHUDAS,

I have your letter. I will not write more about Chhaganlal. You may ask me about him when we meet. I have not abandoned Chhaganlal. I wish to bring him back to the Ashram. He has gone there of his own accord.

I will not be able to take goat's milk there.

I cannot decide from now who and how many will accompany me. Do you wish that there should be as few as possible? I would not wish to be a burden on anyone. Write to me and let me know if the facilities there are inadequate. You need not wire. Most probably Mirabehn will be accompanying me.

If Jawaharlal or you do not dissuade me, I will certainly come. If you can easily free me from the engagement, I should certainly like to be free for, I very much want to remain in the Ashram but not at all by disappointing you people there.

All will bring their own requirement of clothing and covering. I will be satisfied if, after keeping me engaged for six hours every day, you leave me free for the rest of the time.

Blessings from
BAPU

From the Gujarati original : S. N. 33028

121. LETTER TO PRABHUDAS GANDHI

May 13, 1929

CHI. PRABHUDAS,

I have your letter. If my health permits, I will keep the date. Be assured of that. Mirabehn will certainly be with me. Have I written that ? Will there be difficulty if there are more persons? Are there good facilities for staying, etc? Are there places cheap enough for persons to stay on their own? Write to me if you want minimum number of persons to accompany me.

What Kishorelal writes about Chhaganlal is surprising[1]. There is nothing wrong in your letter. You have not been hasty. Even the letter I have sent, is

[1] For Gandhiji's letter to Kishorelal on the same subject, dated "About May 18, 1929", *vide* Suppl. Vol. II, pp. 24-5.

not meant as criticism of Chhaganlal. I do not know that Narandas has interpreted it that way. Narandas has said that Chhaganlal left because of his weakness. I suggested to him to stay here on rent. So, he decided to call back his luggage which had been sent to the station and stayed on. I do not know anything about Jamnadas. But do not worry. I do not see much difficulty if Chhaganlal comes there. The article in *Navajivan*[1] had not been written when I had raised a strong objection. After its publication, Chhaganlal is free to go and stay wherever he likes. Now we have to reckon the value of that article. Many persons at fault have been protected by that. I will talk to Kishorelalbhai when I meet him in Bombay. Send him this letter if you want to. I keep writing to Chhaganlal as well as to Kashi. I worry about them and will keep on worrying about them and so, you may give up worrying about them. If you want to make any suggestions, certainly do so.

Blessings from
BAPU

[PS.]

I find from the letter I am just reading that Dadabhai's grand-daughter Khurshedbehn will also be with me. Do not involve anyone in unnecessary expenses for my sake. For toilet, there is no need for a western commode. A hole can be made in one of the boxes and a bucket kept underneath. For food, eggs and fruits you get there would be sufficient.

From the Gujarati original : S. N. 32965

122. LETTER TO PRABHUDAS GANDHI

[About *May 13, 1929*][2]

CHI. PRABHUDAS,

I got your letter of the 8th inst. Can all the persons accompanying me be accommodated in the Prema Vidyalaya?

As far as I can see today, the following at least will be accompanying me : Mirabehn, Khurshedbehn, Kusumbehn Desai, Ba, Pyarelal, Subbiah, Jamnadas, Purshottam and Prithuraj. This is but a rough guess. It may perhaps be too much of a burden to take all of them with me wherever I go. My own inclination is to bring as few as possible. But I will see what can be done.

What were the points left unanswered in your previous letter? I tore it

[1] The reference presumably is to the article titled "My Shame and Sorrow" published in *Navajivan,* dated April 7, 1929; *vide* Vol. XL, pp. 209-12.

[2] As noted by the addressee. Also *vide* the preceding item.

up. It will, of course, be good if you can tempt Devdas to go to Rajkot. You should go on writing to Chhaganlal that he should go to the Ashram.

You need to have self-confidence, that is, confidence in the rightness of what you have decided to do. Even if the whole world were to tell you that the letter you wrote was improper, you should cling to your own view. That does not mean that you should cling to an error even when you have recognised it as such. If your elders think that what you did was not right, you should certainly consider their opinion and respect it. But then, we should not hastily form an opinion that if even one elder disapproves of it, it deserves to be condemned. Unless you acquire such firmness, you will make no progress.

You are not right in assuming that I will leave exactly on the 10th. What I meant was that I will enter the whole region connoted by 'Almora' on the 15th. Now I will try to leave earlier. But would not it do if I tell you the exact date after returning to the Ashram?

Blessings from
BAPU

From the Gujarati original : S.N. 33026

123. LETTER TO KASHI GANDHI

[*May 20, 1929*][1]

CHI. KASHI,

Today is my silence-day. It is 6.45 in the morning. I am pained that there is no letter either from you or from Chhaganlal. From you, at any rate, I expect to have letters at regular intervals at the present time. How is your mental condition, how do you keep, what do you do there? I wish to know all about how Chhaganlal behaves— whether he is at peace, whether he eats properly and how he spends his time, etc. I wait for a letter from you every day and the day passes without a letter from you. I will reach Bombay on May 23; Ashram on the 28th. I should like to see both of you then.

Ba thinks of you from time to time.

Blessings from
BAPU

From the Gujarati Original : S.N. 33095

[1] Gandhi wrote the letter on a silence-day, i.e., Monday. The Monday preceding May 23, 1929, on which Gandhiji here says he would reach Bombay, fell on May 20.

124. LETTER TO KHUSHALCHAND GANDHI

June 12, 1929

IN THE HUMBLE SERVICE OF MU. BHAISHRI,

I got your letter. I feel at ease now. Santok and Radha also were very happy. Jamnalalji[1] you know of course. He is a man of self-restraint. He feels to be in his own family in Benares [sic]. The famous Lakshminarayan temple is at his place.

Keshu is perfectly happy. It is Ghanshyamdasji[2] who provides him with money for his monthly expenses. He is pleased with Keshu. If Keshu keeps his habits moderate, he will go very far. I enclose his latest letter. You will know more from it.

Purshottam is with me. After putting him at Almora, I will return. It has been decided to keep Rukhi with Janakibehn. She has fallen ill again though from Matheran she had returned with her health much improved.

Respectful prostration by
MOHANDAS

From the Gujarati original : S.N. 33109

125. LETTER TO PRABHUDAS GANDHI

Silence Day [Before *June 18, 1929*][3]

CHI. PRABHUDAS,

I received your letter. Though aware of Chhaganlal's failings, all of you, including Maganlal, kept them to yourselves and, in doing so, you did the greatest injustice, first to Chhaganlal himself, then to me and then to the Ashram. But that chapter is over now. All have learnt a lesson or should learn a lesson from this. My writing on the subject in *Navajivan*[4] was a wise thing to do. You need not be nervous now. Instead you have to become still purer and be more devoted to duty.

I have wired today regarding my visit to Almora. Though I am very keen to be in the Ashram in June, I shall be willing to go to Almora. I hope it

[1] Jamnalal Bajaj
[2] Ghanshyamdas Birla
[3] From the reference to Gandhiji's proposed visit to Almora; he reached there on June 18, 1929 and left it on July 3.
[4] *Vide* Vol. XL, pp. 209-12

will not be raining there at the time. Let me know how to reach there. I would like to come down from there by the end of June. It, therefore, seems that I will get about fifteen days there.

Blessings from
BAPU

[PS.]
Address your letter to Bezwada. I will get it wherever I happen to be at the time.

From the Gujarati original : S.N. 32980

126. LETTER TO CHHAGANLAL GANDHI

[*September 9, 1929*][1]

CHI. CHHAGANLAL,

Hand over the enclosed letter to Raghunath. Hope you and Kashi have stopped worrying over Prabhudas. I would like both of you to stop being possessive over him. All the youngmen who come in contact with you, are your sons. And you do get everything in the service you are able to render there. Your son is now self-reliant and there are many to worry about him. Therefore your worries are meaningless.

Both of you should look after your health. Please see to it that there are no spices in the food for those who arrive there from the Ashram. Raghunath has asked a subtle question but you will see my reply to him. He has not written anything about spices. What he has written is about rice, *ghee,* buffalo's milk, etc. Recently I have persuaded many to give up rice.

The air here is good and cool. This too, is like a sanatorium. There is scenic beauty too. Sanchi's sculpture is nearby. We will be taken there tomorrow. We leave the place tomorrow night and reach Agra on the 11th.

Jamnalalji is with me. Jamnabehn too has come.

Blessings from
BAPU

From the Gujarati original : S.N. 32897

[1] From Gandhiji's itinerary mentioned in the last para; he left Bhopal for Agra on September 10, 1929 and visited the Sanchi Stupa the same day.

127. LETTER TO PRABHUDAS GANDHI

AGRA,
September 14, 1929

CHI. PRABHUDAS,

There can be no comparison between Godhra and Tadikhet. Mama's[1] complaint is meaningless, but I understand Kakasaheb's inability to find a Principal. Krishnadas arrived yesterday. I have wired Chhotelal today to come over. I am thinking of putting both of them there and thereby release Uttamchand. If the Kashi Vidyapith can send over a Principal, I would immediately free myself, but that seems to be beyond its capacity for the present.

Your weight must increase and it will, if you are not worrying. But you must in no case let your health deteriorate in the attempt to increase your weight. Moreover, it has been our experience that our health does not necessarily improve with increase in weight.

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
GUJARAT VIDYAPITH
AHMEDABAD
B.B. & C. I. RLY.

From the Gujarati Original : S.N. 33001

128. LETTER TO PRABHUDAS GANDHI

LUCKNOW,
Silence Day [*September 30, 1929*][2]

CHI. PRABHUDAS,

I got both your letters. Look upon your ailment as a trustee of your body and doing what you can about it, stop worrying. Give up your desire to get better in Gujarat itself. You have set up home in Almora. There, too, you are

[1] V.L. Phadke, who ran an Ashram in Godhra for the aboriginal tribes of the Panchmahal District

[2] Gandhiji refers in the letter to Prabhudas having made Almora his home; Prabhudas was in Almora in the year 1929; *vide* pp. 97-8 and 100-101. In 1929, Gandhiji was at Lucknow between September 27 and 30 and Monday, Gandhiji's silence-day, was September 30.

CWMG - XXVIII

doing service. God will take service from wherever He wishes. It may be generally assumed that He does not want you to serve at a particular place if you do not keep well at that place. The rule that, despite illness, one should go on doing one's best at a place where it is one's special duty to serve, does not apply to you. It was so for Maganlal in regard to the Ashram. It was his dharma to die[1] serving the Ashram, which he fulfilled to perfection and I believe that, in that way, he in a large measure gave new life to the example of Bharat. If such a time comes for you, we will consider what you should do.

If you feel the slightest inclination to take an injection, you need not at all consider what I would desire. In such matters, one's own inclination is the only thing that matters.

If this does not cover answers to all your questions, ask me again.

Blessings from
BAPU

From the Gujarati original : S.N. 33029

129. LETTER TO PRABHUDAS GANDHI

MORADABAD,
October 13, 1929

CHI. PRABHUDAS,

I received your letter. Since we are going to meet, I am not writing much. I will be reaching Mussoorie on the 17th. So it is best that you plan to come there. You know of course how you can reach that place. From Kalol to Mehsana, and from there to Delhi on the meter gauge line; from there to Dehra Dun and then to Mussoorie in motor-car. You may have to hire a litter or pony or rickshaw for two or three miles if you cannot walk that much distance.

I got Chhotelal's and Krishnadas's long letters only yesterday. I will preserve them for you. They only discuss the question of the Vidyalaya.

Blessings from
BAPU

SHRI PRABHUDAS CHHAGANLAL GANDHI
UDYOGAGRIHA
VIJAPUR
"VIA" KALOL
B.B. & C.I. Rly.

From the Gujarati original : S.N. 33003

[1] Maganlal Gandhi had died in Patna on April 23, 1928.

130. LETTER TO CHHAGANLAL GANDHI

DEHRA DUN,
October 16, 1929

CHI. CHHAGANLAL,[1]

I received your letter. I sent you two telegrams from Hardwar. Both came back with the remark that there is no such place as 'Udyogalaya' at Vijapur. The telegrams were sent as addressed to 'Chhaganlal, Udyogalaya'. When the first telegram was returned, I thought I might have Committed some detail and sent you another telegram. The substance of both the telegrams was that Prabhudas should be sent to Mussoorie. There is no point now in sending you another telegram, since I do not know what address I should give so that it might reach you. Let me know for future guidance what address should be given in the telegram. Fortunately, before sending the telegram, I had written to the same effect to Prabhudas and I am therefore hoping that he will come. The dilemma that Prabhudas says he is in, seems correct. When I reach Mussoorie, I will consider in which hill station to arrange his stay. We will also know how Mussoorie suits him. While proceeding cautiously, do get at least as much khadi woven as you can. Do not mind it if it costs a little more. Send me a piece by way of sample. It is very good that you have got the boys from Mansa to help you. It is as well that you did not allow Raghunath to join you. It will be enough if your work there is not held up. Do keep me informed of all developments in detail.[2] Do write to Joshi as well. It seems that Vasumati has arrived there. You must have heard about Umiya having been betrothed.

Blessings from
BAPU

MUSSOORIE
October 17, 1929[3]

From the Gujarati original : S.N. 33100

[1] The letter is in Mahadev Desai's handwriting.
[2 & 3] The remaining letter including the place name and date is in Gandhiji's handwriting. It seems that Gandhiji completed the letter the next day at Mussoorie.

131. LETTER TO PRABHUDAS GANDHI

ETAH,
November 9, 1929

CHI. PRABHUDAS,[1]

For the present, you ought to write to me twice a week at least. Fix Mondays and Thursdays for doing so. It will do even if it is only a postcard. You ought to give me an account of the state of your body and mind. You should also tell me what is your present diet. Moreover, you should also give me some idea of the experiences you have had at that place. How is Ishwarlal getting along? Does he get proper material for his study of English?

Blessings from
BAPU

From the Gujarati original : S.N. 33007

132. LETTER TO PRABHUDAS GANDHI

RAI BAREILY,
November 13, 1929

CHI. PRABHUDAS,[2]

I have your letter, I am prepared to send you to Vijapur if you can keep well there. And Kashi and Chhaganlal will have less worries for you. They will get some help also. Moreover, if you find one or two students in Vijapur, they will learn from you and you will get some help. I may take the final decision but let me know your own views. A person who takes the decision should have all the information. It is possible that you know something which I do not and therefore arrive at a wrong decision.

I understand about Prem Vidyalaya. I will take care of it. I have written to Bhagirathji. Your going there at this time would have been improper. Keep on writing to me regularly. Your health should not deteriorate there. If there is the slightest chance of it, you are not going to stay there.

Blessings from
BAPU

From the Gujarati original : S.N. 32948

[1 & 2] The letters are in a different hand but the subscription in both is by Gandhiji.

133. LETTER TO BUDHABHAI

MIRZAPUR,
November 19, 1929

BHAISHRI BUDHABHAI[1],

I received your letter. As long as Parvati harbours impure feelings in her heart and you two do not get along well with each other, you should not accept any services from her. But in thus refusing her services, you should have no feeling of anger or ill-will against her and you may unhesitatingly accept any service from her which your inner voice prompts you to accept That which I believe to be dharma. . . .[2] If, however, you do not believe that to be dharma, you need not, in spite of that, act in that manner. As for eating the things seasoned in the kitchen with condiments, I will think over the matter when I come there. I understand what Nanibehn says, too.

Blessings from
BAPU

From the Gujarati original : S.N. 33127

134. LETTER TO PRABHUDAS GANDHI

ORAI,
November 23, 1929

CHI. PRABHUDAS,

It is about ten o'clock just now, but before I leave this place tomorrow, I thought I would dictate this postcard for you. I will write to Chhotelal. At the moment, I do not at all feel inclined to send you to Almora. We will think about it later. I must solve some of the difficulties without your help and I think I will be able to do so gradually one after another. Govind Vallabh also met me in Allahabad[3]. I could give him only two or three minutes. I have advised him too, to go to Tadikhet. The Vijapur problem too will be solved in the same way. I see now no reason for worrying. You at any rate, have no reason at all to worry. You will be going when and where I suggest that you should go, or alternatively somewhere else. All you need to do is to keep me informed about your health. What is the name of the dentist? I think

[1] The letter is in a different hand but the subscription is by Gandhiji
[2] The source here is damaged.
[3] On November 16

in this case, it was like a thief turning round and accusing the police constable. He has charged you two rupees extra for his inefficiency as a dentist. But it was good in a way that you did not question his demand since you believed that the doctor had taken due pains and had committed no mistake of any kind.

Blessings from
BAPU

SJT. PRABHUDAS GANDHI
JAMIA MILIA ISLAMIA
KAROL BAGH, DELHI

From the Gujarati original : S.N. 33004

135. LETTER TO PRABHUDAS GANDHI

ASHRAM,
November 26, 1929

CHI. PRABHUDAS,

Advise Chhotelal after reading the enclosed letter. Write to me. I have written to him that if it was done in the past and if Hari Vallabhji advises that a holiday be declared, he should do so.

Where should I write if I want to write to Bhagirathji at his residence? I should get letters from you regularly.

Blessings from
BAPU

From the Gujarati original : S.N. 32971

136. LETTER TO NIRMALA GANDHI

December 9, 1929

CHI. NIMU,

I got no opportunity at all to talk to you to my fill. I called you to massage my legs so that I might talk to you but I was so tired that I soon fell asleep. However, I had nothing more to say about Bachu[1] than I did. You should go

[1] The addressee's first child, a daughter, born in October 1929 and later named Sumitra

CWMG XCVII

out for a walk every day taking Bachu with you. You must get rid of your constipation. Bachu's health will depend on your own.

Blessings from
BAPU

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

137. LETTER TO PRABHUDAS GANDHI

WARDHA,
December 13, 1929

CHI. PRABHUDAS,

I have your letter. Even before I got it, I had sent off a long letter to Bhagirathji. I will spare some time, if necessary, and solve the problem. I have written to him about all the matters. I will reach Delhi on the 22nd. I will be travelling by the Grand Trunk Mail which reaches there at eleven o'clock.

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
JAMIA MILIA
KAROL BAGH
DELHI

From the Gujarati original : S.N. 33002

138. LETTER TO CHHAGANLAL GANDHI

WARDHA,
[Before *December 21, 1929*][1]

CHI. CHHAGANLAL,

I have your letter. I can understand what Shankerlal has told you. The idea behind the activities in Vijapur is different. Bear in mind that we are not obliged to women. If they really need the work, they will do it. There

[1] From Gandhiji's itinerary mentioned in the last para; in 1929, he reached Delhi on December 22 and Lahore on December 24. Also *vide* Vol. XLII, p. 288.

can be no comparison between a *bidi* and a spinning-wheel as there can be none between liquor and *Gangajal.* Let those who make *bidis* go on making them gladly. You should carry on your work without any fear. Make any improvement you can think of. Write to me when the time for sending khadi to Calcutta is at hand. *Kundi* can be made there. I have seen hand-made *kundi* at Mir[pur] Ashram. Krishna has reached. . . .[1] We should be satisfied with what . . .[2] of his can be tolerated.

I expect that you will be able to cope with the land affairs provided Subani is keeping a close watch over it. Keep me informed.

You have done the right thing in paying a visit to Talwalkar. That was one debt to be repaid. Giving the . . .[3] does not settle it, but we have derived satisfaction from it. True debt we have to repay by rendering outstanding service to the society. I will leave here for Delhi on the 21st. From there to Lahore on the night of the 23rd.

Blessings from
BAPU

From the Gujarati original : S.N. 32884

139. LETTER TO RAMDAS AND NIRMALA GANDHI

Silence Day [SATYAGRAHASHRAM, *1929*][4]

CHI. RAMDAS AND NIMU,

You may forget me, but not Ba. She is deeply grieved and crying out her heart She imagines all kinds of fearful things to have befallen you: 'Could Nimu be ill, or something have befallen Ramdas?'

When I, a baby in the cradle;
Started crying, who came
running to soothe me?[5]

Blessings from
BAPU

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

[1, 2 & 3] The source is not clear at these places.
[4] From the printed letter-head
[5] A couplet from the nineteenth-century Gujarati poet, Dalpatram

140. LETTER TO RAMDAS GANDHI

January 6, 1930

CHI. RAMDAS,

We arrived here on Saturday night[1] without any mishap during the journey. Write and tell me how you are keeping. Is Lakshmidasbhai's dietetic experiment still going on? How is Jivandas? Has he returned? If not, where is he? Ba will leave tomorrow for Vijapur. Nimu is there, and so is Manu, as also Kashi. She is therefore keen to go there. Manilal has gone to Akola. He will return with Sushila in a few days.

Blessings from
BAPU

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

141. LETTER TO RAMDAS GANDHI

ASHRAM SABARMATI,
January 8, 1930

CHI. RAMDAS,[2]

I got your letter. I am sending it on to Ba. I am writing to her to keep herself ready to let Nimu leave whenever you desire her to be with you. For myself, I do approve of your wish. I quite understand Nimu's desire. I should like that from their very childhood, Sumitra, Savitri, Rambha and Bachu should grow up with you and according to your manner of living and, therefore, I am wholly with you in the suggestion you have made. Ba is simple-hearted and will immediately agree. Keshu[3] being ill, has been sent away to Devdas in Calcutta. He is better now. Santok and Radha, too, had left this place without consulting me. If I had known of their intention to leave, I would have asked Devdas not to go.

Dr. Mehta arrived last night with Manekbai. He will be here for four or five days. And I myself having arrived, the place is beginning to get crowded. You did well to send the invitations. I am keeping perfectly well. A diet of

[1] On January 4, 1930, after attending the annual session of the Indian National Congress at Lahore

[2] The letter is in Mahadev Desai's handwriting.

[3] Keshav, Maganlal Gandhi's son

CWMG-XXVII

milk, curds, and fruits is suiting me very well. That you are keeping well these days is good news to me.

Blessings from
BAPU[1]

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

142. LETTER TO PRABHUDAS GANDHI

ASHRAM SABARMATI,
January 8, 1930

CHI. PRABHUDAS,

How did you manage to fall ill ? You must have of course known that I was opposed to your going to Lahore. You should for the present avoid going after new adventures and even resist the temptation of seeing new places. Your duty is to be content with what you can think and do without moving about and to live according to a fixed schedule. When Devdas arrives there and relieves you, you may certainly go to Vijapur.

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
JAMIA MILIA
KAROL BAGH
DELHI

From the Gujarati original : S.N. 33006

143. LETTER TO PRABHUDAS GANDHI

[About *January 8, 1930*][2]

CHI. PRABHUDAS,[3]

I read your letter to Chi. Jamnadas. I did not like it. You cannot be considered fit for a pilgrimage to Badrinarayan. Though I have sent Shantilal

[1] The subscription is by Gandhiji.
[2] From Gandhiji's advice to the addressee to withhold his "desire for sight-seeing", it appears that this letter was written about the same time as the preceding one.
[3] The letter is in Mahadev Desai's handwriting.

to be your companion, it does not mean that he should spend his time in sight-seeing. A man who loves work, will engage himself in some work anyhow. It would be proper for him to help in the weaving work or some other similar work. If you also wish to take up some responsible work, I should like you not to think of going to Badrinath, etc. It would be another matter if you thought of the pilgrimage when a suitable occasion arose, provided that your health was good enough and provided also that your work there had been properly set going. Or, again, there would be no harm in going to Badrinath if you had stayed on there purely for the sake of your health and had taken up no responsible work. Moreover, I am not at all certain that a trip to Badrinath will not harm your health. It would be better to be content with the improvement in your health which has already taken place. I am of opinion that, for the present, you should hold in your desire for sight-seeing. If Jamnadas can go and does go, let him go by himself. But I wish that none of us should forget that we wish to compete with the beggars of India.

Blessings from
BAPU[1]

From the Gujarati original : S.N. 33010

144. LETTER TO RAMDAS GANDHI

ASHRAM SABARMATI,
January 14, 1930

CHI. RAMDAS,

Manilal and Sushila left for Vijapur yesterday. Manilal said he would return in two or three days bringing with him Ba and Nimu from there. If you wish, I can arrange for Nimu to be sent with somebody. Someone or other keeps going from here to Bardoli. I write this only from the point of view of saving expense. If you are thinking of coming here just to take Nimu with, it is not at all necessary to do so and it will save so much of your money. I am not over eager to see you so that you need come here on that pretext for, how am I to find time even to have a look at you, let alone talk with you? I will be satisfied if I know that all of you are living in peace and contentment, and are doing your duty wherever you are. For my part, I am

[1] The subscription is by Gandhiji.

furiously thinking about some way of starting the fight.[1] If the government lets me remain free this year, something big is bound to happen. If, on the other hand, they arrest me, would not that by itself count for something?

Blessings from
BAPU

SHRI RAMDAS GANDHI
SWARAJYA ASHRAM
BARDOLI, "VIA" SURAT

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

145. LETTER TO PRABHUDAS GANDHI

ASHRAM SABARMATI,
January 18, 1930

CHI. PRABHUDAS,

I got your letter. Now build up your body and make it quite sturdy. I, on my part, had written to you advising you to go to Vijapur at the earliest but you did not get the letter in time. It was good that you came over. Ramdas wants Nimu to be sent over soon. You also must have received a similar letter. We have here somebody who can escort her. You may therefore write and suggest to me whether, if Nimu can come here by herself, you would let her do so, or you would arrange for somebody to accompany her here or, whether Manilal should be sent from here to bring her. Write whichever alternative suits you best. Write to me regularly telling me how you keep. Kashi must be quite fit.

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
UDYOGALAYA
VIJAPUR, "VIA" KALOL

From the Gujarati original : S.N. 33005

[1] That is, the civil disobedience movement contemplated by the resolution passed by the Indian National Congress on December 31, 1929, at its session in Lahore under the Presidentship of Jawaharlal Nehru

146. LETTER TO PRABHUDAS GANDHI

ASHRAM SABARMATI,
January 23, 1930

CHI. PRABHUDAS,[1]

I have your letter. Chhaganlal and Ramniklal are immediately leaving the Ashram because of the new rules. I do not want to go deep into the reasons for their leaving as I do not have the time. I have received your letter regarding Chandradutt. He is not at all ready to go to Vijapur. He started crying when I talked to him about it. What was the use of sending him against his wishes? So I am keeping him here. I will see what I can do. I am unable to look after him. From what you write, it seems that the situation is difficult. I hope you do know that Bhagirathji is here.

Keep making efforts to improve your health. Do not worry about us. I will go through the *Ramayana.* Ba sends her blessings.

Blessings from
BAPU

From the Gujarati original : S.N. 32946

147. LETTER TO PRABHUDAS GANDHI

SABARMATI ASHRAM,
February 8, 1930

CHI. PRABHUDAS,[2]

I have your letter. There is no need to be humble in the criticism of the wicked. In such criticism, you criticise wickedness, not the wicked. We speak ill of the British many a time but we never wish them ill. From that, we can claim that the criticism is of wickedness and not that of the wicked. In fact, the word 'criticism' is wrongly used here. Calling a crow black is not criticism of the crow but calling a swan black, is criticism. It is not a criticism of Yudhisthir when we say that he lied once in his life, but to call him a coward because he did not rescue Draupadi when she was being derobed, is his criticism. It is ignorance. What I want to say will be clear to you if you understand the difference. Praise of saints and satan alike can be considered criticism of the 16th chapter of the *Gita.* But in order to bring out fully, the

[1 & 2] The letters are in a different hand but the subscription in both, is by Gandhiji.

meaning of a divine temperament, and to lend it importance, it was necessary to describe the qualities of the satan.

I understand about Chandradutt and Devidutt. It is certainly necessary to know how the work ought to be done in the villages. I hope you are gaining weight.

Blessings from
BAPU

From the Gujarati original : S. N. 32941

148. LETTER TO JYOTI PRAKASH

ASHRAM SABARMATI,
February 9, 1930

BHAISHRI 5 JYOTI PRAKASH,

I have received your letter. Do include the *Ramayana* in the curriculum. Keep sending me your diary every week. Give each hour's account of your activities in it.

Blessings from
BAPU

SHRI JYOTI PRAKASH
LALA GYAN PRAKASHJI MASTER
RAMJAS SCHOOL, NO. 2
ANAND PARBAT
DELHI

From the Hindi original : S.N. 34066

149. LETTER TO PRABHUDAS GANDHI

[*February 26, 1930*][1]

CHI. PRABHUDAS,

I have your postcard. You ought to complete the course of injections which you have commenced. If necessary, therefore, you should stay either in the Vidyapeeth or the Ashram for that purpose. I believe the Ashram air to be

[1] From the postmark

CWMG - XCVII

very bad these days. Small-pox is widespread. I should therefore like it if Manu too, stayed on there.

It is good that Brijkishan is quite well. Let him improve his health to the utmost.

Blessings from
BAPU

CHI. PRABHUDAS GANDHI
STRI UDYOGALAYA
VIJAPUR "VIA" KALOL

From the Gujarati original : S.N. 33046

150. LETTER TO RAMDAS GANDHI

SABARMATI,
Thursday [*February 27, 1930*][1]

CHI. RAMDAS,

I have your letter. I understand your desire not to leave the Ashram this time. I do wish to frame some rules. How is the girl? And Nimu?

Blessings from
BAPU

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

151. LETTER TO MANGALDAS, KASTURBHAI AND GORDHANBHAI

SABARMATI,
March 4, 1930

SHETH SHRI MANGALDAS, SHETH SHRI KASTURBHAI AND SHETH SHRI GORDHANBHAI,

I remember it was a condition that in the administration of the sums contributed by the mill-owners to the Tilak Swaraj Fund, my advice also would

[1] The date suggested in the source is February 26, 1930. Thursday, however, corresponded to February 27.

CWMG - XCVII

be sought. For some time, the workers have not been getting the benefits from that amount which they were getting previously. It is likely that I may have to go to jail after the 11th. If, therefore, you call a meeting to the mill-owners before that date, I may place my views before them and we may discuss how the amount might be utilized.

Yours,
MOHANDAS GANDHI

From the Gujarati original : S.N. 33141

152. LETTER TO PRABHUDAS GANDHI

TRALSA,
Tuesday, March 25, 1930

CHI. PRABHUDAS,[1]

I have your letter. Your anger is meaningless. The *Gita* teaches us restraint. At the same time, it says that it is not possible for a man to change his nature. So far as possible, restrain your temper and be satisfied with that. It is enough if you never try to deceive yourself. If you can master your health you will be able to do so many other things. You have done the right thing in holding the childrens' prayer in a separate courtyard. I had sent you that information while I was on tour of U.P.[2] and therefore have nothing to say against it. There are two advantages in having separate prayers for the children. The prayers of the grown-ups can be conducted with more seriousness and we will be able to pay more attention to the prayer for the children.

Keep on writing to me.

Blessings from
BAPU

From the Gujarati original : S.N. 32942

153. LETTER TO KASTURBHAI LALBHAI

March 31, 1930

BHAI KASTURBHAI,

I thank you for your letter. All of you brothers may surely come. We

[1] The letter is in a different hand but the subscription is by Gandhiji.
[2] In September-October, 1929

will talk about each other's joys and sorrows.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 33142

154. LETTER TO CHHAGANLAL GANDHI

April 10, 1930

CHI. CHHAGANLAL,

I have your letter. I send herewith a draft of your acceptance letter. I understand about khadi. Krishna would have gained some strength by now. About me, there is a scare daily about the proverbial tiger coming. It kept me awake the whole of last night but the tiger did not come. Let me see when it does.

Blessings from
BAPU

From the Gujarati original : S.N. 32853

155. LETTER TO PRABHUDAS GANDHI

April 17, 1930

CHI. PRABHUDAS,

I have your letter. Now it is about 11 at night. So, I will not be able to write much.

Give up worrying about the struggle. There are persons to guide you, aren't there? Do what they say.

You cannot go to Delhi but it is sufficient that Krishna has reached there. Write to him. He is at the Jamia. I hope you know that.

Blessings from
BAPU

From the Gujarati original : S.N. 32945

CWMG - XXVII

156. LETTER TO KHUSHALCHAND GANDHI

April 25, 1930

MU. KHUSHALBHAI,

The very old people are also joining this fight. Kashi's revered mother is eager to join it. Just now, the fight has taken a purely religious form. Even the most eminent persons having faith in ahimsa have joined it and are in jail. Would not both of you, on an occasion like this, make the fullest sacrifice and thereby uphold the principle of ahimsa? If you do so, the place which Tulsidas has had in our family would have been fully justified.

Respectful prostration by
MOHANDAS

From the Gujarati original : S.N. 33923

157. LETTER TO PRABHUDAS GANDHI

May 18, 1930

CHI. PRABHUDAS,

Hope you are keeping well. What have you ultimately decided about Vijapur? Write to me in detail. Do the children now pay attention to the prayers? Has the heat affected you adversely?

Blessings from
BAPU

From the Gujarati original : S.N. 32947

158. LETTER TO KASHI GANDHI

June 18, 1930

CHI. KASHI,

I hope you are keeping well. I take it that you are at Vijapur. I will not write separately to Krishnadas. He should write to me a detailed letter. Who are the other persons with you there?

Blessings from
BAPU

From the Gujarati original : S.N. 33084

CWMG-XCVII

159. LETTER TO NIRMALA GANDHI

YERAVDA MANDIR,
June 30, 1930

CHI. NIMU,

I got your letter. Nobody will object to your experimenting with *juwar*[1] in order to improve your health. Try it once and if it does not agree with you, give it up. Moreover, when our dear ones are in jail, we may certainly eat what they do, provided it is possible for us to do so. You may stay wherever you like. Blessings to Ba. You seem to be quite engrossed in your work. 'Sumitra' is a good enough name for the baby.

Blessings from
BAPU

[PS.]
What is Navanit doing?

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

160. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
July 15, 1930

CHI. PRABHUDAS,

Because I do not write to you every week, it does not follow that you need not do so either. I can know about the state of your health and your group's only if you write and tell me every week. You may write whatever else you wish to.

Blessings from
BAPU

[PS.]
Send me the names of all the children in the Bal Mandir.

From the Gujarati original : S.N. 33012

[1] A variety of millet

161. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
July 18, 1930

CHI. PRABHUDAS,

I got your letter. Stop worrying about your health. It will be as God has ordained. Worrying about health will not improve it. We may try our best. This is my emphatic advice. You should go away purely for the sake of your health to some hill station where you can stay comfortably. You may do there whatever khadi work in cotton or wool you can. Live as if the fight[1] was not going on at all.

If this advice does not appeal to you or is rejected by Chhaganlal or Kashi, do as they advise you. You should not decide on your own because just now, it is beyond your capacity to do so. You may, if you wish, consult the Vaidyaraj at Morbi. I insist on one thing only. I cannot order you from here. Do as Chhaganlal and Kashi advise you after reading this letter. Regard their advice as an order. If Narandas has any suggestion to make in this matter, listen to him. I have not shown this to Kakasaheb. If his view is different from mine, I will include it in this letter.

Kakasaheb has not yet gone through what you have written about the *Ramayana.* I will let you know his opinion after he has done so. Go on doing what you have been doing by yourself.

What you say about prayer is quite right. All our undertakings are in the experimental stage. None among us is omniscient. All of us are blind, but some of us who have more knowledge than the others, are trying to find remedies for the blindness and to employ them. That being so, how can it be otherwise than that our prayer should be imperfect? If Narandas has the time to do so, I have suggested to him to introduce whatever reforms are possible. The prayer ultimately is a matter of faith. We have to bring ourselves to take sufficient interest in prayer to keep up that faith. After all, if you go in the mornings and join the prayer group in that spirit, it will be sufficient prayer for you, no matter in what language the prayer is offered. The practice of collective silent prayer also is prevalent in the world. Devout men and women among the Roman Catholics can sit for hours together, absorbed in silent prayer. Our aim is somehow to find peace of mind. You need to cultivate the habit of reading with proper attention whatever you read. It can be cultivated by practice. Even in this, however, if thinking too much confuses your mind, then give up the effort to think. Do not be overeager in this matter either.

[1] That is, the civil disobedience movement which was then in progress

We have clung to the practice of prayer all these years with a pure motive. We are therefore sure to discover the right key some day. Till then, be content with the fact that the people have begun coming. For some things, time is the only remedy. The more we think about it, the worse the thing gets but if we wait in patience, we will discover the remedy. This is not likely to give much satisfaction to one like you. But just now I cannot think of anything more satisfying than this. It is therefore best to endure what cannot be cured.

I understand what you say about the spinning-wheel. Insist that all the girls who are carrying on the experiment, clean their spinning-wheels properly. Banish from your mind the thought that the girls will never do or cannot do this work.

Blessings from
BAPU

From the Gujarati original : S.N. 32998

162. LETTER TO PRABHUDAS GANDHI

July 26, 1930

CHI. PRABHUDAS,

I have your letter. Do not at all hesitate to write to me a long letter. I like your letters and for you that is a kind of consolation. I have already written to you about your health last week. It is better for you to go somewhere on the hills. Your decision regarding Chandradutt and Devidutt is correct. Pampering them is a sin. If we let them go, they will learn and when they get tired, they will come back. At that time, we should welcome them.

I do not think there is any responsibility on you and if there is, it is only one of improving your health. However, you should not consider that as a responsibility. Do what you easily can. Kakasaheb will not be able to send your writing as early as you expect.

Blessings from
BAPU

From the Gujarati original : S.N. 32939

CWMG-XXVII

163. LETTER TO PRABHUDAS GANDHI

[About *July 26, 1930*][1]

CHI. PRABHUDAS,

It seems that you have come to the Ashram to fall ill. Only yesterday I came to know from Krishnadas's letter that your health has again deteriorated. So far, I have not received a telegram from you and therefore believe that the illness is not serious. Why did you leave Ranavav? If your health is not improving there, would not it be better to return to Ranavav? I am waiting for more details. I am all right.

Blessings from
BAPU

From the Gujarati original : S.N. 32936

164. LETTER TO NIRMALA GANDHI

YERAVDA MANDIR,
August 3, 1930

CHI. NIMU,

I got a letter from you after so many weeks. Do not be tardy in writing to me. I hope Sumitra has completely recovered by now. Do not worry about Ramdas. Rama will protect him. He has always enjoyed Rama's blessings. You may stay where and as you like.

Blessings from
BAPU

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

[1] From the reference to addressee's ill health, this letter appears to have been written about the same time as the preceding one. Also, references on pp. 9 and 38 in Vol. XLIV, confirm that the addressee was at the Ashram in July 1930 as indicated in the first sentence above.

CWMG - XCVII

165. LETTER TO PRABHUDAS GANDHI

August 11, 1930

CHI. PRABHUDAS,

I got your letter. Kakasaheb has liked your translation of the *sthitaprajna*[1]. I had expected something different. I cannot of course make any corrections from here[2] and send the thing back to you. For the present, therefore, the translation will remain with me. Your effort is certainly very good. Continue learning in that manner. It will be good if now you go to Almora as early as possible. Let me caution you somewhat regarding your model of the spinning-wheel. I am of no use and you may take it that Kakasaheb is of no use either, nor Vinoba. Our reasons for desiring that you should study the matter, are different from one another's. But from your point of view, it is sufficient that we are useless for your purpose. Your reasoning does not seem to be correct. The experiences which you have gathered through others, convincingly show that there will not be much increase in speed, nor will the yarn spun be even. The fact is that your model of the spinning-wheel follows the model in use at present, that is, it is not purely a machine. A machine is that which requires no intelligence or dexterity. Plying the spinning-wheel is an art and it can, therefore, be mastered only by one who has the required skill. You should copy the Singer [sewing-machine] or the spinning-jenny but you are not such an expert mechanic. It seems that a spinning-wheel on which the speed can be increased only with great difficulty and which moreover is costly, has no place in our programme. Have I been able to make this quite clear to you? If not, write to me again. It will be a different matter if, though you have understood what I have said, you think that my reasoning is faulty. I have not written all this to dishearten you, but only to suggest that you should not lose your head over this particular model of the spinning-wheel. You have many other things to do in that direction.

Try to understand what I have been saying about the *takli.* I do not propose the *takli* as a substitute for the spinning-wheel but the *takli* can enter a field where the spinning-wheel cannot. The whole plan of spinning depends upon the number of people who take it up. If merely a handful of us had occupied this vast country, spinning would have had no place here. If a small number of people occupy a large area, that small number has to be violent by nature. Of what use is the *takli* or the spinning-wheel to them as a symbol of ahimsa? The *takli* or the spinning-wheel is a tool to man as man and

[1] Presumably the verses 54 to 72, chapter II of the *Bhagavad Gita* which describe the characteristics of a *sthitaprajna,* i.e., of one who is firmly established in spiritual wisdom.

[2] In Yeravda Prison

destroys the very basis of competition. We must not think of either of them from the present day commercial point of view. Rather, they imply the transformation of the commercial point of view itself. In Almora, therefore, you should pursue your work in regard to wool from this point of view and not from the point of view of Kashmir. If you give more and more importance to the principle that one should wear cloth made from yarn spun by oneself, you will have no cause to be disappointed, and will readily appreciate the great value of the *takli.* Yes, if you can make suitable changes in the spinning-wheel so that wool can be spun on it, do so. That is done even in this jail. With but a few changes, even the spinning-wheels in current use will permit the spinning of wool and will produce more yarn than the *takli.* However, for the roaming tribes of cowherds and shepherds, etc., the *takli* will certainly remain. In that way, on the whole, the *takli* will be found superior from the point of view of numbers. If you have still not followed all this, ask me again. Belief in the usefulness of the *takli* is a matter not of faith but purely of reason. In such a matter, to depend on faith may be a sign of indolence.

Blessings from
BAPU

From the Gujarati original : S.N. 33018

166. LETTER TO NARANDAS GANDHI

[*August 12, 1930*][1]

CHI. NARANDAS,

I got the packet sent by you in time. If you have there the guide book to the Singer sewing machine, send it here. Kakasaheb has got interested in the machine and wants to know all about it.

As regards Hasmukhrai, read my letters to him, to Lilabehn and to Bhansali. I like your suggestion. Do serve Lilabehn so long as you can. If she decides to marry, she certainly cannot stay.

The English translation of my discourses[2] is not good. What I read in

[1] The discourse on 'Control of Palate' with which this letter concludes is already included in Vol. XLIV, pp. 79-81 and bears the date August 12, 1930. It is therefore not being reproduced here.

[2] On the Ashram vows written every Thursday morning and therefore called 'Mangal Prabhat' in Gujarat, the phrase meaning 'Auspicious Morning'. The discourses commenced with the letter to the addressee dated July 22.

CWMG - XCVII

the *Bo*[*mbay*] *Chro*[*nicle*] is not at all good. I think the practice of translating the discourses should be stopped, or, the translations should be really good. There is no need at present to give the people the translation of the discourses. Draw Kumarappa's attention to this, or Premabehn's if she has done the translation. The quality of the English also does not do us credit. Keshu's health is bad and causes concern. If he needs change of air, arrange for it. Sheela and Rambhau must have again got back on their feet. Read the letter to Kashinath. You do get problems to solve but you are quite upto the task, and so I do not worry. Consider all this as no more than my ideas and opinions and do what you yourself wish. Go on doing fearlessly what you can and what your conscience permits you to do. I have no right whatever to guide you from here. You have wakened up Somabhai, Vithal and the others very well indeed. The letters meant for Kakasaheb should not be put into the packet meant for me. If there are any letters which he should see, they should be addressed separately to him. Everyone has Kakasaheb's blessings of course. I have not written separately to each of you. Kakasaheb keeps quite good health. This time, too, there is some increase in his weight. It has increased at least by one pound. This increase should be considered solid since it has taken place in spite of his taking exercise. He can digest about two and a half *seer*[1] of curds. He takes less of butter. At present, he is living on fruit. I am unable to report improvement in my health. There is some information in the letter to Mirabehn. There is nothing to worry over.

I have been reading with Kakasaheb, Vinayak Ode's third Marathi book. It contains some fine stanzas by Ramdas Swami in the *ovi* meter. I give below for you all an extract on how to write a translation which has been seen by Kakasaheb.

How to Write?

The characters should be round, easy to read, well-formed and as black as if written with lamp-black. The lines should be so pleasing in appearance as if the characters forming a line were so many pearls smoothly moving forward. All the characters should be of uniform size, clear, neither too large nor too small, and there should be sufficient space between two characters. The *kana*[2], the *matra*[3], the *ref*,[4] and the *veiaali*[5] (the sign for 'e') also should be clearly formed. All the characters from the beginning of a book to its end, should be so formed that they appear to be written with the same nib. The

[1] A measure of weight current before the introduction of the metric system, approximately equivalent to two pounds

[2] A vertical line after a letter as a sign of the long 'a' sound

[3] A bent above a letter as a sign of the sound 'e' as in 'hen'

[4] A circular mark 'c' as a sign of an indistinctly pronounced 'r'

[5] A verticle line half bent at the top as a sign of either the 'i' or 'ee' vowel sound

blackness of the characters, the thickness, the bent and the corners of the nibs used, also should be of uniform quality. The lines should not touch each other. The *ref* and the *matra* should not be so marked that either might be higher than the other. The line below a vertically long character, should not touch its lower end. A line should be drawn with a pencil across the sheet and then the characters should be written along that line. The space between the lines should not be uneven. There should be no corrections anywhere. If examined, not a single error should be found . . . .[1] Kakasaheb cannot understand the exact meaning of this *ovi*. If Balkrishna, Shripatrao or anybody else knows its meaning, let me have it. One should be very careful in childhood when learning to form the characters. They should be so formed as to be pleasing to the people. When one is young, one should not form the characters so small that when one has grown old, one cannot decipher them at all. One should cultivate the habit of forming medium-sized characters. One should leave blank spaces as margins on both sides of a line and form clearly visible characters between them. Let the sheet of paper used for writing crumble into pieces when it will, the characters should remain as clear as when they were formed.

RAMDAS

It is not as if we did not know all this. My purpose in reproducing it here is to show the great importance Ramdas Swami attached to the subject that he composed *ovis* on it . Good characters are like an ornament to one. Our ancestors wrote pearl-like characters. The art of printing had not been invented then and writing was a fine worldly accomplishment . It should be so even today. I stress all this because I myself painfully suffer [because of my deficiency in this respect]. I made no effort at all to improve my handwriting, and now I feel reluctant to spare time necessary for the effort. It seems to me that I cannot at present afford to expend the necessary energy for that. Let everyone take a lesson from my miserable deficiency in this respect and try to improve his or her handwriting as much as he or she can, while they have the time to do so.

Blessings from
BAPU

[PS.]
There are 52 letters in all.

From the Gujarati original : S.N. 33961

167. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
August 29, 1930

CHI. PRABHUDAS,

I have your letter. Both of us feel that you should take with you both Dhiru and Rambhau[1] if they are willing to go. In each other's company, they will stay there longer and you will have less botheration. With either Dhiru or Rambhau alone, you will have to go out of way to give him company. At present, I would not like you to be in that predicament.

I had forgotten about Damodardas and therefore wrote nothing about him. I would not have seen any harm if he had come, and you had accompanied him. But I like the present arrangement more.

I understand what you say about the spinning-wheel. My argument was altogether different. I appreciate that it does not bother you. May your faith be rewarded. You have mentioned the right *shlokas.* If you have the self-confidence demanded by the *shloka,* if you are hard-working and if your idealism is based on reality, you will certainly find the rest of the means and will also acquire the required knowledge. So, I have no objection at all if you intend to persist in your efforts. The only condition is that you are not to do it at the cost of your health. If your health had reached beyond recovery stage, I would not have allowed you to go to the hills. This time you are going with the blessings of Kashi and Chhaganlal. No doubt blessings from both of us are always with you.

Blessings from
BAPU

From the Gujarati original : S.N. 32962

168. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
October 13, 1930

CHI. PRABHUDAS,

I have your letter. Inspire Dhiru and Rambhau to write to me. Walk slowly. Do not take upon yourself much work. I liked your having gone away from Almora. Do not take upon yourself any big responsibility. Teach those

[1] Rambhau Khare, son of Narayan Moreshwar Khare

who come. Remain satisfied with what the three of you can do. Who are the persons now in Almora whom I know?

Is Mrs. Cook there? Where is Mohan Joshi? Has Shantilal recovered completely? What do you do about milk there? What is the expense incurred? Write to me regularly. For the time being, Kakasaheb has suggested *Savyasachi* as the name for your spinning-wheel and it seems to be good. It's only fault perhaps may be that it is a Sanskrit word. There is no harm if you stop thinking about yourself. 'Enjoy today, who has seen tomorrow'.

There is food for Abha, too, in this.

Blessings from
BAPU

From the Gujarati original : S.N. 32938

169. LETTER TO RAMDAS GANDHI

YERAVDA MANDIR,
October 17, 1930

CHI. RAMDAS,

I got your letter. Why pine over what you do not get? Formerly, prisoners were not allowed to receive any visitors. Now they have relaxed the rule somewhat. For the present, therefore, I receive visitors. Is it not our principle that once we are in prison, we must not mind if we are not permitted to receive visitors? Rather, that is a matter of honour for a prisoner. If we think this way, we would not feel hurt. Does Sumitra still suffer from constipation? She must get over it. I have already asked you concerning Nimu. Now that you have fallen in love with reading, do not leave it off. Read a little of whatever you like, even if you get only ten minutes for it. When you go again, try to improve your arithmetic.

Blessings from
BAPU

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

170. LETTER TO RAMDAS GANDHI

October 23, 1930

CHI. RAMDAS,

I have had no letter from you. I have asked you to write to me at least once a week so long as you are free. Reply to my questions.

Blessings from
BAPU

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

171. LETTER TO NIRMALA GANDHI

YERAVDA MANDIR,
November 3, 1930

CHI. NIMU,

I had a letter from you after so many days. It seems nowadays you have become Ba's secretary. How is your health? Is Sumitra all right? Does she still suffer from constipation? So long as one can get ink, one must never write with a pencil.

Blessings from
BAPU

From the Gujarati original : Mrs. Sumitra Kulkarni Papers. Nehru Memorial Museum and Library

172. LETTER TO PRABHUDAS GANDHI

November 9, 1930

CHI. PRABHUDAS,

I have your letter. Go and see Devakinandan's spinning-wheel. The name *Savyasachi*[1] is of course too high-sounding for your spinning-wheel. 'Bharat'

[1] 'Savyasachi' was one of the names of Arjuna, who could shoot arrows with both the right and the left hand. Here, it would mean a spinning-wheel which could be turned with either hand.

will not do either. Since, however, you reminded[1] me of Maganlal, I have suggested his name for your spinning-wheel. It was he who transformed spinning-work into a science. That name, therefore, is not improper for your spinning-wheel. 'Magan' means 'roominess' and also 'pleasure'. It is your claim that your spinning-wheel gives people pleasure. And finally, Maganlal had the virtues of Bharat[2] and Bharat was his ideal. Your purpose[3] also will therefore be served. After this, you may adopt whatever name you like. If Bhavanidutta is a fit person, you should take him in. You should not say 'such a one' with reference to any person. If Bhavanidutta does come, you should provide him food and drink at least.

Blessings from
BAPU

From the Gujarati original : S.N. 33009

173. LETTER TO BUDHABHAI

YERAVDA MANDIR,
November 9, 1930

BHAI BUDHABHAI,

I received your letter. Practise writing with ink. Writing with a pencil is a form of violence to the reader. Of course, when writing with a pencil cannot be avoided, one is helpless.

A fast is not a substitute for eating less. A fast by itself sometimes involves eating too much. The right way of ensuring that you eat less is that at every meal, you should ask them to serve you only once, and that too, only in a small quantity. Never eat so much that your hunger may be fully satisfied. Stop eating as soon as you feel that you have eaten so much as would permit you to eat the same quantity again. As long as you have not accustomed yourself to eating sparingly, it would be desirable not to insist on eating only five articles of food at one meal. Eating sparingly will by itself mean that you eat only a few articles of food at a time. You may take salt in reasonable quantity. If you settle down at one place, why should you not grow in the

[1] Presumably, by his inventive skill
[2] Rama's devoted brother in the *Ramayana*
[3] Prabhudas's desire to name his spinning-wheel 'Bharati'

yard some vegetables which would take only a short time to grow? For instance, you could grow fenugreek leaves.

Blessings from
BAPU

[PS.]
Firmly cling to your resolution not to be alone with Parvati.

From the Gujarati original : S.N. 33122

174. LETTER TO KASHI GANDHI

November 17, 1930

CHI. KASHI,

I see from Chhaganlal's letter that you suffer from constipation. I think that if it does not respond to change of diet, enema is the best remedy. That is the experience of the present-day doctors. I may say that it is only with the help of enema that I am able to keep well. The enema water should be lukewarm and should be inserted slowly. Soda-bi-carb and salt should be added to the water. At least two pounds of water should be inserted into the intestines and retained for about five minutes, if possible. Take sun baths. The abdomen should be massaged daily. Do this patiently. The enema should be taken in the morning on an empty stomach.

Blessings from
BAPU

From the Gujarati original : S.N. 33091

175. LETTER TO NIRMALA GANDHI

November 23, 1930

CHI. NIMU,

It will be good if you keep writing to me as you are doing now. It is as well that Sumitra knows me only by my photograph. In a way, it is a pleasant game. If one gets annoyed with a photograph, one can tear it up, one can even beat it up and, if one feels so inclined, one can bow to it. Moreover, a photograph will have only as many virtues as we imagine it to have. Who knows what the original is like? We cannot even have an idea of his bad qualities. And if one gives vent to one's irritation with him, he may even

. . . .[1] And so, on the whole, the name has more worth than the person bearing the name.

Blessings from
BAPU

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

176. LETTER TO PRABHUDAS GANDHI

December 12, 1930

CHI. PRABHUDAS,

If one does not like a particular name, he should himself suggest a better one. If Dhiru suggests a better one, we will keep it. As far as I am concerned, I like the name 'Magan' for your spinning-wheel. The three reasons given by you are even more appropriate.

Do not at all think about how long you will have to stay in Almora. You know of my desire of setting up an ashram there. Just take it that you are running an ashram on a rented place. A person who runs an ashram is not different from others. Any place where the rules of an ashram are followed, is like an ashram. You are a society of eight persons. You have with you there *the Gita, the Ramayana* and the spinning-wheel. What more do you want? For running the ashram, it is necessary to have some persons. Just take it that you three are the ones sent there for the purpose.

Devotion of Tulsidas was the devotion of the future generation. Rama in a human form did not exist in Tulsidas's time. His utterances are imaginary . . .[1] even if Rama in a human form did exist in his time, his origin as God in human form took place in a later period. Compare the seventh chapter of the *Gita,* to the grief of Rama. "I am the Creator of all the three qualities." Wherever we find deceit and fault in God, we need not accept Tulsidas's saying that the God has no faults and that we should not do as he does. We have to observe the rules of proper conduct. We cannot abide by the text of the inimitable book of Tulsidas, but have to abide by its inner meaning. What does not appeal to us should be set aside. One experiences the mind's quality of forgetfulness every minute. Think over it.

Blessings from
BAPU

From the Gujarati original : S.N. 32944

[1] A word here is illegible in the source.

177. LETTER TO NIRMALA GANDHI

December 21, 1930

CHI. NIMU,

I got your letter. Are you not pleased that Ramdas has once again been honoured?[1] Or, do you repent having married him? If not, you too, should be ready. How many teeth has Sumitra cut? What all has she started eating now? Does she suffer from constipation?

Blessings from
BAPU

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

178. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
December 30, 1930

CHI. PRABHUDAS,

For want of time, only this much now. I have understood your problem with the *takli.* Do you have that problem with the bamboo one or the iron *takli?* Your faith will produce the right means even in material things for you. Hence, be patient. For the present, keep a watch on how much yarn the Magan spinning-wheel, in its existing form, gives. You should not have any problem when a devotee of the Magan spinning-wheel, i.e. Dhiru, is with you. If the *takli* has started giving 330 rounds of yarn per hour, why cannot the Magan-wheel give 3330 rounds per hour? Do not be alarmed by it. Initially, the *takli* gave only 30 rounds, now it easily gives ten times more. It is not impossible to produce on Magan wheel ten times more than the *takli.*

Blessings from
BAPU

From the Gujarati original : S.N. 32964

[1] Presumably by courting imprisonment

179. LETTER TO RAMDAS GANDHI

January 4, 1931

CHI. RAMDAS,

While your case is pending, should not I write to you? What is Surendra's diet? I have heard that he has gone down in health. Give me particulars of your daily routine. What is your diet there? Do they let you spin?

Blessings from
BAPU

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

180. LETTER TO NIRMALA GANDHI

January 10, 1931

CHI. NIMU,

You just cannot leave Sumitra alone. It will suffice it you do whatever work of public service you can, keeping her with you. It should be enough for you that Ramdas has gone back to jail. I think all the requirements will be satisfied if you stay on in Vijapur. The atmosphere there is good for Sumitra and also you can do a lot of service from there.

If Sumitra's nose continues to run, it probably means that she is troubled by the cold. I understand what you say about a baby girl having been born to Hari-ichchha. She seems to be keeping well. As for my giving blessings to Sumitra, I will have to think. For the present . . . .[1]

Blessings from
BAPU

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

[1] A few words here are illegible in the source.

181. LETTER TO BUDHABHAI

January 11, 1931

CHI. BUDHABHAI,

I received your letter. Your diet is all right. Be very careful how you behave towards Parvati. Never be alone with her and never allow impure feelings to come anywhere near you. Such feelings towards one whom you have accepted as a sister should be unthinkable. Be content with whatever she accepts of what you tell her with a detached mind.

Blessings from
BAPU

From the Gujarati original : S.N. 33126

182. LETTER TO PRABHUDAS GANDHI

After the morning prayer, January 16, 1931

CHI. PRABHUDAS,

You are fortunate to have Vallabhdas's company. Without being impatient, do what you can with readily available means. Cultivate the attitude of detachment even while doing such good work. It was a wise statement of Raychandbhai based on his own experience that one should cultivate equimindedness even in one's striving for *moksha.* To say that I have been trying to invent a new model of spinning-wheel is an exaggeration, if not an untruth. I know my limitations fully well. I have no skill at all for inventing a new model of the spinning-wheel. What I am trying to do is to effect some improvements in the *Gandiva* model. But even in that, there is some element of imitation of the *Jivanchakra* model. Even so, the information you give me will help me in effecting even the modest improvement I am trying to bring about. I see some difficulty in adopting the 'V' shape pulley. The one I have, has a shape between that of 'V' and 'U'. I have felt no necessity at all for a ball bearing. I therefore like its design. The *takli* will be a child's play for you if you wish to try the experiment. But you may forget about it. The one object of your devoted effort is your spinning-wheel.

Rambhau's foot must have got all right. Do not tire of him. Be content with what he does, keep reminding him of his duty and that too by mere hints. What 'You' or 'I' cannot do , 'He' will do. Who is this 'He' ? 'He' means 'Time' which has arisen to destroy the peoples[1]. Their destruction

[1] The reference is to verse 32, Chapter XI of the *Bhagavad Gita.*

includes destruction of their bad habits, too. Good habits even Time cannot destroy, for they are *sat*[1]. That which is *sat,* can never cease to exist. But let us leave alone such learned talk. In Rambhau's case, forbearance is the only remedy. These forces are operative in everyone's life—the tendencies acquired in one's previous existence, the present environment and one's own effort. The answer to your question why two persons of opposite characters are found born in the same family, is that we do not know all the good and bad qualities in the characters of Panditji and Lakshmibehn and their forbears, and therefore do not have sufficient material to base our decision on. We should not even wish to have such knowledge. We will have sufficient explanation if we accept the law of karma.

You are unnecessarily making yourself unhappy regarding Chandradutta. It is not incumbent on you to give up anything. If an ant aspires to kill an elephant, it is a form of pride. You were impelled by your nature to do some service to Chandradutta. He accepted from you what he could. You may write to him if you can do so gently but at the same time intelligently. Otherwise give up the thought of even writing to him. "What you have written to me is not proper. If it is proper, God will make me see my error. It is not right for you to do what an unhealthy man like me does. But since you no longer have the loving faith in me, I cannot guide you. God will make somebody else the instrument of guiding you. Meanwhile you do what you think proper. God is looking after you and me. We are but perishable creatures." Write to Chandradutta this or something to this effect and then stop thinking about him. If you have not followed what I have written, ask me to explain. Devdas's interpretation of the verse 'Tena Tyaktena Bhunjithah'[2] can by analogy be applied to this case. 'Renounce it and then enjoy it'. So, we can enjoy all this that belongs to God, can we? From the point of view of grammar, the meaning I have given to the verse will appeal to those whose knowledge is imperfect. After all we are concerned with the spirit of the verse, and that is observed by both readings of the verse.

Blessings from
BAPU

From the Gujarati original : S.N. 32999

[1] 'That which is'; the reference is to verse 16, Chapter II of the *Bhagavad Gita.*
[2] Part of the first verse of the *Ishopanishad*

183. COMMENTS ON GALLEY-PROOFS OF "HOW TO COMPETE WITH FOREIGN CLOTH"[1]

YERAVDA MANDIR,
POONA,
January 20, 1931

I have gone through the pages of your book in the form of proofs. You have presented some good statistics in the book. The information given about mills is more than that of handlooms.

After reading it, I feel that "How to compete with Foreign Cloth" will be more appropriate as its name.

You have not referred very minutely to the importance of hand-spinning in the achievement of boycott of foreign cloth. If you are convinced that hand-spinning is the master key, you ought to present that fact clearly. It is my growing conviction that a permanent boycott of foreign cloth is impossible without hand-spinning, and without hand-spinning, it is difficult for hand-weaving to exist. If you agree with this opinion, you must make this very clear. In spite of my partiality for hand-spinning, I do not agree with the contention of Mr. Talcherkar that machine-spun yarn is weaker than hand-spun yarn. I consider this claim of superiority of hand-spun yarn unfounded and it is unproved by experience. But what does it matter? The machine-made bread, in spite of its being more round, smooth and attractive than hand-made bread, will always be considered unacceptable when compared to the hand-made bread.

I visualise some difficulty in sending back your letter.You are at one with me in regard to hand-spinning. Therefore, what more can I wish? Make this point as clear as you can.

Mills and handlooms are mutually antagonistic. Mills do have a place in the national economy of India and will surely continue for many years to come, perhaps they may live for ever. My contention is that those who understand should not argue that they are mutually helpful. Mills are independent. They do get help from Swadeshi movement, and they should get it, but in saying that both handlooms and mills deserve help, the handlooms get less help.

[1] A note written by someone on top of the item reads: "Comments of Mahatma Gandhi on the Draft galley-proofs of Mr. M.P. Gandhi's forthcoming book titled *How to Compete with Foreign Cloth* received in his handwritten letters in Gujarati dated 1.1.1931 and 20.1.1931 from Yeravda Mandir, Poona, and translated into English". The first part of the comments sent with Gandhiji's letter dated 1.1.1931 is already reproduced in Vol. XLV, p. 47. Hence, only the latter part, presumably sent with the letter dated 20.1.1931, is being reproduced here. For Gandhiji's final preface to the book, *vide* Vol. XLV, pp. 225-6.

The import of artificial silk deserve to be objected to at all times.

I personally believe that we can take necessary raw cotton from other countries, but at the moment, I would not bother about elaborating on this matter.

What you have suggested for protection to hand-weaving is quite proper. Regarding the name of the book, I still feel that what I have suggested will be better. But you may keep whatever name you like.[1]

MOHANDAS GANDHI

From a copy : S.N. 33159

184. LETTER TO PRABHUDAS GANDHI

BARDOLI,
April 13, 1931

CHI. PRABHUDAS,

I had your long letter. It was not possible to reply to that. Today I have received your second letter.

Let Dhiru stay there as long as he can. It would be better to send back Rambhau if he is not doing any work there and wishes to return. You alone can take this decision.

The *takli* has great potential, there is not a trace of doubt about it. How does the Magan spinning-wheel fare ? Is your mind at rest now?

I may have to go to Nainital in the beginning of the next month. If that happens, I take it for granted that you will see me. Do not make this information public as it is not yet decided.

Can you not write a familiarisation note on stars and planets in such a way that a person like me understands. Do not write if it would take up days. I want it only if you can write it within one or two hours. I would certainly want the pictures of the stars. Why is the Orion called a hunter? Why is Sirius called a dog, etc.? Kakasaheb was to do this work, but now he is supposed to be as busy as I am. So, how can I give him the trouble? Are

[1] A note by M.P. Gandhi, the writer, reads: "The necessary alterations were made in the book in the light of Bapu's comments and certain paragraphs were elaborated as suggested by Bapu."

CWMG XCVII

you still continuing with your writing about the *Ramayana,* etc. I will be in Bardoli till the end of the month.

Blessings from
BAPU

[PS.]
It is better to write to the Ashram address.

From the Gujarati original : S.N. 32963

185. LETTER TO PRABHUDAS GANDHI

BORSAD,
April 29, 1931

CHI. PRABHUDAS,

I have gone through your letter of 19th February 1931, the budget of the Magan spinning-wheel and the khadi scheme. My desire of setting up an ashram in Almora still persists. I believe we can pay upto Rs. 15,000/- if we get a good house. Write to me if you come across a good place at a reasonable price. I may like to buy it.

I would certainly need a person to run this ashram. At present, I have only you in mind. You must decide to stay there. Finding fault with others is a great sin and leads to self-deception. One should not vie with others. You should utilize whatever you have received as your share and derive pleasure out of it.

I have not received your. . . .[1]If it is in the Ashram, I will have it sent to me. Many improvements have been made in "my" spinning-wheel. Let there be more and call for the sample then. Two persons are behind it—Lakshmidas and Keshu.

I find your budget for the Magan spinning-wheel all right. Draw that much money if Chhaganlal and Narandas sanction it. Even if they do not, send me your spinning-wheel if you want to. I will try to learn from Padma or anyone who knows how to ply it.

Your khadi scheme is no doubt impracticable. Its conditions are very difficult. Give it up for the time being. Do whatever you can by raising men and money there. These are my views. I am sending this letter to Chhaganlal.

[1] A word here is illegible in the source.

He will send it to you after reading it. Let me know if he has made any changes.

Today I am in Borsad. Who knows about tomorrow?

Blessings from
BAPU

From the Gujarati original : S.N. 32974

186. LETTER TO CHHAGANLAL GANDHI

April 29, 1931

CHI. CHHAGANLAL,

Now for the last eight days or so, I am able to write a few letters. That is to say, I have that much time, mainly after the morning prayers. That is true of today also. I can say that my health on the whole is good. I do not have any after-effects of fever now. Whatever after-effect I had, was from exhaustion. Even now I need rest. I can take that while working and I am doing that.

I have your letter. I have your earlier one also. It is good news that both of you are keeping well. I am happy that you have got the work of your liking. I do not at all like . . .[1] Vijapur. He has not even thought about it. I feel like writing to Diwan directly. Do you think it is necessary? The owner of the neighbouring land died but his heirs would be there. Find out.

I have come to Borsad as there is a danger of Government reprisal here. With me are Ba, Mirabehn, Mahadev, Pyarelal and a young man from Utkal. We will have to stay here for a few days. I will decide after that. I will have to go either to Mahabaleshwar or Simla or Nainital.[2] I do not foresee my going to Europe.

Blessings from
BAPU

From the Gujarati original : S.N. 32868

[1] A few words here are illegible in the source.
[2] Gandhiji went to Simla on May 13 and thereafter to Nainital on May 18, 1931.

187. LETTER TO RAMDAS GANDHI

BORSAD,
May 5, 1931

CHI. RAMDAS,

I got your letter. You may by all means go to Almora. But you will get three hundred rupees only. Ask Manibhai to give the amount to you and debit it to my account. Show this letter to him. If, afterwards, you find the amount not enough, write to me. Do not spend much on warm clothes. There also, it is not so cold in this season. Moreover, you will get some warm clothing even there. Some warm thing to cover yourself with will suffice. I may have to go to Simla next week.

Blessings from
BAPU

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

188. LETTER TO KASTURBHAI LALBHAI

BARDOLI,
May 30, 1931

BHAISHRI KASTURBHAI,

The delay in implementing the resolution of the Swadeshi Sabha to take over the foreign goods lying with the merchants of Ahmedabad seems to me dangerous. Cannot the matter be settled soon? I am writing a letter to somewhat the same effect to Chimanlal also.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 33145

189. LETTER TO KASTURBHAI LALBHAI

BARDOLI,
July 26, 1931

BHAI KASTURBHAI,

Very few persons have offered their names to be enrolled as members of

the Company set up to send away foreign goods to foreign countries. We are losing our good name by this delay. I have written a letter to this effect to Chimanbhai. I do not consider it sufficient that you have subscribed for the number of its shares falling to your lot. Reply at Borsad.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 33147

190. LETTER TO JAMNA GANDHI

ON THE BOAT,
Silence Day [*August 31, 1931*][1]

CHI. JAMNA,

I have your letter. I did not get Purshottam's letter. Now it will have to be after my return, would it not? I think three months will be the maximum.

You must have fully regained your health. If the Vaidya has permitted you, make it a rule to go out for a walk every day.

Blessings from
BAPU

From the Gujarati original : S.N. 33780

191. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
January 15, 1932

CHI. PRABHUDAS,

You may now write long letters to me. Do write. What progress have you made with regard to the spinning-wheel? Have you completed the writing of the *Ramayana*? Are you writing on any other subject? Has the body been built up? Has your mind become clear and tension free? Has the land been

[1] Gandhiji left Bombay for London on August 29, 1931, by the *S.S. Rajputana* to attend the Round Table Conference. August 29 was a Saturday. Presumably Gandhiji wrote this letter on Monday, August 31, which would be his Silence Day.

CWMG - XCVII

purchased? Who are the other persons with you there? Is the work at Tadikhet going on?

Blessings from
BAPU

From the Gujarati original : S.N. 33023

192. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
January 25, 1932

CHI. PRABHUDAS,

It is good you have come on a short visit. As soon as the hot days begin, rush back to the hills. I do have it in mind to write a history of the Ashram[1]. But we have to see whether I will get the necessary time for it and also whether I will be strong enough. I doubt whether my right hand will be sufficiently strong for me to write with. Though I have let it rest for four months, it cannot be said to have improved. Let us see what happens.

You may ask any questions you wish to.

You have said nothing in your letter about the Magan spinning-wheel.

About Almora, send me your questions so that it may be easier for me to reply.

About the history of the Ashram also, if you send me your questions, I will keep them in mind when I start writing.

Has your work regarding the *Ramayana* been completed? It would have been better if you had started writing on other subjects, too.

How do you spend each day there? What is your diet? I hope you do not suffer from constipation.

I had put several questions to you in my letter[2] to which you have still not replied .

Blessings from
BAPU

From the Gujarati original : S.N. 33022

[1] Gandhiji started writing it on April 5 and completed it on July 11, 1932.
[2] The reference, presumably is to the preceding item.

193. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
January 28, 1932

CHI. PRABHUDAS,

I have your letter. I like the views of Krishnadas. I would like him to stay with you. But the occasion is inopportune. The dissociation of Krishnadas from Wardha is looked upon by official guests, viz., Jamnalal, Vinoba and others as a betrayal of trust I believe that he cannot give up the work he has undertaken unless he can do so in normal course. Ultimately, his inner self will help him get peace of mind. He would not get that by change of work. My advice therefore is let Krishnadas stick to his views, but he should not put them in practice. It seldom happens that what we like is also good for us. I feel it is true in the case of Krishnadas but such opportunity should be welcomed when it comes in the normal course. I am of the opinion that at present we cannot even ask Jamnalal and Vinoba and cause them inconvenience. I have formed my opinion according to my understanding of the situation based on the facts you have put before me. Let me know if there is a misunderstanding on my part or some facts are left out. If there is no misunderstanding, send this reply to Krishnadas. If the misunderstanding persists, ask me again.

We can ask Jamnalal or Mathuradas for the money for Almora. We should wind it up if we can. And if it is better to postpone it, you may do that. I cannot give any definite decision from here. You will have to run away when the summer comes. We will incur expenses but that cannot be helped. You are rendering whatever service you can. We should put up with it when the public malign us but have to be very cautious when our own heart takes exception to it.

I understand about the other answers. You are disappointed with yourself, I am not. I believe things have not gone out of our hands as long as you can prevent yourself from putting your views into practice. There is no scope for pessimism as long as we refuse to entertain such thoughts and keep on fighting them.

Blessings from
BAPU

From the Gujarati original : S.N. 32943

194. LETTER TO BUDHABHAI

[Before *January 29, 1932*][1]

CHI. BUDHABHAI,

The complaint Parvati has made in her long letter seems to be true. You beat and abused her and then went on a fast as penance. If this is true, it is bad. Even if you regard Parvati as your wife, what we have accepted as our dharma treats it as sin for anyone to raise his hand against his wife. Nor should you have abused her. And having accepted her as a sister, how can you even frown at her? She is as free as you or I. She may go wherever she likes and do whatever she likes. As long as she observes dharma, she may either stay with you or separately from you. You should fix a liberal allowance for her maintenance as you would for a younger sister. It is all right if you went on a fast, but do not value it too highly.

Blessings from
BAPU

Form the Gujarati original : S.N. 33125

195. LETTER TO BUDHABHAI

YERAVDA MANDIR,
January 29, 1932

CHI. BUDHABHAI,

I see that the ill-feeling between you and Parvati still persists. It is not right to stop speaking with Parvati, nor with the children. Sooner or later, you will have to win her over with love and even when she abuses you. Write to me and tell me what the trouble is. What are your present activities? How do you keep?

Blessings from
BAPU

From the Gujarati original : S.N. 33124

[1] In his letter to the addressee dated January 29, 1932, *vide* (the following item) Gandhiji says that the ill-feeling between him and Parvati still persisted. Evidently this letter was written before the letter of January 29.

196. LETTER TO NIRMALA GANDHI

YERAVDA MANDIR,
January 31, 1932

CHI. NIMU,

Why are you tardy in writing to me. Do you feel lost because of Ramdas having gone to jail? How do you spend your time? How is the child? Does he give trouble? Does he also suffer from constipation? How do you keep? Do you go out for walks?

Blessings from
BAPU

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

197. LETTER TO NIRMALA GANDHI

YERAVDA MANDIR,
February 6, 1932

CHI. NIMU,

So, I have at long last got a letter from you. You have no such reason as I have, of preoccupation with other work for not writing. So, doesn't your not writing to me mean only lethargy on your part? The thought that my own daughter is suffering from constipation is unbearable to me. Ramdas is only a few yards away from me but, as for our meeting, I do not know when that will be, if at all. The Superintendent here told me that he is fine.

Do not be tardy again in writing to me. What is Navanit doing these days?

Blessings from
BAPU

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

CWMG XCVII

198. LETTER TO KASHI GANDHI

February 18, 1932

CHI. KASHI,

I have your letter. You need not at all worry about Prabhudas. God has looked after him and will do so still. After meeting him, let me know all the facts. Probably you know that I had sent to Prabhudas my replies to some questions I had received concerning Krishna.

Blessings from
BAPU

From the Gujarati original : S.N. 33088

199. LETTER TO NIRMALA GANDHI

YERAVDA MANDIR,
March 5, 1932

CHI. NIMU,

Having been trained in the Ashram, why need you feel false embarrassment? If you take the lead, other women also will go out for walks. Who else, if not a mother, will go out for a walk carrying her child in her arms? Do you not have any friend in Lakhtar? Induce her to go out with you. You, mother and daughter, should go out. Take Navin along. We should effect some carefully thought out reforms in such matters.

Blessings from
BAPU

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

200. LETTER TO BUDHABHAI

YERAVDA MANDIR,
March 21, 1932

CHI. BUDHABHAI,

As long as you do not stop thinking about Parvati, you will continue to suffer from involuntary discharges. Stop thinking of yourself as Babu's father and regard yourself as his trustee only. Small children always live with their

CWMG XXVII

mother. Be content with what Narandas can do about the matter. Do not think too much, either, about what you eat, and do not be nervous if an involuntary discharge occurs. If you thus cultivate detachment, everything will be all right.

Blessings from
BAPU

From the Gujarati original : S.N. 33123

201. LETTER TO NIRMALA GANDHI

YERAVDA MANDIR,
April 18, 1932

CHI. NIMU,

I received your letter. Ramdas has sent on to me the letter you wrote to him. I have written to Narandas and asked him to call you over to the Ashram. Probably the children will get all right there. Moreover, in the Ashram, there are also such experienced women as Lakshmibehn, etc. As a general rule, it is best to give no medicine to children. If you are careful about what they eat, they will not fall ill. If they do not pass stools with ease, you may give them a little quantity of castor oil. It will be good if you write to me regularly every week. There is no reason for you to feel lost.

Blessings from
BAPU

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

202. A TELEGRAM

POONA,
April 19, 1932

ASHRAM SABARMATI
LAKSHMIBEHN NARMADA

DOCTOR PERMITTING AMTULSALAM MAY COME SATURDAY ONE O'CLOCK.

Blessings from
BAPU

From the Gujarati original : S.N. 33516

CWMG XXVII

203. LETTER TO CHHAGANLAL GANDHI

YERAVDA MANDIR,
April 24, 1932

CHI. CHHAGANLAL,

I would not be able to think anything about Dr. Ambedkar from here. It is enough if we can retain our right in the land. If anything has to be done, please do it yourself.

The news about Prabhudas is good. He gets milk. His health is good. He has gained two pounds.

Blessings from
BAPU

From the Gujarati original : S.N. 32866

204. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
Silence Day [Before *May 20, 1932*][1]

CHI. PRABHUDAS,

I have your letter. Your health must return to normal. Where does Krishnadas live in Kadi? Who is in Vijapur? I feel that you can also ply *takli* the same way as I do. Sitting on a chair with the hand straight and not raising it higher, is not tiring at all.

If possible, I will write something which the children can understand, about the *shloka* pertaining to *sthitaprajya.* I will not get your spinning-wheel here as my stay here is uncertain and also I have no time.

There is no time today for writing anything more. What kind of life is this that even here I do not get time. But then, you know my programme. I do not have even a single minute free.

Blessings from
BAPU

From the Gujarati original : S.N. 32937

[1] From the reference to the addressee's spinning-wheel, it appears that the letter was written *before* the preceding one.

205. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
May 20, 1932

CHI. PRABHUDAS,

I was keenly waiting for your letter. Ultimately it arrived.[1] Dhiru had come to see me and left behind the Magan spinning-wheel. I observed him drawing yarn on it for a minute. From the very next day, I started spinning on it. I had to face a lot of difficulties but I cannot say that the written suggestions sent to me by Padma were of any help. You had assessed the qualities of a learner and a stupid learner, and according to that estimate, I stand nowhere even near the stupid learner. I wasted quite a large number of slivers while plying it, sometimes for four hours, sometimes for five hours and sometimes for three hours. Now I can say that I have acquired sufficient mastery over it. Today, I spun 183 rounds of yarn in about one and a half hours. When the switch which gives direction to the wheel does not arrive and stop at the right place, the wheel requires pushing by hand. The directions for the difficulties I encountered are not mentioned in your list of suggestions. From that, I have come to the conclusion that my difficulties are unusual. If that is a fact, it is not surprising. An old man's organs do not co-operate with each other promptly. So I took time in bringing about co-ordination between my hand and fingers. I could not work on two spindles because of pain in my left wrist. The doctors believe that the pain will not go unless I give my left wrist complete rest. So the biggest utility of the Magan spinning-wheel for me is that because of it I am able to continue spinning. I have started hoping that gradually I will be able to achieve my normal speed on the Magan spinning-wheel. At one time I feared that I would not be able to spin on it at all. But I did not want to accept defeat and therefore worked hard on it. I do not find spinning on it at all difficult. Initially I used to get tired but now I do not. . . .[2] Today is the fourteenth day of my spinning. I like my device. It is good. The spinning-wheel is cheap and there is scope for making it still cheaper. Some modifications occur to me but I will take sometime to carry those out. I cannot say just now that I have so much mastery over the spinning-wheel as to make modifications in it. It is plied with both hands—that is no doubt a clear advantage. An efficient spinner would spin either twice or one and a half times or one and two-third times more with

[1] A few lines after this have been crossed out in the source. They may have been censored by the jail authorities or cancelled by Gandhiji himself, who had dictated this letter, having written only the last few lines himself.

[2] A few words here are illegible in the source.

two hands than he would with one hand. I can think of other reasons too, for producing more yarn on it. I may be wrong.[1] You will immediately gain one or two *seers* of weight if you personally see the interest I am taking in your spinning-wheel. You will be very happy. I had decided to experiment with your spinning-wheel at a time when I had no problem with my wrist. Now I have to do that under compulsion. Either I give up spinning or spin on the same spinning-wheel. Just as a person who is in difficulty thinks of new tricks to save himself, I will keep on thinking about new techniques of improving my speed on the Magan spinning-wheel. And if you are released, and I am allowed visitors at the time, come and see me and teach me some new tricks.[2]

And when you say that you would not allow anyone to depend on you, then on whose strength are you going to buy the land? How then can you insist on buying the land? One of the conditions of buying the land was that you would stay on it as a guard. You violate that condition and suggest buying the land — how are both things possible. It does not matter if you violate the conditions because as long as the land is not bought, you have to some extent a right to change your opinion. But the moment you absolve yourself from that condition, you lose the right to suggest buying of land. Not only that. The land will be bought under new conditions in case it is bought. And as you say, the talk you had with the seller was final. Then you cannot absolve yourself from the commitment. I do not analyse all these to bind you but to show you what difficult predicament you are in. I understand you. I do not want to criticise you in any way. One need not bind a devoted worker like you. No person, however respected he is, can absolve others from their moral obligations. Everyone has to define his or her own moral obligations himself. As long as you do not have trust in yourself, you should not even accept for yourself any moral obligation. If you compel yourself, you will possibly impede your progress. It is all right if you rise gradually. No doubt you are going to rise because your intentions are pure, you are hardworking, you want to help others to be best of your ability and you do not want to deceive yourself. However, you will come across many moral dilemmas. Do not worry about them. They will help you to become a matured person.[3]

'*Matparah*' means 'devotion to truth'. '*Charan Padma*' means 'lotus feet of Satyanarayan'. By using the word 'Lotus feet', a devotee has personified truth. Truth is formless and so people imagine it in the form they like. In spite of knowing that it is imagination, different persons conceive different images. As long as the imagination lasts, the images are true; the devotees

[1] The remaining paragraph is already reproduced in Vol. XLIX, on p. 461.
[2] A few lines are again crossed out here, probably censored by jail authorities.
[3] The following two paragraphs are already reproduced in Vol. XLIX, pp. 461-3.

ascribe whatever they want, to those images. In fact, Vishnu, Maheshwar, Brahma, Bhagwan, Ishwar, etc. are all meaningless names or are wanting in meaning. But truth conveys full meaning. A person who says that he will die for God would not be able to explain what he meant by that and the listener, too, would hardly grasp the meaning of what is told to him. But a person who says that he would die for truth, knows what he had said and the listener would also most probably grasp the meaning of it. You ask me, "what does Rama mean?" It is almost meaningless to worship Him after I explain to you the meaning. But if you worship Rama with the realization that one whom you wanted to worship was Him, only then will he be a *Kamadhenu*[1] to you. If you recite the name of Rama with that faith, be it a parrot-like recitation, you will transcend the material world. The difference is that you recite the name of Rama with faith in Him which a parrot certainly does not have. A parrot is devoid of faith and will therefore feel tired and give up, or, if he worshipped God in pursuit of self-interest, he will keep quiet after collecting enough grains for himself. From this point of view, you do not need a symbol. Tulsidas has given more importance to the name of Rama than to Rama, the man. That is to say, he has suggested that the name need not have any meaning. A devotee will create the necessary meaning later on according to the nature and quality of his faith in Him. That is the beauty of the practice of such worship, otherwise it cannot be proved how even the dullest of men can enjoy spiritual awakening. The only condition is that the name of God should not be taken to impress others or to deceive others. As I have suggested, if a man worships God with faith in Him and never tires of doing so, for him He becomes a *Kalpataru.* I have no doubt about it. Men so inclined can prove this for themselves. Initially, their mind, while worshiping God, will wander for days together, in some cases for years; they will become restless, feel sleepy, even more than that, they might have some tragic experience, but even then if they keep on worshipping God, their devotion will pay. I have no doubt about it. An inanimate thing like a spinning-wheel comes under control only after giving us a lot of trouble. Other things which are more difficult give us more trouble before we achieve them. What can we do for a person who wants to achieve the best but does not take the medicines prescribed for it patiently for a long time and gets disappointed.

I feel that the above covers answers to all your questions; after these there remains nothing for you to ask. If you can develop faith, go on repeating His name while doing your work—eating, drinking, sitting or sleeping. Even if you have to devote your whole life, you are not going to accept defeat. If you do this, no doubt, you will be more and more at peace with yourself with each passing day.

[1] The proverbial cow, believed to fulfill all wishes of the worshippers

Do only as much writing and reading as you can without straining yourself.

There is no need to tire out yourself by drawing up a big programme of writing and reading or getting disappointed if you are not able to keep it up. I will see what I can do for Devidutt and Chandradutt's sister Lakshmi.[1] I believe Chhaganlal will take care of inspection and checking of trivial things about which you have written. Dhiru has lost a lot of weight and so he has gone to Ranavav. Kusum has also gone as she too keeps indifferent health. Padma has not recovered from her illness, so I need not expect much from her.

The three of us are still together and are keeping good health.

I am writing on *aparigraha* for the Ashram-somewhat on the lines you wanted me to write. I do not get much time as I am occupied these days with Magan spinning-wheel and the increased correspondence. And for that reason . . .[2] is lying unfinished.

I will certainly not draft trivial rules. I neither have the inclination nor it is good to draft such trivial rules. With the change of place and time, new sub-rules will emerge from great principles. At the same time, some rules will become obsolete while new ones will come in force. If you have a thorough understanding of the basic principles, then you would know the source of the sub-principles and be able to draft the rules easily. Just as a person who knows the derivation of the principles of geometry is able to find the correct time.

Totaramji's wife, Gangadevi was conscious till the last moment. She died while reciting the *Ramanama.* A few hours before her death, she knew that she was going to die. She had warned others and was herself very cheerful. Totaramji was also quite composed. Gangadevi brought credit to the Ashram in her life and in her death.[3]

Blessings from Sardar and Mahadev. Keep on asking me till you are satisfied. Do you meet Kakasaheb and Narahari?

Blessings from
BAPU

From the Gujarati original : S.N. 32935

[1] Gandhiji wrote to Narandas Gandhi to accommodate her either at Wardha or at Sabarmati Ashram and inform Prabhudas accordingly. *Vide* Vol. XLIX, p. 472.

[2] A word here is illegible in the source.

[3] The remaining letter is in Gandhiji's own hand.

206. LETTER TO KASHI GANDHI

YERAVDA MANDIR,
June 3, 1932

CHI. KASHI,

It was very necessary for you to talk to me about Prabhudas. Because you did so, I have been able to take the necessary steps. That we should not be unhappy certainly does not mean that we should be indifferent. When we see anyone suffering, whether the person is our relation or somebody else, we should do everything that is within our capacity and then stop feeling unhappy or worrying. Prabhu wrote to me a long letter and hence could not write to you. Only one letter once every three months [permitted][1].

As for your health, till you are able to digest solid food, live only on fruit juice. You may take water in which vegetables have been cooked. Avoiding 'starch' means avoiding rice and wheat and avoiding 'proteid' means avoiding pulses and milk. Try this for a few days. Do not mind if you feel weak.

At night, keep a mud-pack on the abdomen. Have sun-bath with the body uncovered. If you feel cold that way, remove one garment after another as the heat increases. Whether lying down or sitting, gently take deep breaths.

Blessings from
BAPU

From the Gujarati original : S.N. 33087

207. LETTER TO NIRMALA GANDHI[2]

YERAVDA MANDIR,
June 24, 1932

CHI. NIMU,

If you boil a clove of garlic in the oil which you drop into Babu's ears, probably it will be more efficacious. Tell Jethalal that the method of making lime-water is given in Moore's book called *Family Medicine.* He will look it up for you. The important thing is to keep a watch over diet. I do not find your name at all in the account I have received of the work done by the

[1] Presumably, to prisoners. Evidently, Prabhudas was in jail at the time.

[2] A part of the letter is already reproduced in Vol. L, p. 98, though under the date June 25, 1932.

CWMG - XCVII

people there. Can you not take up some work which you may do at home? Can't you go and join the [spinning] *yajna* for an hour daily?

Blessings from
BAPU

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

208. LETTER TO CHHAGANLAL GANDHI

June 25, 1932

CHI. CHHAGANLAL,

Prabhudas's good lies in allowing him to stay where he is. I do not know anything about his going to Almora but it will be best if Talwalkar goes and sees the place. If he likes it, we can see whether we can use it. I do not even know how big it is. But Dr. Talwalkar, if he goes there, can see other places too, and then make his plans.

I am writing to Hirji Mistri. Did Vijapur suit Chimanlal ? Tell him to write to me.

Blessings from
BAPU

From the Gujarati original : S.N. 32865

209. LETTER TO NIRMALA GANDHI

August 28, 1932

CHI. NIMU,

I have a letter from Ramdas in which he says that it was not proper for you to have given up *ghee* without corresponding with him. He also wishes that I should write to you in the matter and explain to you your duty. He says, too, that he had not ordered you to give up cinnamon and clove. At any rate, after seeing me he had given up the idea altogether. He says moreover, that for the sake of the children also, you ought not to give up *ghee*. I agree with all this. It was your duty to have asked Ramdas what was the right thing to do. He does not in the least wish to order you. He has never believed that you are subjects to him. Surely you ought to have ascertained the full facts from the person on whose account you wished to

take a vow. Also, under the Ashram rules, you must obtain the Manager's permission to undertake anything by way of expiation. You have not done that either. Looking at the matter from every point of view, therefore, I feel that you should give up your resolve not to take *ghee.*

I hope the children are all right now. Narandas says in his letter that their illness had somewhat frightened you. Illness comes and goes. Why should it frighten one? It is certainly no easy matter to be a mother. A mother may look after her children as well as she can. Then, whether the children keep good health or bad, live or die, is in the hands of God. And this applies to all living beings alike. Therefore, why grieve? On the contrary, giving way to grief interferes with the nursing of the ill.

Be regular in writing to me. Start taking *ghee* and inform Ramdas that you have done so. You know well enough how Ramdas worries about you.

BAPU

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

210. LETTER TO PRABHUDAS GANDHI

September 7, 1932

CHI. PRABHUDAS,

I have your letter. What you want cannot be sent for *Rentia Baras.* How do you forget that we are prisoners? But you may imagine that our yarn is there. Mahadev draws yarn of about hundred counts from Keshu's slivers. If there is a proper spindle, it would not take much to draw a thinner yarn. I spin a yarn of 40 counts on Magan spinning-wheel. It takes about three hours to spin 250 rounds of yarn. It takes much of my time. But as long as my hand gives work, I will stick to it. This time, I do not have with me the right mechanic. Otherwise, I would have got the alterations made. Whatever changes you make, do not sacrifice the simplicity of the spinning-wheel. In order to draw fine yarn, I feel the distance between the spindle and the tip should be reduced. There are more chances of fine yarn getting snapped if drawn long. The spindle should be shorter and thinner than it is. This is only my thinking.

That you have set up a limit [of work] is more than enough. Do not be impatient. Do not build castles in the air. Keep writing to me regularly.

Blessings from
BAPU

From the Gujarati original : S.N. 32940

211. TELEGRAM TO NARANDAS GANDHI

POONA,
[*September 24, 1932*][1]

NARANDAS
ASHRAM SABARMATI
AHMEDABAD

YOUR SELF-DENIAL WORTHY OF YOU BUT I WANT YOU COME IF ONLY FOR DAY. BAPU STILL MAINTAINING STRENGTH.[2] GOD WILLING EVERYTHING WILL SOON BE WELL.

MAHADEV

From the original : S.N. 33382

212. LETTER TO KASTURBHAI

YERAVDA MANDIR,
October 2, 1932

BHAI KASTURBHAI,

It was good of you to think of me.[3] I am slowly regaining my strength. I hope your revered mother is better.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 33151

213. LETTER TO CHHAGANLAL GANDHI

October 2, 1932

CHI. CHHAGANLAL (VIJAPUR),

I had your letter. I am gaining strength and therefore today.I am writing letters to the Ashram. I no doubt have faith in you. By the grace of God,

[1] From the postmark
[2] Gandhiji had started a fast unto death on September 20, 1932 as protest against the British Government's announcement granting separate electorates for Depressed Classes. The fast was, however, broken on September 26, after the terms of a settlement were accepted by the British Government.
[3] On Gandhiji's birthday

CWMG - XCVII

you have got independent work of your choice. Since you have patience, you are bound to make progress.

Blessings to you both from
BAPU

[PS.]
Ba comes daily and spends the day with me. God knows how long this will continue.

From the Gujarati original : S.N. 32864

214. LETTER TO PRABHUDAS GANDHI

October 8, 1932

CHI. PRABHUDAS,

You will get all news about me.[1] I had a letter from Badridutt even before I got yours. I have wired and even written a letter. The news about Devakinandan is also painful.

I hope all of you are getting along quite well. These days, I use the *Gandiva* spinning-wheel. It is less strenuous to work with. It permits great speed.

BAPU

[PS.]
Ask Hemi to write to me.

From the Gujarati original : S.N. 32985

215. LETTER TO NIRMALA GANDHI

October 22, 1932

CHI. NIMU,

If you keep to the diet you have now started taking, it will be beneficial in relieving constipation.

I hope the child has got over his cough. Can you get goat's milk there? If it is not available, you may add water and honey to cow's milk. If Sarita has already named the child 'Kanji', let that be his name. It is quite good. To match it with Ramdas's name, you may even call him 'Kandas' or 'Kahandas'. I count it the same whether we say 'Kanji' or 'Kandas', or

[1] From the papers or other sources

'Ramji' or 'Ramdas'. If you also agree with it, write to Ramdas and tell him so. If you do not wish to write, I will write.

BAPU

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

216. LETTER TO PARVATI

November 27, 1932

CHI. PARVATI,

So at long last I have a letter from you. What way can I suggest? Do as Narandas advises.

Blessings from
BAPU

From the Gujarati original : S.N. 33120

217. LETTER TO CHHAGANLAL GANDHI

December 5, 1932

CHI. CHHAGANLAL,

I have your two letters. Both deal with the same thing. My fast[1] of short duration should not worry you. I will be up in a few days.

I have an idea of the situation there. We can help only those who spin of their own volition and spin well. Can't you get children or adults who are prepared to take up spinning as *yajna*? Did you try in the schools there? If you are not able to persuade anyone, but can look after the Harijan children, even that would do, or, if you want to set up an ashram, do so. Confer with Narandas. Only if the place gives you peace, will I prefer it. I will be satisfied if you are clear in your mind about what you are doing. Whatever you do, do it openly and it would satisfy me. Is not the place useful as a sanatorium? Can't you get even dry fruit there? What about vegetables?

Do whatever you feel is best for Kashi. Prabhudas keeps writing to me.

[1] Started on December 3 and broken the next day

He wants to fly high but is unable to do so. That is the only problem in the way of his recovering his health.

Blessings from
BAPU

From the Gujarati original : S.N. 32870

218. LETTER TO CHHAGANLAL GANDHI

YERAVDA MANDIR,
December 7, 1932

CHI. CHHAGANLAL,

Padma and his mother came and saw me yesterday. Devdas was with them, too. They had brought two long letters from Prabhudas. For the present, I have given them to Devdas to read so that I might know the impression they make on him. Those letters and my conversation with Padma have given me at any rate the definite impression that the two have become deeply infatuated to each other. They regard their relation to each other as that of a brother and sister or a father and daughter, but that is nothing but self-deception. However, I believe that they have not completely fallen. The two do not even know that they are sexually attracted to each other, but in fact they are. Padma is a silly girl and still a child, is very talkative and also affectionate. So probably she does not even know what it is to be sexually attracted. But her ways and manners and the expressions on her face are those of a wife to a husband. It is rather different with Prabhudas. He is full of sexual fancies but is fighting hard to overcome them. While he had not yet succeeded in that, he came across a girl like Padma. He is quite aware that he must entertain no sexual feelings towards her. But what can he do? That is why he keeps company with her. The two have met privately and moved about together. What is poor Sarojinidevi to do? She is very much upset and deeply hurt. Padma would not listen to her, would not wake up, and as for Prabhudas, she does not have the courage to speak to him. However, the atmosphere could not but become vitiated. The neighbours saw the impurity of their relation which the two could not see. Sitla Sahay came to know of it and was very unhappy. He has rushed to me with all of them to find a solution. Though Prabhudas has not physically fallen, he believes himself so far guilty that he has come to a decision that the two of them should not be together any time and is asking my permission to undertake a fast of fifteen or twenty days' duration so that he might learn to be vigilant. If he is not permitted to undertake a fast, he wants to be permitted to marry. All this is not quite

clear in his letters, but I have been able to read it between the lines. I do not intend to permit him to undertake a fast, but wish to press him to get married. He believes that he would be able to find a suitable girl. I think he will have no difficulty in finding such a girl if he tries to look outside the circle of our caste. I have no difficulty in making up my mind to this extent, but what is to be done about Khali? Both Prabhudas and Padma need to stay at hill station. It would be proper for both to stay in Almora and at separate places but it would not be worthy of what we believe to be our poverty or what others think to be our poverty. Our poverty may seem outdated, but then we must put some limit somewhere. However, God will show us the way. I have written all this just for your information and not to ask for your help in this matter or to cause you worry. Prabhudas is no more a child. He wants me to show him the way. Since he likes my advice, I will go on guiding him and in that way things will come right in the end. Ultimately it will happen neither as I wish nor as Prabhudas wishes. After all there is a limit to what human effort can achieve. Prabhudas's aspirations have always been noble. He is not deceitful and so, God will save him. He has struggled very hard to remain a life-long celibate, but the Fates seem to have been against him. How is Prabhudas to blame for that? He has come out safe from many difficult circumstances before now and will do so this time, too. I will not think it a misfortune if he marries. He will rather be happy, and so neither you nor Kashi need grieve at all and make yourselves miserable. I am not going to blame Prabhudas even in my thought, neither personally nor in my letters. If anybody has been at fault in this, it was me, for I have induced all of you to join me in a stupendous experiment as dangerous as putting one's hand into a serpent's burrow. I do not at all repent having done so. The experiment will certainly continue and its result is bound to be good. It will require sacrifices though, and we shall make them. You yourself were thinking of going to Khali. If you do wish to go and if you can hand over your Vijapur work to somebody, I see no harm in your going. Your presence at Khali will certainly be a source of consolation to Prabhudas, but your first duty is to take care of the work of Vijapur. How will Kashi manage? She also is almost a cripple. She just cannot tolerate the weather at Almora at this time of the year. This needs to be considered, too. If, after taking into consideration all this, you still wish to go and can go, you may do so. But do not think it at all necessary to go there for Prabhudas's good. I cannot think of anything more to write after this.

BAPU

From the Gujarati original : S.N. 33067

219. LETTER TO PRABHUDAS GANDHI

YERAVDA CENTRAL PRISON,
(POONA),
December 11, 1932

CHI. PRABHUDAS,

I got your letters. I have had talks with Sarojinidevi and Padma. It is not permissible to see Sitala Sahai and so I have not met him. I have the impression that unknowingly you have yielded to impure thoughts about Padma. The impurity can be clearly seen in your letter. It is not possible for a man to conceal his impure thoughts. The behaviour of you two towards each other was not that of a brother and sister. The scandals that were doing the rounds were justified. Still, I do not wish to blame you. There was no end to your foolishness. I should not have allowed any girl to come into contact with you. Now that my eyes have been opened, I will make some other arrangement for Padma. She has understood. As for Sitala Sahai, he is extremely unhappy. I have consoled him. Marriage is the best remedy for you. By all means get married. It will be better if you find a widow as your partner. If that is not possible in any circumstances, you may do as you wish. Whomsoever you choose to marry, tell her all the facts about your body. If you thus marry, the question will arise as to what will happen to the Ashram which you will have left. At the moment, I can say without thinking over the matter further that there will be no harm if you stay on for the present. We can consider later what should be done. If you do this, a salary can be fixed for you with which you may meet your household expenses and may also attend to khadi and other work. If you give the Khali to somebody, you will get money for that. Do not in any way feel helpless. I am not accusing you of anything. It is only a recognition of the true situation. If you wish to suggest any change in this, write and let me know. If you wish to see me, you may come and meet me. Let me know if you have a girl in mind. I have sent Chhaganlal an account of the matter.

Padma has asked to be permitted to write to you. I have given her the permission to do so through me. It has not finally been decided what should be done about her.

I have no fears on your account. In the end, all will certainly be well with you. I have not lost my faith in you. We are quite happy. Chhaganlal Joshi is here.

Blessings from
BAPU

[PS.]

What is the arrangement for water in Khali. Do they get enough?

From the Gujarati original : S.N. 32984

220. LETTER TO NIRMALA GANDHI

YERAVDA MANDIR,
December 18, 1932

CHI. NIMU,

So, after a long time you have condescended to write to me. Should I thank you or twit your ear? Ramdas leaves it to you to decide about Kanu Sheth's name. If you let me have a few names, I will help you make the choice. Ramdas has now started taking milk and bread.

BAPU

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

221. TELEGRAM TO KASTURBHAI LALBHAI

POONA,
[*December 19, 1932*][1]

SETH KASTURBHAI LALBHAI
SHAHI BAG
AHMEDABAD

OUR CONDOLENCES OUR YOUR REVERED MOTHER'S DEATH.

GANDHI

From the original : S.N. 33149

222. LETTER TO NIRMALA GANDHI

December 25, 1932

CHI. NIMU,

At long last, I got a letter from you. Kanu's name can certainly be changed. Let me have the name you would like me to give him, and I will do accordingly. I do not insist on any particular name. Nor does Ramdas.

Ba is here.[2] She can see me from time to time.

BAPU

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

[1] From the postmark
[2] In Yeravda Prison

223. LETTER TO KASHI GANDHI

YERAVDA,
January 14, 1933

CHI. KASHI,

I have gone through your letter. I felt very unhappy that we could not talk a little longer. If, however, we go a little deeper into the matter, we might wonder what after all there was to talk about. Since you will be reading my letter to Prabhudas, I will not say anything more about the matter. I will write directly to you and you also should send your letters directly to me. I had written to Keshu just a few days before. There is much difference between Keshu's nature and that of Prabhudas. Prabhudas will open his mind to everyone, Keshu will not do so to anyone. With Maganlal, too, he hardly ever talked. However, it is certainly your duty to tell me if you know anything or have seen anything about him.

Blessings from
BAPU

From the Gujarati original : S.N. 33075

224. LETTER TO PRABHUDAS GANDHI

YERAVDA,
January 14, 1933

CHI. PRABHUDAS,

I received your letter. It seems to me improper that you should have written directly to Nanabhai. Kakasaheb may write if he wishes to. And it would be unreasonable for me to burden him with responsibility. We may keep in mind the conditions you have stipulated but we cannot put them down on paper. It would be altogether unbecoming to do so. Discuss with Kakasaheb all that you have written to me and do as he suggests. I can understand your impatience. Once you have decided to marry, it is best that you should do so as soon as possible. However, some time is bound to elapse. Or, perhaps it may not be so.

Certainly the best course is that you yourself should look for a girl concurrently with the work you are doing and Kakasaheb and others also may be on the lookout at the same time. Do not worry about what Vinoba will think. His blessings will always be with you. You cannot have a girl from the Ashram, for it would be improper to arouse the least trace of such

a feeling in any girl in the Ashram. Even indirectly, such a feeling should not be encouraged. Hence you should also not think of selecting any of the girls who have newly joined the Ashram.

What you say about Padma in your letter shows how dangerous was the close association of you two. Both of you were forcing yourselves to behave as brother and sister, while deep down in your hearts you felt yourselves to be husband and wife. But that is an old story now. Padma will of course know the fact when you get married, but it is too much to expect her to find a girl for you. It is beyond her capacity, but even if it was within her capacity, it would be undesirable to do so. We just cannot burden her with such a responsibility. You have no reason whatever to feel helpless. Write to me without hesitation any foolish or silly idea that may occur to you. I will not misunderstand what you say, for, I have faith in you and even blind love for you. I believe that you will never deceive me. I am not in the least unhappy at your simplicity of mind. If your simplicity is a cause of fear for you, it also acts as a shield for me. You yourself may tell G.V. Pant, Harivallabh or any other of your acquaintances in Almora to guide and help you. Do not think of the high or low social status of the girl concerned, consider only her character. Write to Devdas. He may possibly have some girl in view. It would be good if you spend about a month in Kosamba and learn the harmless method of extracting honey. The whole course takes a month and a half to complete. But really speaking, it should not require even that much time. I am firmly of the view that for industrious people like us, a week or fifteen days at the most are sufficient.

There is no need at all for you to go out of your way to see Sarojinidevi, nor to satisfy her with an explanation. If she has indulged in an exaggeration, it cannot be undone now. Our own way of looking at things should be such that if we ourselves have committed a little wrong, it should appear to us big as mountain, so that if the world regards it as such, we are not shocked. The man who looks upon his failings as if they were diamonds and pearls and weighs their value as we do that of diamonds and pearls, is certain to commit big sins and he who looks upon the smallest sin as if it was the biggest, would certainly be saved from big sins. I would see nothing wrong if you happen to meet Sarojinidevi by chance and the matter comes up for discussion but there is no need at all to open the subject intentionally.

Blessings from
BAPU

From the Gujarati original : S.N. 32983

225. LETTER TO KASHI GANDHI

January 31, 1933

CHI. KASHI,

I have your letter. Do not at all worry about Prabhudas. He is indeed *Prabhu's das.*[1] God will look after him better than we can. We may do the best that we can.

He must now go to Almora as early as possible. It seems necessary that he should again settle down there and be free from all worries. On the plains, the days will get hotter by and by. All of us will look for a suitable girl for him.

Blessings from
BAPU

From the Gujarati original : S.N. 33071

226. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
February 12, 1933

CHI. PRABHUDAS,

I cannot write a long letter. It does not matter whether you stay in Khali or outside but it seems proper to me that you should so live that you spend only what is necessary for you alone. It will be more convenient if you live in the Ashram. Gomatibehn has in view a girl of twenty-two. But the fact that she belongs to the bania caste, does present a difficulty. However if the girl is agreeable, all the conditions stipulated by you will be fulfilled. If, therefore, you think you can marry her, I would advise you to get married immediately. Everybody will be pleased. If you wish, you may come and see me. Have you calmed down now ?

BAPU

From the Gujarati original : S.N. 32987

[1] That is, Servant of God

227. LETTER TO AMAR SINGH

March 3, 1933

BHAI AMAR SINGH,

I got your letter. It is only through silent service that one can reach God and realize the self for, such service reveals that all are equal. I am glad to know that your are well now.

Blessings from
BAPU

From the Hindi original : S.N. 33627

228. LETTER TO BUDHABHAI

March 5, 1933

CHI. BUDHABHAI,

Parvati has made a serious complaint against you. Have we not made an agreement that you will not abuse her nor beat her? To abuse or beat a weak woman ought to be regarded as a terrible form of violence. Wake up, reform your ways, calm down. If a person like you cannot exercise such self-control, whom else can we expect to observe ahimsa?

Blessings from
BAPU

From the Gujarati original : S.N. 33121

229. LETTER TO PRABHUDAS GANDHI

YERAVDA MANDIR,
March 6, 1933

CHI. PRABHUDAS,

I have your letter. I understand what you say about the girl. I am not likely to be satisfied with any sort of girl for you. Gomati had approved of her. She believed that the girl did not belong to the *modh* sub-caste. The only point was that if an educated girl is desirable for a match, though rather grown-up, she should be accepted and the objection on the ground of her being a Gujarati or belonging to the bania caste, should he waived. I have no intention whatever of doing anything without your approval.

You have not said in your letter anything about honey or the school. Do they make honey there? From what do they make it? What is the quality of teaching? Who are the people learning?

I hope you have not completely given up your writing work or your study, have you?

I do not want to burden you with any responsibility in Almora. Let the Shail Ashram remain just a *dharmashala*[1] for the present. We will see later what should be done.

I, too, would welcome keeping the Chandradutta brothers. If they are good men, no harm will be done. It would of course be good if Mahavirprasad accepts them. I think it would not be proper to give a big salary for the care of the Shail Ashram. But in this matter, too, Narandas will know better. If you trust his decision, you will be at peace and so will I.

BAPU

From the Gujarati original : S.N. 32992

230. LETTER TO NARANDAS GANDHI

Silence Day, 5.25 [Before *March 8, 1933*][2]

CHI. NARANDAS,

Send Prabhavati the volume of Speeches. She has written to tell me that she had asked for it but has not received it.

Probably you know Parachure Shastri. He has once stayed in the Ashram. He is suffering from leprosy, but the symptoms may be considered to have dried up now. He is in jail and will be released on the 8th. He is a good man, a man of renunciation. He knows Sanskrit, is married, and has three children. The children are foolish. The wife is weak in the brain. She had once been admitted to a lunatic asylum. I think we should keep him. Give him one room. Kaka says he should be given Mirabehn's room. The wife will of course live in the women's wing. The children could be kept anywhere. Parachure Shastri will observe the modem hygienic rules for lepers. That is, he will not touch anyone and will keep his clothes separate. It will be necessary to send his meals to his room. Probably he will live on milk and

[1] An inn

[2] The letter does not bear the date of writing, but in his letter to addressee dated March 8, 1923, Gandhiji says : "I have replied to Parachure Shastri. Everything will depend on your wire." *Vide* Vol. LIV, p. 14. Evidently, the wire expected by Gandhiji would be in reply to this letter. Again, in his letter to the addressee dated March 10, 1933, Gandhiji says, "I just received your wire about Parachure Shastri. I had been waiting for it before asking him to go there" Ibid., p. 43.

fruit, or on a mixture of fresh milk and *neem* leaves. He can do a great deal of work sitting in his room. He will teach Sanskrit. He can teach even Marathi there. He will arrive there by the 10th or the 12th. He will presently go to see his wife. I will know from him what he intents to do if his wife is against his joining the Ashram. He spins a great deal. He has spun quite a lot in the jail. He will spin there, too. He was in fact a teacher in Chinchavad. I do not think I have any further suggestion to make. I take it that no one will take fright by this news. Leprosy does not spread through the air. Personally, I doubt if it is contagious. In our country, lepers freely move about everywhere. But we should observe the prohibition about physical contact with a leper since that would be the right thing for us to do. We cannot completely ignore modern science. Shastri himself willingly observes that prohibition. If he employs the remedies I have suggested, he may even be cured of his leprosy. I have assumed that you yourself will not be reluctant to take him in. If, however, you are, send me a telegram. Ask the Managing Committee, too. It is better to consult the other permanent inmates of the Ashram as well. In fact I feel that it is my dharma to ascertain the opinion of every member in this matter. I took this step only after all of us here unanimously agreed on it. But I do not worry about it. I felt it is to be my clear dharma to take him in. He had in fact arrived with the purpose of living in the Ashram but had to leave because his wife was against it. I think we cannot reject him. However, there may be room for difference of opinion in this matter. Since he had left the Ashram once, we cannot say without further deliberation that it is our dharma to take him back again. Hence, on getting this letter, think over the matter. First yourself, then the Committee, and after that the rest. If your own view is against taking him in, I should not sent him there, nor if the Committee is against it, nor if the old-time members are against it. I would not consider it essential to seek the consent of those who have joined the Ashram only for a short period. However, it would be proper to discuss the matter with all the members. I feel that I have abused the freedom which I obtained from you. Such things come naturally to me, but I have no right, without the co-workers' consent to send anyone who might be a burden on them. I followed the same rule at Phoenix. Once, when I was practising there, someone suffering from a dangerous disease turned up and I made Ba nurse him. I am nearing the end of my life doing such things but have still not changed my ways. That is, I act on the assumption that the co-workers, particularly those who are very close to me, will as a matter of course do what I do. Let us believe and hope that this will prove to be my last misdeed. I will settle the matter perfectly well with Parachure Shastri. Hence nobody should come to decision on the basis of my assurance to him. After considering the matter independently and examining the Ashram's dharma in this case,

send me a telegram whether the decision is 'yes' or 'no'. Let no one believe that I will be shocked, whatever the decision. I had expected that I would have to give but one sheet of paper to this subject, but now it seems that I would instead be giving five. I went on writing as ideas came to me one after another. In the matter of observing one's dharma, taking a decision in a hurry is harmful and ought to be avoided. It implies self-conceit. You will see from this something of the present state of my mind. My fitness to think about anything except what relates to Harijan service seems to be fast leaving me. To think about other things or to do anything or speak about anything else has become painful to me. I am going through painful experiences which I find impossible to describe. Even if I wished to describe them, I have no time to do so. But no more of this now. I feel perfectly at ease in pouring out my heart to you. I believe you have the capacity to respond to such things. If you have followed all I have said and wish to give the letter to others to read, I will have no objection. If you feel that what I have written is strange, keep the letter with you after reading it. I will explain it if we meet some day. What I have said is nothing mysterious. It is easy enough to understand, but it gives a glimpse into what agony one, who unswervingly follows the pat of dharma, has to endure. I do feel that if someone who has not associated himself with my life were to read this, it would do much harm.

Tell Parasaram firmly what your decision is. I am writing to him. If he wants to leave despite your being straightforward in dealing with him, let him do so. If he wishes to stay in spite of it, no objection need be made. There is no room for charity in the sphere of dharma. It would be easy to acquiesce in it if we transgress the proper limit of ahimsa. But it becomes difficult to do so when in the name of ahimsa one shows undeserved compassion and is thereby guilty of a subtle form of violence. Just as we do not indulge an invalid's fancies so also we need not indulge the fancies of a person who violates the rules. This is the way to put an end to Parasaram's noisy complaints.

I think it will be difficult to arrange for Kusum's trip to Almora. At present, there are just no such facilities there. I think it will be difficult to look after her there. We cannot put the burden of doing so on Prabhudas, nor on Navin. If her disease gets aggravated, who will look after her there? It might be possible to send her either to Deolali or Matheran. Whether or not she can be sent to Deolali, will have to be considered. I do not think it proper for the whole family to go. Beyond this my brain refuses to work just now.

I have already written to you about Lakshmi. Lakshmidas will certainly

come there. Perhaps Devdas also will come. Devdas, Rajaji and Shankerlal are here at present.

BAPU

[PS.]

Monday, 5.25

One thing was left out in the letter for the children. Some of them write to me to say that they have tired of the agricultural work. Tell them that this does not become them. A duty once undertaken cannot be abandoned. Even music tires one so long as one has not learnt it well. Those who have learnt agricultural work well, do not give it up. If agricultural work were not interesting, millions in the world would not engage themselves in it. It does require hard work, but hard work is interesting, not indolence. Moreover, the hard work is only physical. But our bodies love ease and comfort and therefore we avoid hard work and in consequence suffer from diseases. I therefore hope that the children will not tire of agricultural work. Besides, the mother *Gita* also teaches us that it is in doing our duty that we find pleasure and agricultural work is one of our duties. I have looked into the result of the yarn-test competition. It is disappointing. Only one sample bears the mark 'excellent'. The mark against two is 'bad'. All other samples fall short in both respects. This defect must be remedied. Ask those whose yarns have gone through the test and the others also, to be vigilant. Spinning good quality yarn that is even and strong, requires nothing more than careful attention. If the sliver is of inferior quality, the yarn may fall short in respect of . . .[1] but it will certainly not be uneven or weak. I still consider the count of the samples low. The quality of slivers is likely to be at fault in that. It does not matter if we produce a smaller quantity of slivers and yarn, but what we do produce must be of the finest quality. Pay attention to this subject and induce others to do the same. Wake up all of them. In. . .[2] for achieving perfection, everyone must acquire speed and . . .[3] It would be good if they acquire speed in carding and ginning also.

BAPU

From the Gujarati original : S.N. 33383

231. LETTER TO CHHAGANLAL GANDHI

March 14, 1933

CHI. CHHAGANLAL,

I see from Prabhudas's letter that nobody is left with you now. Why is

[1, 2 & 3] One word at each of these places is illegible in the source.

that so? And what is to be done about it? I can understand your inducing someone from the Ashram to join you. But how could anyone be sent there by some other person ? Either train somebody from that place or attract somebody from the Ashram or, if you can get anybody from Dhrangadhra, send for him. All that I ask is that you should not feel helpless.

Blessings from
BAPU

From the Gujarati original : S.N. 33068

232. LETTER TO PRABHUDAS GANDHI

March 14, 1933

CHI. PRABHUDAS,

I have your letter. Why are you frightened? I have not at all changed towards you, nor lost my faith in you. You are the same today as you were before. It is my duty to guide you. Whenever you make a mistake, I will correct you. I wrote about Jamnalalji to reassure you. Go on with your search within the limits of propriety. It will please me if you get married before Jamnalalji comes out. Do not let even Narandas's warning upset you. I both understand and fail to understand your partiality for Gujarat. Surely I can have no aversion to a Gujarati girl. It will therefore be quite good if you can find a suitable Gujarati girl. There will be nothing to object in the girl you ultimately get since we do not wish to form an unsuitable connection. Your being easy in mind makes me so, too. Now it is indeed time for you to leave for Almora. Even so, I leave it to you when to go.

You have not even told me Motiba's name. To whom should I address the letter? However, I have managed somehow. The letter is enclosed.

No point now remains to be answered. I cannot think of anybody to send from the Ashram for Chhaganlal. Can you suggest any name? I will deal with *Varnas*[1] in *Harijan.* A copy of Hindi *Harijan* will go to Shail Ashram.

BAPU

From the Gujarati original : S.N. 32993

[1] For Gandhiji's articles on the subject, *vide* Vol. LIV, pp. 130-34, 348-50 and 468-71.

233. TELEGRAM TO PRABHUDAS GANDHI

POONA,
March 25 [1933][1]

PRABHUDAS GANDHI
VIJAPUR

GLAD ABOUT SATYAVATI. YOU CAN GO ALMORA.

BAPU

From a copy : S.N. 32986

234. LETTER TO CHHAGANLAL GANDHI

April 4, 1933

CHI. CHHAGANLAL,

I have your letter. I did write to you. It is surprising if you have not received the letter so far. I have no letter from Chaturbhai. If you too have not heard from him, should not we take it that he has changed his mind? He has not conveyed his consent after Prabhudas had a talk with Satyavati. Try to find out if you can.

About the wedding,[2] I had written that it should take place wherever the girl's parents want. If they agree and I am given the permission [to solemnize the marriage] here, I would certainly do it. But that would not suit them. The couple can certainly come and see me after the marriage.

Prabhudas has written to me that I should talk to Satyawati before marriage. I do not think it is necessary. Her parents may feel that we are demanding too much.

All these things were mentioned in that letter. Along with that, there was also a note for Nimu. Tell her to write to me. Hope Kashi is all right.

Blessings from
BAPU

From the Gujarati original : S.N. 32851

[1] From the reference to Satyavati whom Prabhudas was engaged to marry, the year seems to be 1933; *vide* Vol. LV, p. 95.

[2] Prabhudas Gandhi, however, got married to one Amba Devi, daughter of Lala Lalchand of Bijnor, on October 17, 1933 at Wardha; *vide* Vol. LXI, p.105.

235. LETTER TO PRABHUDAS GANDHI

April 27, 1933

CHI. PRABHUDAS,

You kept me waiting a long time for your letter which I have now received.

You do not seem to have had any letter from Satyavati. Do not be impatient. I hope you have realized that even if your parents give their consent to your proposal for marriage I will have to obtain permission. If I do not get such permission, the wedding ceremony cannot be performed here. But you may of course come to ask for my blessings. If Chaturbhai comes along, I will certainly see him.

If Devidutt etc. are there, they as well as you should tell any guests who may arrive that no provision has been made by the Ashram for the necessary expenditure on the facilities to be provided to guests. So, everyone who comes will have to meet his or her own expense of staying, or will have to get the required amount from the Ashram. We have no right to stay in any way other than that. We cannot lead a pure life in any other way. Even if a person like Pantji sends anyone, you may ask him, too, whether or not he or she will bear his or her own expense. Just now, you have to learn the art of living within the limit of your estimated expense and cultivate the habit of plain speaking for that purpose. We are beggars and not rich people; servants and not masters.

The Devidutt Brothers have no right to ask for Rs. 60 from us if they cannot get that much from elsewhere. The people who live with us should be persons of abstemious habits. They should, therefore, be content with less from us than what they would get elsewhere. If they get more elsewhere, by all means they should go there. You see the truth of this, don't you? You will certainly get there servants to help you in your work. They will look after the Ashram and also cultivate the land.

It is necessary to be moderate in spending money even in the field of service. I think you are not at present well enough in health to be able to take up the secretary-ship of the Harijan Sevak Sangh. Be content with what you can do without taking it up. Let me know how you are keeping. We will consider other things later. It will also have to be seen how you keep after your marriage. For the present, it is advisable that you have all your time to yourself.

I have not the least desire to dispose off the Ashram lands. However, if the Ashram buildings become too costly to keep, we may sell them off and put up huts on the remaining land. Jamnalalji is now out of prison. Do as he advises.

Give up your rather fond desire to call over Ramdas there. If he comes of his own accord, it would be a different matter.

Does the Bengali gentleman live there at his own expense? It is good that Navin feels at home there. He does not work beyond his strength, does he? I do have a machine for shredding vegetables in mind. As for a machine for grinding groundnut, we do have one. However, I would not think of spending money on buying such things. If, however, the expense can be incurred without inconvenience, I would not deliberately avoid buying them.

Inter-dining and inter-marriage is not an essential part of *varnashrama.* It is and has always been a subject unconnected with *varnashrama.* One is not bound to eat or marry where one does not wish to. However, one does not violate one's dharma merely by eating where it is convenient for him or her to do so or by entering into a marriage relationship which he or she chooses as suitable for himself or herself; nor does he or she violate the principle of the *varna* system. This is all that I mean. There is no doubt that in practice more people limit themselves to eating and entering into marriage relationship with persons belonging to the same *varna.* It is quite right to say that *varna* has no place in a *sannyasi*'*s* dharma.

Do not be tardy in writing to me.

Blessings from
BAPU

From the Gujarati original : S.N. 33024

236. LETTER TO PRABHUDAS GANDHI

May 2, 1933

CHI. PRABHUDAS,

You should be happy about my fast. Keep on doing your work. If your betrothal with S[atyavati] has not been broken off, you may certainly marry. I will approve of your doing so even during the fast. You will continue to serve even after you get married. After marriage, try to observe as much self-control as you can. Continue to write to me. You should not grieve if I die. The 'I' will not die. What will it matter if the body perishes?

BAPU

SHRI PRABHUDAS GANDHI
SHAIL ASHRAM
ALMORA, U.P.

CWMG - XCVII

[PS.]

My blessings to Janakibehn and Jamnalalji. I am waiting for their wire.

From the Gujarati original : S.N. 33045

237. LETTER TO NARANDAS GANDHI

POONA,
June 9, 1933

CHI. NARANDAS,

In his letter of yesterday, Mahadev did suggest an operation for Ramabehn. I learnt about the discussion with Dr. Patel only yesterday. Now get the operation done as soon as possible. I have already written to you about the question of your coming here.

Devdas's marriage[1] is fixed for the 16th. It would perhaps be better if you come on a date later than that. The general rule that nobody need come from there to attend a wedding may as well be observed on this occasion. And so we may deliberately not let the saying 'accomplish two objects in one journey' apply in this case. This does seem a little unnatural, but perhaps it is more desirable.

For myself, I have been dissuading everyone from coming. Supposing Prabhudas's marriage takes place about the same time and in my presence, I would, if I could, stop even Chhaganlal and Kashi from coming to attend it. If we really believe that the marriage ceremony is a religious rite we cannot avoid having performed, there should be no need for anyone to come here. On such occasions, we should be quite content with the company of those in whose midst we happen to be at the time, and the presence of some others who can attend. It is from this point of view that it has been considered desirable to be content with [the services of] Lakshman Shastri [as priest] who is quite near Poona and without those of Panditji. Combined with all these considerations, there is of course the desire to save expense. Though enjoying royal facilities myself,[2] I just cannot forget our poverty. Maybe these royal facilities are not unpleasing to me, but they are certainly not pleasing

[1] With Lakshmi, daughter of C. Rajagopalachari

[2] Gandhiji was at this time staying at lady Premlila Thakersey's residence 'Parnakuti'.

either. My conscience bears witness to the fact that seen from the point of view of truth, they are more unpleasing than pleasing.

Before fixing the date of your coming here, I have indulged in all this philosophizing. About my health and my experiment regarding milk, either Mathuradas or Mahadev must have written to you.

BAPU

From the Gujarati original : S.N. 33500

238. TELEGRAM TO PRABHUDAS GANDHI

POONA,
June 22, 1933

PRABHUDAS GANDHI
ALMORA

PROCEED WARDHA. SETTLED ABOUT YOUR MARRIAGE. WIRE JAMNALALJI THERE.
BAPU

From the original : S.N. 32991

239. LETTER TO CHHAGANLAL GANDHI

July 9, 1933

CHI. CHHAGANLAL,

I suggested that Prabhudas and Gyan should meet only after I came to know that you approved of their union. I fear that some injustice has been done to Gyan. We may not get for Prabhudas an ideal girl, but if we find a girl who is of good character and healthy, we should accept her. We should examine Gyan from this point of view. If she were to ask us to find a husband for her, what would we tell her? I have no personal experience of Gyan at all but I think it is my duty now to have such experience if possible. I have fully talked the matter over with Prabhudas. He will explain things further. Impatience will be of no avail. We should do what is right, with due regard for dharma.

BAPU

From the Gujarati original : S.N. 33064

240. LETTER TO KASHI GANDHI

August 31, 1933

CHI. KASHI,

I have your letter. We have to forget all talk about Satyavati for Prabhudas. I am looking for some other girl. It will be as his fate decides for him. I do not think lack of money comes in Prabhudas's way. What comes in his way is his age and the ill reputation he has for his health. Another reason is that as Prabhudas has always lived by himself, he has not come into contact with anybody. Whatever the reason, we have to make the effort and then acquiesce in whatever result God brings about. I am all right.

Blessings from
BAPU

From the Gujarati original : S.N. 33073

241. LETTER TO PRABHUDAS GANDHI

August 31, 1933

CHI. PRABHUDAS,

I have your letter. You should give up worrying. What is in your fate will happen. I will certainly give it a thought. I have not given up Gyan as yet. She writes to say that I have not been just to her. I am therefore keen on seeing her. I do not want to do anything in a hurry. Nor do I want do impose Gyan on you. However, I consider it your duty as an elder person to make acquaintance with Gyan.

Rest assured that you need not worry about your engagement. I intend to go to Wardha, too. Something will occur to me when I reach there.

If your health remains good in the plains and if Jamnalalji allows it, it will no doubt be better if you postpone going to the hills.

Blessings from
BAPU

[PS.]

I am not writing separately to Chhaganlal. I have received his previous letter. He is longing to go to Sabarmati. That is all right.

From the Gujarati original : S.N. 32970

242. A NOTE[1]

[After *October 18, 1933*][2]

For the poor and those with abstemious habits, the only after-meal treat for the mouth is water. And so, it is not necessary to offer guests betel-nut, etc.

One should not put one's hand into the cooked foods. All of them should be served with a spoon or a ladle.

If the guest is an Englishman or Englishwoman, we should place a spoon before them without their asking for it. It is not necessary to cook many articles of food for guests. No special article of food should be cooked for them. If, however, we ourselves are addicted to pleasures of the palate, on the day when we have a guest, we should take the occasion to cook only a frugal meal, have it ourselves and serve it to the guest, and humbly and gently mention the fact of the meal being frugal so that we may not seem affected.

We should never let dirt collect in our nails, eyes, ears or nostrils. Even if we are not so on the other days, before guests we should always appear clean and keep the children so, for a cultured guest dislikes dirt and feels repugnance to being served food cooked by persons with dirty hands. The saree is not meant for removing the dirt with, a handkerchief must be used for the purpose.

When eating, one must not make smacking sounds, nor talk while eating. If children have such a habit, we should make them give it up.

We should offer a guest something suitable to sit on. We should have respect for the guest in our mind. If it is there, the guest cannot but see it. We should teach the children always to bow to a guest to greet him.

We should make no distinction between a guest who is an important person and one who is not so, or between a guest whom we know personally and one who is a stranger to us.

Since our aim in the Ashram is to lead an abstemious life, we should not indulge the palate.

Since we are not to serve a guest relishing dishes, we should not cook sweets, nor season them with condiments, nor make spicy sauces, nor cook too many vegetables. If we have a number of vegetables with us, we should mix them together and serve them boiled as far as possible.

We should take care to see that children do not dirty things. We should place a clean handkerchief before the guest at the same time as we give him

[1] & [2] Gandhiji states at the end of the note that he was sending it for Amba. Evidently the note containing these suggestions was written after Prabhudas's marriage to Amba on October 18, 1933.

a jug of water. We should tell him where he may wash his hands or help him to wash his hands in a utensil.

We should not expect a guest to clean the plates he has used for eating but insist on taking them away from him and clean them ourselves.

We should courteously ask a guest and know from him his needs, and if they are not contrary to our dharma or beyond our means, satisfy them.

I am sending this note for Amba. Preserve it after reading.

From the Gujarati original : S.N. 33080

243. LETTER TO CHHAGANLAL AND KASHI GANDHI

WARDHA,
October 20, 1933

CHI. CHHAGANLAL AND KASHI,

I received your postcard. You must have received my telegram sent after the wedding ceremony was over. I can see from your postcard that you have been worrying. Kashi's wish was fully respected. Lakshmibehn sang the women's prayer[1] with the utmost devotion, beginning with the *shloka* '*Shantakaram*'[2]. After the ceremony was over, she also sang the *bhajan*[3] '*Vaishnava Jana*'. In Amba, Prabhudas has got exactly the kind of girl suitable for him. She seems to me to have a transparently sincere nature. Brave of course she is. She has twice been to jail and has been yearning for a long time to live in the Ashram. She does not seem to love overmuch any kind of pleasure. She wore no bangles at all at the time of the wedding ceremony. After the ceremony was over, Janakibehn put glass bangles on her wrists. Very likely she will break even these in a short while. Probably you do not know that in the North it is usually customary to wear bangles or put the auspicious red mark on the forehead. It is customary for the bride, after a particular ceremony is over, to wear the garments offered by the father-in-law's family. I had three saris ready with me. One was got woven by Janakibehn, the other was sent by Santok and the third by Gomati. The sari sent by the last was woven from yarn spun by Kishorelal and Gomati themselves. Gomati happened to have it with her by chance and so sent it to me and insisted that I should give that very sari to Amba to wear. I too liked the idea. But was Amba the kind of girl to accept it? She said : "How would I be the better for it. What I am wearing is good enough. Please let it

[1] From the *Ashram Bhajanavali*
[2] A verse in Sanskrit
[3] A devotional song

be". I found all this so pleasing and natural that I did not at all insist on her accepting the sari. She then wore, during the wedding ceremony, the sari sent by her parents. She had some fever during the ceremony. She had been forbidden to take anything except fruit on the wedding-day. The fever came down in the evening. She passed the whole of yesterday on fruit and milk only. She is now able to move about and is quite happy. For the present, she will stay here. A sari was made for Ba from yarn spun by me. It was not washed nor dyed. I gave Amba that sari also. A piece of *rejo*[1] or *kokali*[2] khadi with fine needlework on it given by Ba and Mithubehn for Jakir has also been given to Amba. Amba has thus come into possession of a fairly good number of articles. For the present, both wish to stay here. Afterwards, they will come to you for your blessings. My previous letter was not written to rebuke you. It was written to make your dharma clear to you and to strengthen your faith.

Blessings for the New Year[3].

Blessings from
BAPU

From the Gujarati original : S.N. 33070

244. LETTER TO RAMDAS GANDHI

BANGALORE,
January 8, 1934

CHI. RAMDAS,

I got both your letters. Do not worry about your having opened Manilal's letter. You are free to open any letter. How can I possibly keep anything secret from you all. You fear your own shadow, fancying a whole lot of misfortunes. Both of you have resolved to stay on there and have the necessary experience. You should therefore stick to the place now. Go on cheerfully doing what you can and be happy. If you do that, you will certainly get over your diffidence.

I may say I have now begun to understand why you suffer. Without knowing it, you are trying to appear better than you are, wish to do so, but you should check such a wish. One should not feel miserable at what one is. One should try to improve oneself but should not worry if one fails. That is

[1] Coarse silk for making blouse
[2] A variety of khadi
[3] This and the subscription is in Gandhiji's own hand.

the essence of the *Bhagavad Gita's* teaching and therein lies true humility. Humility you have in ample measure but you feel sore in your mind fancying that you lack something. To do so is the very opposite of humility. Humility always makes one contented with what one is. Why should you, seeing someone's palace, pull down your little hut? Why should you not think of your hut as much better than a palace? It is not true that those who live in palaces are happier than those who live in huts. Happiness consists in being contented.

Why need you feel sore over your inability to overcome your impure thoughts? Everyone in this world is full of blemishes. Out of countless persons who try to overcome their impure thoughts, only one succeeds in doing so. The vast majority should be satisfied with doing the best they can and leave the result to God.

You need not feel the least constraint in writing anything to me. You should make it a rule to write to me at least once a week. You will feel light in your heart if you do so. Never entertain such futile thoughts that you could not write to me because you were unworthy. Should you on your own think yourself unworthy, or feel so only if I thought you unworthy? Will you try to curb my thoughts? If God thinks me worthy, why should I think myself to be unworthy? God never regards anyone as unworthy. How, then, could parents with feet of clay think their offspring unworthy? Are they themselves likely to be so perfect that they can claim the right to judge their offspring and think them unworthy? No one is competent to judge who in this world is worthy and who is not. All of us being imperfect, we should bear with one another and do the best we can and purify ourselves. Parents have no right to sit in judgement over their offspring, nor has a husband the right to sit in judgement over his wife. This is implicit in ahimsa. Therefore overcome your sense of frustration and take heart.

Blessings from
BAPU

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

245. LETTER TO RAMDAS GANDHI

April 23, 1934

CHI. RAMDAS,

I received your letter. If you resolutely observe the rules of diet, the body will get properly built up. If necessary, undertake another fast. I have found from my experience of all my fasts, except one, that the body must get stronger after a fast. If my health suffered after my 14-days' fast, the cause was purely my ignorance. Even today, I suffer the ill-effects of that deterioration in health. If my health had not suffered then, today my body would have been much

stronger than it is. But that is a past story. My subsequent fasts have wiped out some of those ill-effects. But then, this is looking at my fasts purely from the point of view of their effect on health. What the man in the street or the Government would think about the matter should be irrelevant. Religious decisions should be made independently of all other considerations. The ultimate result of such decisions cannot but be good. However, this is a matter of faith. It is my duty to induce you to think for yourself. Thus, our experience in the individual satyagraha was that one after another the fighters began to weaken. Physically, almost all of them got tired. In that individual satyagraha, all or most of those who took part in it were induced to do so by their faith in me.

Since I myself am imperfect, no other result was possible. If the foregoing reasoning is correct, after knowing all that had happened I ought to have woken up. I did that and braving all risks announced my decision.[1]

For the present, digest what I have said here. If you have not understood this reasoning, ask me again. More some other time.

Blessings from
BAPU

[PS.]

How is Balkrishna? Do you meet Vinoba? Discuss my decision with both of them. Read the letters which I am enclosing.

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

246. LETTER TO RAMDAS GANDHI

April 25, 1934

CHI. RAMDAS,

I have your letter. It is all right that you have sent a wire to Ba. Nimu and the child must be prospering. I am preparing to rush to the station[2] and so do not write more.

Blessings from
BAPU

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

[1] On April 6 of the year, to the effect that in future, individual satyagraha should be left to be offered by him alone.

[2] In the course of his country-wide tour as part of the untouchability campaign which Gandhiji began on November 7, 1933

247. LETTER TO RAMDAS GANDHI

May 11, 1934

CHI. RAMDAS,

I have your letter. I am sure you liked my walking tour.[1] I am writing this in the early morning in a small village. You may give the baby girl whatever name you like. I have no preference in the matter. Vasumati keeps writing to me. I will send the news to Ba. You should also write to Lady Thakersey at her home address. You must have received my previous letter. You have rightly seen what Dr. Sharma is. Surendra too must have received my letter.

Blessings from
BAPU

SHRI RAMDAS GANDHI
CHARKHA SANGH KARYALAYA
WARDHA, C.P.

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

248. LETTER TO KASTURBHAI LALBHAI

May 20, 1934

BHAI KASTURBHAI,

I have written to Chamanbhai. I hope that you will prevent implementation of the Mill-Owners' Association's resolution. I will not let the tradition which has been followed for so many years be broken without sufficient reason.

The insistence on paying Mr. Patankar his fee also seems to me to be derogatory to our good name.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 33150

[1] In the course of his country-wide tour in connection with the anti-untouchability campaign, Gandhi after visiting Puri on May 9 of the year, started walking from village to village.

249. LETTER TO RAMDAS GANDHI

June 25, 1934

CHI. RAMDAS,

Sharma must have arrived there. He will therefore tell you everything. If you wish to leave that place, there is no room for choice. Chorwad is the only choice left. Teethal is out of the question.

By all means call the girl baby 'Usha'. You surely know that 'Okha'[1] is the same as 'Usha'. If she brings you luck, we will say a thousand times that it is good she has come. Has Vinoba regained strength? How is Manoharsinh? How is Devaki who was bitten not by a snake but a scorpion? How is Nimu? How is Sarita?

Blessings from
BAPU

SHRI RAMDAS GANDHI
CHARKHA SANGHA OFFICE
WARDHA
C.P.

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

250. LETTER TO KASHI GANDHI

August 24, 1934

CHI. KASHI,

In respect of the fast[2], God's grace itself rained on me. I am gaining strength well enough. One just would not believe that you have entered the fifty-second year of your life. Krishna, too, thought it unbelievable. May you live many many ore years still. If you two are not worthy of my blessings, who else would be?

Convey my greetings to your revered mother. It is good that she is there.

[1] A character in the *Shrimad Bhagavat Puran,* whose name 'Usha' was corrupted into 'Okha' by medieval story tellers. She was a daughter of Banasur and, having seen Shri Krishna's grandson, Aniruddha in a dream, fell in love with him and persuaded her friend Chitralekha, to abduct him from Dwarka and bring him to her palace. Aniruddha was discovered in the palace by Usha's father and in the war which followed, Banasur was defeated by Shri Krishna.

[2] Undertaken by Gandhiji from August 7 to 14, 1934 to mark the end of his Harijan Tour. For Gandhiji's statement on the fast, *vide* Vol. LVIII, pp. 297-8.

About the rest, I think Krishna must be writing to you. During the fast, she of her own accord, asked to be permitted to nurse me and did it extremely well.

Blessings from
BAPU

SHRI KASHIBEHN GANDHI
UDYOGALAYA
VIJAPUR
BARODA STATE

From the Gujarati original : S.N. 33079

251. LETTER TO NARANDAS GANDHI

WARDHA,
[After *September 19, 1934*][1]

CHI. NARANDAS,

I got your letter. May what you believe regarding Harilal come true.

Kanu is fully confident that Jivarambhai's cheque was forwarded to you. He was noted the fact in his diary too. It is not clear why the letter forwarded to you should have miscarried.

A letter from Harilal is enclosed.

Blessings from
BAPU

From the Gujarati original : S.N. 33558

[1] The letter was presumably written in reply to the addressee's, replying to Gandhiji's letter to him of September 19, 1934 asking for his opinion as to what should be done for Harilal who seemed to Gandhiji to have changed for the better. The addressee in his reply may have expressed a hopeful opinion about Harilal. *Vide* Vol. LIX, p. 29.

CWMG XCVII

252. FRAGMENT OF A LETTER[1]

WARDHA,
October 1, 1934

Even so, some of the comforts they enjoy, even the rich do not get. Though we have no right at all to such comforts, we get them and so accept them humbly. I am writing all this to convince your reason. I know of course that by writing the letter you have done, you have only given vent to your pent-up feelings, but in fact you are putting up with everything. You did perfectly well to give vent to your feelings. My duty was to explain to you your duty. I have done that. Now stop even worrying. Let me know if you have any problem. Do not in the least feel sorry for writing what you did.

Blessings from
BAPU

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

253. LETTER TO AMBA GANDHI

WARDHA,
October 2, 1934

CHI. AMBA,

Your letter is very good.

Could you not understand my reason for stopping you from coming to Kashi?[2] Even as it was, there was quite a large number with me and I had become a burden on others. In such a situation, it was not desirable to add to the number even by one. By stopping you, I could stop Padma, too, as also Sitala Sahay and his wife. If I had taken you along with me, I would have had to take along the others as well. To me, all are equal. Do you

[1] Since the letter is incomplete, the addressee's name cannot be ascertained. However, from the contents, the letter appears to have been written to Ramdas.

[2] Gandhiji was at Kashi on August 1 and 2, 1934.

understand now? If you still have any doubt, ask me. Are you learning Gujarati?

Blessings from
BAPU

From the Hindi original : S.N. 33059

254. LETTER TO PRABHUDAS GANDHI

WARDHA,
October 11, 1934

CHI. PRABHUDAS,

I have your letter. I will check the figures and if they are useful, I will publish them in *Harijan.* Is it not true that if we buy the same quantity of Japanese cloth, it will be costlier than khadi? We have to examine our case as critics.

You have given up the Magan spinning-wheel, have you not? I have examined the results of Vinoba's modifications in the method of plying *takli.* In one hour, 500 rounds of yarn on *takli*—is not that wonderful ? In competition with it, the charkha will most often lose.

I do not have to say anything if you take care of your health.

Blessings from
BAPU

From the Gujarati original : S.N. 32977

255. LETTER TO AMBA GANDHI

November 2, 1934

CHI. AMBA,

I received your letter. There was nothing wrong in that you both came to Kashi afterwards and lived the way you did.

Make some effort and learn Gujarati. I hope you will have a safe delivery. Why does Prabhudas's weight not increase? With you by his side, Prabhudas should have no cause for worry.

Blessings from
BAPU

From the Hindi original : S.N. 33063

CWMG XXXVII

256. LETTER TO KASHI GANDHI

WARDHA,
November 9, 1934

CHI. KASHI,

I got your letter just now and so am able to reply to it. You have done quite well in deciding that the delivery should take place in Guleria. Look after everything there very carefully. I hope you are keeping quite well. Do you get dry fruits there? Do you get good milk?

Of course you have my blessings.

Blessings from
BAPU

[PS.]

Ramdas and Ba are arriving tomorrow. Kishorelal and Gomati arrived yesterday. Kishorelal has brought along fever with him.

From the Gujarati original : S. N. 33090

257. LETTER TO PRABHUDAS GANDHI

November 19, 1934

CHI. PRABHUDAS,

I got your letter. The *pipal* tree will get cut down when its time comes. You should go on with your work. Vinoba has carefully gone through the article you sent me. I of course had read it. All of us feel that your figures are exaggerated. You state that foreign cloth costs four *annas* a yard, swadeshi three *annas* a yard and that khadi is even cheaper than that. How can that be? Think over this. Moreover, you say that khadi is more durable. Is this true? Also, is it true that foreign cloth is less durable than the swadeshi mill-cloth? Think over all this.

Blessings from
BAPU

From the Gujarati original : S.N. 32996

CWMG XCVII

258. LETTER TO NARANDAS GANDHI

December 17, 1934

CHI. NARANDAS,

If Keshu succeeds, it will be a great achievement. Jamnalalji can utilize your services in many ways—to control the accounts, to examine things, to think out new ways and so on. The office is not going to be a small one. If you are here, I also can use your services in a good many ways if I am free.

What you say regarding Shankaran is true. What can we do if Vijaya herself has become impatient to get married. According to me, she is not as yet at all fit to get married. Try to dissuade her. Most probably I will be leaving for Delhi on the 27th. Give Rs. 30 to Harilal.

Blessings from
BAPU

From the Gujarati original : S.N. 33676

259. LETTER TO PRABHUDAS AND AMBA GANDHI

WARDHA,
December 28, 1934

CHI. PRABHUDAS,

I have dictated before now acknowledgment of your letter. The figure of thirteen yards as average consumption per person, is quite correct. That figure certainly includes the consumption by the naked millions. It would not therefore be surprising if in Guleriya where persons like you can live, the average figure comes to fifty yards per person. It is possible that the quantity purchased by the families you surveyed was higher. What surprised all of us was that according to your figures, Japanese calico is dearer that Indian calico and khadi is cheaper than any variety of calico. In the towns and all over Gujarat, the situation is quite the reverse of what your figures suggest. In Ras, khadi will certainly be dearer than mill cloth. Look further into this matter. After ascertaining what the Harijan Sangh can do for Tikaramji, write to me again. I will arrange something for him. Why should not the Harijan Sangh itself give him all he needs? Write to me, after arranging for the agency for that place. We are today leaving for Delhi. We will return any day between the 20th and the 29th. Write to me at Delhi.

If Kashi finds the cold unbearable, send her away soon. If the daughter is to be named with a word beginning with the letter 'I' and if she has not

already been given a name, I think 'Indumati' will be quite good. But my choice has no value.

CHI. AMBA,[1]

I got your letter. You have drawn a good picture of the life there. Even in such hard conditions, we have to live cheerfully.

Blessings from
BAPU

From the Gujarati original : S.N. 33051

260. LETTER TO SWAMI ANAND

DELHI,
BIRLA HOUSE,
December 30, 1934

SWAMI ANAND,

I have been able to read your letter only today after I started my silence. You may get the Trust Deed for the Thana land registered in your, Jabirali's and Shrilal's names or in the names of any other persons suggested by you as soon as you are ready with the necessary arrangements. Meanwhile you may use the land for purposes of village industries, khadi, service of Harijans and such other work of public service. Continue to pay the revenue dues of the land. Send copies of this letter to Narandas and Chhaganlal so that they may know what is happening. If you think I should write anything more besides this, ask me. The pit in which water collects should either be filled up or the space surrounding should be dug up and levelled to form a drain. If we work with our own hands, this is an easy and cheap way of doing the thing. But this can be decided only after inspecting the land. This method is not practicable in the case of every type of land.

Blessings from
BAPU

From a copy of the Gujarati : S.N. 33115

[1] This note is in Hindi.

CWMG XXVII

261. LETTER TO RAMDAS GANDHI

DELHI,
Id, January 7, 1935

CHI. RAMDAS,

As you addressed your letter *via* Wardha, though dated 1st, it reached me so late as yesterday, the 6th. I will be here upto the 20th at least. As for the question where you are to stay, it would be highly improper for me to write to Manibhai while you are still there. Ask him yourself. If you see any sign of unwillingness on his part, write to me. Still if you feel that you cannot talk to him, use the accompanying letter.

You may go to Lakhtar or Bardoli whenever you feel you should do so. I am writing to Jamnalalji[1] about the expense.

Since you say nothing about your health, I assume it is good enough. I have had a letter from the Vaidyaraj which is enclosed. As for the particulars about your health, it is for you to supply them. If you do feel the need to put yourself under somebody's treatment, it would be advisable to meet Kuvalayanand or Gaurishanker. You may then go for treatment to whichever of the two places you like. I take it that you will get yourself X-rayed through Dr. Jivraj.

Nimu does not seem inclined to leave Wardha, for the present at any rate. She herself must have written to you about Narandas's letter.

It is quite cold here, so much that one is unable to write as much as one would want to. We are camping in the countryside. The air is pure. Both the place and the air are ideal for physical work. Except for one building, there are only tents for all our needs.

Blessings from
BAPU

[PS.]

I think the Vaidyaraj's letter has been passed on to you. Still, I am asking thern to enquire.

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

[1] *Vide* Vol. LX, pp. 60-61.

262. LETTER TO RAMDAS GANDHI

January 14, 1935

CHI. RAMDAS,

I have your letter. One ought not to stay where one feels oneself to be burden on the hosts. I understand what you say about your having to find a separate room. I see that the Rs. 25 per month shall not now be sufficient to meet your needs. You need not mind that. Your peace of mind is what matters most. I am writing to Jamnalalji[1] but at the same time you also should talk to him frankly. He will immediately understand your need. Pyarelal writes and tells me that you are much better than you were at Wardha. I was pleased indeed to hear that. You must have got my letter in which I mentioned the suggestion made by the Delhi tailor. You need not get agitated by such a letter from me. You may do what you yourself wish to do. I will be perfectly satisfied with that. Your good lies in following the inclination of your own nature. You alone can know what will satisfy your nature. There was really nothing. . . .[2] Does one talk about the chilblains one suffers from in winter? But then, I am a Mahatma as they say, and so I must be an exception. But now there is some relief even from that. I had been somewhat careless and had therefore to stop going out for a walk for about four days. Today I took one.

Your aunt has been ailing rather badly in Rajkot. Harilal looks after the nursing. I will probably be able to leave here[3] on the 25th; if not on 25th, then on the 28th certainly. Do you visit Mathuradas? I am sure you know that you can have a place in Jamnalalji's store.

I should like you to be more regular in writing to me.

I had a letter from Sharma. He is better now. He has arranged for a separate house for himself. He will come over by about the 20th.

I went and saw the school run by Giriraj. It did not appeal to me. He is of course working hard, but how can he show the concern that a mother or a father would?

Blessings from
BAPU

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

[1] *vide* Vol. LX, p. 79.
[2] A word here is illegible in the source.
[3] That is, Delhi, which Gandhiji left for Wardha on 28th.

263. LETTER TO RAMDAS GANDHI

WARDHA,
February 14, 1935

CHI. RAMDAS,

I got your letter. I too believe that your medicine will be your work. In what direction are you trying these days? Do those on whom you had pinned your hopes fulfil them.

How is Kalyandas faring? At Kevalram's, do they maintain the degree of cleanliness I insist on being maintained? How many customers does he get?

How do you go there and return? The eating house must be quite a distance from Manibhuvan.

I have already written and told you that Kanti[1] is here, haven't I? I have written to Harilal[2] to come over here. Now-a-days I have taken charge of the kitchen at the new quarters. Some new experiments are being tried.

Write to Manilal.

Do you write to Sharma?

Blessings from
BAPU

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

264. LETTER TO RAMDAS GANDHI

[About *February 14, 1935*][3]

CHI. RAMDAS,

I got your letter. Personally I like your taking your meals in Kevalram's eating-house. I should like to know what you eat, but I am not particular about it. All that I wish is that you may eat whatever pleases you and agrees with you and build up your body.

Of Dhiru, it is as you write. You may certainly go whenever you wish to. You have kept your bedding at Kalyandas's place, but for sleeping you surely go to Manibhuvan, don't you? How much distance do you cover in your walks every day?

If you like to help Kevalram in his work in the eating-house, do so. I

[1] Son of Harilal Gandhi
[2] *Vide* Vol. LX, p. 226.
[3] From the contents; *vide* the preceding item.

quite understand your being disinclined to go to Natal. You must have written to Manilal accordingly.

Blessings from
BAPU

[PS.]

Tell Nirmala that she has done well to decide that she and all others should take their meals in the eating-house. It is very good indeed that she makes herself so helpful in the eating-house work. . . .[1]

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

265. LETTER TO RAMDAS GANDHI

WARDHA,
February 20, 1935

CHI. RAMDAS,

I received your letter. I get time for writing letters only before the morning prayer. I therefore reply to you before the prayer. Jamnalalji will of course see you today.

I cannot say that I like the printing press work you have taken up. I would have liked your tailor's job more. But what pleasure can I take in what I like? My pleasure lies in what you like and can do. You like the work you have taken up and so does Jamnalalji. Swami has liked it, too. I am therefore content. You would not have made money quickly as a tailor, but may do so from the printing press. Patil is a good man and is intelligent. It is therefore likely that he will acquit himself well. Your need just now is not only to keep your mind occupied but also to earn enough money. By all means take up the work and make a success of it. It cannot but give me pleasure if your health is restored, you stand on your own feet, and acquire self-confidence. There is nothing demeaning in the printing press work. Take care of your health.

Harilal is arriving today. I thought it best to keep him under my care for the present. Quite a few are not convinced that he has reformed himself. He has been reassuring me and I felt that I should keep him with me.

My daily life is gradually returning to its former manner. I do not at all like to leave this place. I have taken over charge of the kitchen from today. All work is done by hand. Ba is helping me more than I had expected. She

[1] The rest of the postscript is illegible.

makes there *rotlis* for one meal every day, keeps all the grains clean and washes the utensils. She does not lack enthusiasm, does nothing unwillingly. Thus things are going on all right just now.

I am returning your letter.

Blessings from
BAPU

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

266. LETTER TO RAMDAS GANDHI

WARDHA,
March 23, 1935

CHI. RAMDAS,

I got your letter. I have only now read Patilji's letter to J. He has been very much hurt. I have consoled him. It would of course have been better if you had told him in advance. But do not worry about it now. Do not enter into partnership with anybody until you have become quite proficient. I would suggest that you should try to get a job in a big press. Personally I do not like press work. If, however, you do wish to take up such work, first take up a job in a press and learn the work. My own preference still is for a tailor's or a cobbler's profession. Both are first-class professions. They have great room for artistic skill. Nimu can give you all possible help in that work. You may execute 'a deed of partnership'[1] with her. No loss is ever possible in these professions. But this is mere pretentious advice from me. Do only what pleases you. Go and visit Radha[2] when you get an opportunity to do so.

Blessings from
BAPU

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

267. LETTER TO RAMDAS GANDHI

WARDHA,
April 13, 1935

CHI. RAMDAS,

I have received your note. Let me know when the thing is fixed up. I

[1] Gandhiji has used the English expression.
[2] Maganlal Gandhi's daughter

will be leaving for Indore on the 19th instant[1] and return at the latest on the 25th. The silence[2] will end not on the 14th morning but after the morning prayer on the 19th. It is not at all certain that I will go to Gujarat. Even if I go, it will only be to Borsad. And that too, will depend on Sardar's[3] wishes. Devdas's Tara has got whooping cough. And so, Ba may perhaps have to go to Delhi. Jamnalalji is at Almora. Janakibehn[4] and Madalasa[5] have gone there.

Blessings from
BAPU

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

268. LETTER TO PRABHUDAS GANDHI

WARDHA,
April 16, 1935

CHI. PRABHUDAS,

You should make it a rule always to write your address at the top of the letter. The paper on which you have written your letter is of the finest quality. It cannot be hand-made paper. Go and see for yourself and assure yourself whether it is so or not. Let me know its price, size, etc. Who makes that paper? What daily wage does he get for the work? And similar details. I have still not received the ink-and-pen-stand. What do you do for your milk?

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
GULERIA
BADAUN
U.P.

From the Gujarati original : S.N. 33049

[1] To preside over the Hindi Sahitya Sammelan
[2] The four-week silence was started by Gandhiji on 22nd March.
[3] Vallabhbhai Patel
[4&5] Jamnalal Bajaj's wife and daughter respectively

CWMG LXXVII

269. LETTER TO JAMNA GANDHI

Silence Day [Before *April 18, 1935*][1]

CHI. JAMNA,

I get no time at all to write letters. If Purshottam wishes to be betrothed, I have no objection at all to that being done. Why should I object even if he wants to be betrothed to a girl belonging to the *modh* sub-caste? But in that case, I will not be able to attend the wedding. I should welcome it if he married a girl outside our caste. Do not effect the betrothal thinking that you would get a maid servant to help you. In this matter, we should consider only Purshottam's own good and his own inclination.

Blessings from
BAPU

From the Gujarati original : S.N. 33781

270. LETTER TO JAMNA GANDHI

Silence Day [Before *April 28, 1935*][2]

CHI. JAMNA,

I have your letter. How did your health take a bad turn once again? Did the Punjabi vaidya's treatment fail? I hope you have gone to Rajkot and that your health has improved.

Purshottam's letter is such that instead of being unhappy by it, we should be happy. He should get the blessings of us all in his happy decision.

Blessings from
BAPU

From the Gujarati original : S.N. 33764

[1] *Vide* fn 1 to the preceding item.

[2] In his letter to addressee's son Purshottam, dated April 18, 1935, Gandhiji says "May you live long and may your aspirations be fulfilled" and approves of his plan of going to Chorwad in Saurashtra; *vide* Vol. LX, p. 431. Then on April 28 of the same year, he writes to Purshottam's wife Vijaya at her Chorwad address. Evidently by that date Purshottam and Vijaya had got married. The reference to his "happy decision", presumably the decision to marry, suggests that this was written before his marriage to Vijaya.

271. LETTER TO RAMDAS GANDHI

WARDHA,
April 29, 1935

CHI. RAMDAS,

I got both your letters. Even if you were to fail in following your own inclination, I would count that too, as success. If you do what I desire and succeed in that, it would be my success. But that would be of no profit to you. What you need just now is self-confidence. If you acquire that, all will be well.

Blessings from
BAPU

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

272. LETTER TO PRABHUDAS GANDHI

WARDHA,
April 29, 1935

CHI. PRABHUDAS,

I did get the figures about jaggery and sugar sent by you. I have found no exaggeration in them. They lie buried in other papers. I will look for them today.

If no paper is available there, it might perhaps be unnecessary to order new paper to be made. Where such paper cannot be procured at all, I would not consider it right for a poor man to get it from outside and use it[1]. That you are able to get milk is welcome news. If despite your effort, you cannot obtain cow's milk, use goat's.

Blessings from
BAPU

[1] Also *vide* p. 201.

CWMG-XXVII

[PS.]

Now that Ambabhavani[1] is a mother, I hope she will not go to the length of not writing to me at all.

SHRI PRABHUDAS GANDHI
GULERIA
BADAUN
U.P.

From the Gujarati original : S.N. 33044

273. LETTER TO RAMDAS GANDHI

[*May 12, 1935*][2]

CHI. RAMDAS,

What keeps you happy will keep me happy, too. You will develop strength of character and understand your duty only by acting as you wish to. I do not worry. Sumitra has once again run back here. She will not get here the company of . . .[3] she had in the Kanya Ashram. But she is getting along quite well.

Andrews has already arrived here. . . .[4] Harilal has started looking for another wife. . . .[5] He will find some work to do. He is staying with . . . just now. He will peep away from drink and . . . .

I will be going there most probably on the 22nd[6] The same evening, I will leave for Borsad with Sardar. Sardar also will arrive in Bombay on the 22nd [to see off] a Kamala Nehru.[7]

So, after all, I have got letters from Manilal and Sushila. I will send . . . only with . . . .

Andrews will be here upto the 26th at least . . . .

Blessings from
BAPU

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

[1] Prabhudas's wife, Amba. Gandhiji has humorously compared her to the goddess Ambabhavani.
[2] As suggested in the source
[3] The source is illegible here and at many other places.
[4] He had returned from England on May 9.
[5] Harilal's first wife, Gulab *alias* Chanchal, had died towards the end of 1918.
[6] Gandhiji arrived at Bombay from Wardha on May 22.
[7] She was to leave for Europe on the 23rd for medical treatment.

274. LETTER TO RAMDAS GANDHI

July 5, 1935

CHI. RAMDAS,

I understand now why you have taken up the printing-press work. May it give you satisfaction. My life has been spent in food and other experiments and the experiments will continue still. I believe they have done no harm either to me or to the world because, whenever I have discovered on error, I have corrected it. The *neem* leaves experiment was useful and is still continuing. Even the tamarind experiment has done me nothing but good. But I ate it in rather excessive quantity and therefore suffered for three quarters of an hour. After that I have suffered no ill-effects. It was even necessary to eat it in excessive quantity. Ba and Manu[1] have safely reached Delhi. Kana is getting along so so . . .[2] besides being something of a vagabond of course. I have gone through the articles you have procured. I thought . . .[3] they have no force in them. They may certainly be regarded harmless . . . .[4] You should procure articles written in very good Gujarati. . . .[5]

Blessings from
BAPU

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

275. LETTER TO RAMDAS GANDHI

WARDHA,
July 21, 1935

CHI. RAMDAS,

I wish you well. But the course you have adopted seems to me fraught with danger. You have become impatient to make money and therefore are not content with mere commission. Have patience. Get some experience. Calm down. Be satisfied with a little. But then, one remembers one's master's counsel only as far as the gate.[6] In the end you will go where your fate leads you. This is but a caution by an old father.

[1] Harilal Gandhi's daughter

[2,3,4 & 5] A few words at these places are illegible in the source.

[6] A Gujarati saying, meaning that it is futile to give advice to one who is not willing to listen to it

We are flourishing here.

Blessings from
BAPU

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

276. LETTER TO PRABHUDAS GANDHI

MAGANWADI,
WARDHA,
October 24, 1935

CHI. PRABHUDAS,

I received your long letter. Do not mind its being so long. I am sending a copy of it to Shankerlal. I would not at any time advise either you or Amba to leave Guleriya. I would regard it as humiliating for you to do so. Your description of the three circumstances there is correct. Till a person has spent ten years in the same village, nothing can be said as to whether he has succeeded or failed. I simply do not believe that your stay in Guleriya is failing in its purpose. I have such blind faith in your uprightness that I have never believed that you have failed in your purpose in staying there. Nor do I believe that you have lost anything yourself by staying there.

I am trying to get the Magan spinning-wheel. Only if I do not get it from anywhere will I send for it from you.

I am ready to buy ten thousand rupees worth of jaggery. I will pay even a higher price. But you should have the price fixed in advance before proceeding in the matter. Some limit must be fixed for the price. Unless that is done, the business cannot be carried on. The total quantity may be divided into cubes of one pound each and the cubes may be wrapped in paper of good quality. Do not mind if doing so increases the labour charges. I will certainly be able to obtain for it a price upto a certain limit.

I understand what you say regarding the saree. I will try to get some tamarind from the market and make the experiment.

Blessings from
BAPU

From the Gujarati original : S.N. 33040

277. LETTER TO NIRMALA GANDHI

February 12, 1936

CHI. NIMU,

I read your letter to Prabha[1]. I have sent her away with her husband today. My health is not so bad as to justify my detaining her here. I hope to be able to reach there on the 23rd. You would have got the letter I wrote to Ramdas regarding Sumitra. She is sitting near me. She flatly refuses to leave the Ashram and go to Wardha. She drinks one and a half pound of milk ever day, eats fruit and plays about with a lot of friends and studies, too. Manibehn, Vanamala and Anandibehn take all possible care of her. Her eye is better. It has improved the all respects. We regularly put eye-drops into them. If, therefore, I do not receive a prohibitory order from you, I wish to take her and put her in the H. Ashram.[2] If afterwards she feels uncomfortable there, we will get her back. For the present, Ramdas seems to have left the decision to you and me. He thinks that it would be better if you, too, go and stay in the H. Ashram. We will think of this when we meet, provided Sumitra stays on there. Let me have your reply before the 19th. You will get this on the 14th. If you reply on the same day, I will get it on the 16th. But do so only if you feel strong enough for it. Give me whatever suggestion you wish to make.

Blessings from
BAPU

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

278. LETTER TO NIRMALA GANDHI

[Before *May 31, 1936*][3]

CHI. NIMU,

I got your letter. Also Nanavati's with it. I was very pleased to learn that you feel quite at home there and are having the education that you wanted. That Nanavati will give you a certificate is equally gratifying. Look after every thing carefully as if it was your own. Preserve cleanliness. Keep

[1] Prabhavati, wife of Jayaprakash Narayan
[2] Harijan Ashram
[3] From the reference to Gandhiji's proposed visit to Bangalore on May 31; Gandhiji left Nandidoorg for Bangalore on May 31, 1936; *vide* Vol. LXII, pp. 412 and 456.

the kitchen perfectly neat. There will be little for you to do yourself but certainly you can keep an eye over everything. As a general rule, women are better at such jobs. This may not be true of all women but it can certainly be said of you. I will not write to Nanavati today. Tell him so. . . .[1] I hope it will not be necessary to go to Ahmedabad. I wrote to you what Ramdas wrote to me about his illness. I have written to Sarita as well. I will leave for Bangalore on 31st May. If you address your letter to Bangalore City, it will do.

Blessings from
BAPU

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

279. LETTER TO JAMNADAS GANDHI

NANDI HILLS,
Wednesday [*May 1936*][2]

CHI. JAMNADAS,

I got your letter.

For your throat, you must consult a good doctor. Consult Haribhai in Ahmedabad or Dr. Mehta or Dr. Rajab Ali in Bombay. Let me know what you propose to do.

Do not pay the rent to the old aunt herself but pay it to the owner of the house and obtain a receipt from him. Pay the rent which has been fixed. Keep the balance with you. Meet the owner of the house and inquire.

If the quantity decreases in spite of the students working . . .[3]

Blessings from
BAPU

From the Gujarati original: S.N. 33820

[1] Some words here are illegible in the source.

[2] The letter is written from Nandi Hills which Gandhiji visited twice—in 1927 and 1936. The 1927 material has no reference to the addressee whereas the 1936 material indicates that Gandhiji was in communication with the addressee and there is evidence to the addressee teaching at the Rajkot Rashtriya Shala; *vide* Vol. LXI, pp. 222fn, 433 and 448. Hence, the letter was presumably written between May 10 and 31, 1936 when Gandhiji stayed at Nandi Hills.

[3] The last sentence is illegible.

280. LETTER TO NIRMALA GANDHI AND SUMITRA GANDHI

[WARDHA][1]
June 25, 1936

CHI. NIMU,

I am having quite a good discussion with Ramdas these days. He is very keen that you should come over to Wardha, look after Kanam and other children and pursue whatever studies you can. Ramdas himself will not be able to remain fixed at one place. He will have to keep moving. You should therefore come over as soon as you can. You will of course have to stay where Kaka Saheb decides. In no case at Segaon. Nanavati is with Kaka and so you will feel at home. It will also help the children. If you stay at Segaon, I should like it very much indeed. But Wardha is a more suitable place for the work you have to do. We will be here at least upto July 1. After that nothing is certain. The visit to the Frontier Province is not quite certain.

Blessings from
BAPU

CHI. SUMI,

Your letter is very good. If you could go walking up to Mussoorie, I would count it as excellent. But if such a long walk is likely to tire you, do not go. Kanam's letter is enclosed.

Blessings from
BAPU

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

281. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
July 18, 1936

CHI. NIMU,

I received Sumi's letter . . .[2] I have written today. She must have reached

[1] Though the letter is written on a printed letterhead with the address : 'Birla House, Mt. Pleasant Road, Bombay' Gandhiji was at Wardha on this date.

[2] Some words here are illegible in the source.

the place. Kanam is fine. Write to me in detail.

Blessings from
BAPU

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

282. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
July 25, 1936

CHI. NIMU,

Kanu left with Jamnalalji just yesterday. Ba went to see them off. For me it was . . . [1] I ardently looked forward to being able to help him advance. I did not realize my limitation. And so this happened. I see that his spoon, dish and bowl are still here. I do not know why Ba kept them back. She is at Maganwadi. Send for whatever you want from among the things lying here or at Maganwadi. Write to me a detailed letter. Never be tardy in writing to me. What was forgiven in Ramdas's case, will not be forgiven in yours.

With Tukdoji Maharaj, Kano had come to feel at perfect ease. Write to me and tell me all about yourself and Sumi.

Blessings from
BAPU

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

283. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
August 1, 1936

CHI. NIMU,

I received your letter. Do not fail to relieve Ramdas of the burden of writing to me. The children must have got well. Send for Kanam's things

[1] A word here is illegible.

CWMG XCVII

which may be required. Do not postpone writing to me. Write to me in time and give all the details.

Blessings from
BAPU

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

284. LETTER TO PRABHUDAS GANDHI

SEGAON, WARDHA,
August 19, 1936

CHI. PRABHUDAS,

You should have written earlier but better late than never. You seem to have made yourself unhappy for some things without any reason. But what wisdom can I give you from this distance? For, you showed wisdom in not calling over Kashi. Our family is where we live. We should be content with what help they give.

I still advise you not to work beyond your strength. We are not omnipotent like God that we can help all people in all their troubles. We may go only as far as our strength permits. The baby is not likely to derive much benefit from glucose. As for cod-liver oil, I do not like it at all. If, however, you are very keen on it, you also may do as others do. You yourself have taken it. So have Kusum and Navin. It may possibly help.

Blessings from
BAPU

From the Gujarati original : S.N. 32997

285. LETTER TO RAMDAS GANDHI

SEGAON, WARDHA,
November 17, 1936

CHI. RAMDAS,

Why, indeed, need you write to me. Kanu is fine. As I am writing this, he is cycling about. He eats quite well. He accompanies me on my evening walks. He is still coughing a little. Everybody says that Nimu has very badly gone down in health. If finally she does not keep well, send her over to me.

Let her go to Lakhtar if she so wishes. Or, she may go to Sabarmati. You ought to observe regular eating habits. If you all constantly fall ill, it would be too great a price to pay for living in Bombay. I do wish that you should not pay such a price.

What came of your plan for a store?

Ba keeps worrying a good deal on your account.

Have you discovered the meaning of the mystery of Harilal's new change?[1] The papers are keeping completely quiet about it.

Blessings from
BAPU

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

286. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
November 17, 1936

CHI. NIMU,

So after all you did fall ill there! But then, are you so ill that you cannot even write? Ba worries so much. You went there to look after Ramdas, to see that he gets his meals at the appointed hours and to share in his work, but Ba tells me that you have become so weak that Ramdas has to prepare his morning meal himself. Of course there is nothing wrong in it. But these days, Ramdas too, is a cripple. Now, you two may do what you deem best. It will be well if you come over here or go either to Sabarmati or Lakhtar. Do whatever you like but get well. I hope you are not worrying about Kanu. If you wish to make any particular suggestion, do so.

Blessings from
BAPU

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

[1] Harilal had embraced Islam about May 14 of the year and then changed over to Arya Samaj about 12th November.

287. LETTER TO PRABHUDAS GANDHI

SEGAON, WARDHA,
December 14, 1936

CHI. PRABHUDAS,

I do hear about you but it is good that you yourself wrote. It is indeed welcome news to me that you are getting steadier in mind and that all three of you keep quite well. May all your noble aspirations be fulfilled. Those who have grown up in the Ashram or have been supported by it are for the present at any rate abandoning the Ashram ideals. I feel very good when at such a time I find anyone clinging to those ideals. You seem to have greatly improved your handwriting. Why doesn't Amba write?

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
GANDHI SEVA SADAN
ASAFPUR
E.I. RLY.
BADAUN

From the Gujarati original : S.N. 33035

288. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
January 31, 1937

CHI. NIMU,

I got Ramdas's letter at the same time as yours. Probably you also got one. Even so, I am sending on to you the letter I have received.

Kanu is enjoying himself. He takes full advantage of the tricycle. Plays football, too. Daily accompanies me on my walks. Drinks plenty of milk these days. Gets enough fruit as well. Eats *rotli* made of bran. Heartily relishes milk and fruit. You have not the slightest cause to worry about him. Nanavati teaches him. Lilavati teaches him arithmetic. Even apart from this, he learns something or other from everybody.

I got a letter from Mr. Kallenbach written on his way.

My previous letter had remained at Maganwadi through oversight. Kanaiyo

tells me that it was posted only the day before yesterday. Such things happen sometimes. There is no reason to believe that my blood-pressure has particularly shot up. I need rest and that I am more or less taking. I should like to send you over to Rajkot. You have told me that you would be ready to go wherever I send you, whether it is Madras, Delhi or Prayag. Or, stay in the Mahila Ashram here. Do not get confused by all these questions. I have asked them only so that it might be easier for me to think and decide.

Blessings from
BAPU

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

289. LETTER TO RAMDAS GANDHI

TEETHAL, VALSAD,
May 15, 1937

CHI. RAMDAS,

I have your letter. Kano could not have been as happy anywhere else as he is here. The sea almost intoxicates him with joy. Everyday, I take him into the water[1] and all of us walk in the water. Not only is there no danger whatever in this but it is also an excellent thing to do from the point of view of one's health. Sardar and others also do the same.

I will count it your good fortune if you succeed in inducing Jamnadas to pay you your salary. May I now assume that you have settled down?

I understand what you say about Bangalore. What you say is of course true. One should be satisfied, as you say, with that much for public service. One should not feel embarrassed in asking to be paid enough for subsistence in return. You may stay where you think you will be happy. How can I help if my brain refuses to think in any other way? It just did not occur to me that the conditions which did not suit you in Wardha or Bombay would also not suit you in Bangalore.

I do not fully grasp what you say about Nimu. You may send her over here whenever you wish. I have not been able to decide where ultimately to send her to stay. I would certainly not consign her to just any kind of place. If, however, you send her over to me, you must not

[1] Teethal is on the western sea-coast of Gujarat.

then worry about her. Why should both of us bear the same burden of worry? Do whatever you decide to do after the fullest deliberation by both of you.

Blessings from
BAPU

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

290. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
June 30, 1937

CHI. NIMU,

I got your letter last evening. I am not thinking about you just now. I have no doubt at all in my mind about the rightness of Ramdas going to S.A. I can think of no other way of helping him to build up his body. The state of things you describe is dangerous. He should not in any circumstances miss this opportunity of going to S.A. rather than be bed-ridden here. If he can build up his body into a fine state, everything else will get all right. Your duty is to reassure him. If you remain undecided, he will not be able to go anywhere in peace of mind. There is nothing more to say for the moment. Kanam is doing fine as if he had not left the place at all.

Blessings from
BAPU

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

291. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
July 10, 1937

CHI. NIMU,

Ramdas must have left[1]. You have done well to ask him to go. As for

[1] Ramdas left for South Africa with Hermann Kallenbach on July 7, 1937; *vide* Vol. LXV, pp. 368-70.

the result, it is in God's hands alone. From the letter I have from him, it appears that you wish to settle down there only. He also says in his letter that Navanit will not be willing to bear the expenses of your living there. So let me know how much I will have to send you every month. I will make arrangements accordingly. If you wish to come over here, that can certainly be done, or if you wish to settle down somewhere else, that also can be arranged. Ramdas worries about your health, too. What can I do to help him from this distance? It is in your hands. Reply immediately.

Blessings from
BAPU

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

292. LETTER TO KASHI GANDHI

SEGAON, WARDHA,
August 27, 1937

CHI. KASHI,[1]

You seem to be getting along quite well there. Do not in the least hesitate to stay there as long as necessary. Amba, Prabhudas and the children are bound to benefit. I at any rate have certainly liked your decision that the delivery also should take place there.

Things are going on well here. I hope you yourself are keeping well.

Blessings from
BAPU

From the Gujarati original : S.N. 33096

293. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
September 10, 1937

CHI. NIMU,[2]

I got your letter yesterday. Replying immediately would have obliged me to delay the posting of the other letters. I therefore put off writing to this

[1 & 2] The letters are in a different hand but the subscription in both is by Gandhiji.

morning. I am glad I dictated the Gurukul's correct address. I will await a letter from you after you have settled down there. Do not be lazy in writing.

Kano had forgotten you quite soon, or at any rate seemed to have done so. One cannot say anything certain about him.

About constipation, follow what Saraswati has suggested to you. I have of course heard from many that one should not take milk with bread, but so far I have not acted upon it. But at any rate you should try to put it into practice and see whether doing so helps. Inquire how much fruit, milk, vegetables, flour etc., cost there. Do they buy flour in the market, or do they have a flour mill? Are there any girls of Sumi's age? Do they run any industries? Do they have music?

Did you leave Delhi the same day or after staying for a day or two?

Nothing more in particular.

Blessings from
BAPU

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

294. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
October 6, 1937

CHI. NIMU[1],

I received your letter. I am sending fifty rupees by money-order. Instead of keeping the amount with you, hand it over to Vidyavati for safe keeping, or give it to the head of the office. In an institution, there is constant danger of money being stolen if one keeps it with oneself.

Your study seems to be progressing well. If you cannot get Hindi books there, write to Devdas to send you some. Hindi books are available in Delhi. One cannot expect them here. While learning Hindi, do not fail to give the fullest attention to it's grammar. Learning grammar develops one's understanding. There is little in it to be memorized. Much of it requires only intellectual understanding. And once one's understanding has developed, learning grammar becomes interesting work. Grammar is the science of language. It is vary easy, and interesting too, to learn the structure of sentences and the etymology of words.

I had a letter from Manilal and Sushila which I am enclosing with this. You

[1] The letter is in Mahadev Desai's handwriting.

will know about Ramdas from that letter. He seems to be quite cheerful there.

I got Umiyashankar's telegram for the *Rentiabaras*[1] day. It also refers to Ramdas. I infer from it that Ramdas has gone there too. Umiyashankar says that Ramdas is keeping quite well. You may therefore take this as the latest information about Ramdas's state of health. Other letters you may get now may have been written on an earlier date.

Ramdevji suggests that you should consult a vaidya for the problem of your health.

I am keeping well enough. I cannot say I am perfectly well. The brain easily gets tired.

Chimanlal is laid low with typhoid. But the fever is slowly going down now. There is no cause for worry, therefore. This is the third week.

We are quite a few here.

Lilavati's tonsils have been removed. She suffered a good deal. She is still at Maganwadi. She will return here in a day or two.

I think it will be quite good if you sit for the examination. That will give you an opportunity to improve your study, extend your reading and will also raise your price. We certainly want our price to be raised.

Blessings from
BAPU[2]

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

295. LETTER TO SUMITRA GANDHI

SEGAON,
October 6, 1937

CHI. SUMI[3],

It was nice of you to write to me. Do keep writing. Try and make your body very strong. Understand fully what you learn. By now, you must have become friendly with office girls there. Did you feel more comfortable in Bombay, or are you liking it more there?

Blessings from
BAPU

From a copy of the Gujarati : Mrs. Sumitra Kulkarni Papers. Courtesy : Nehru Memorial Museum and Library

[1] That is, *Bhadarva Vad* 12, Gandhiji's birthday according to the Vikram Era followed in Gujarat

[2] The subscription is by Gandhiji.

[3] The letter is in Mahadev Desai's handwriting but the subscription is by Gandhiji.

296. LETTER TO SUMITRA GANDHI

SEGAON,
April 18, 1938

CHI. SUMI,

You write to me only rarely. Are you trying to pay me back in the same coin? Write to me a long letter in Hindi. Kanam is fine. He thinks of you sometimes.

Blessings from
BAPU

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

297. LETTER TO NIRMALA GANDHI

SEGAON,
July 18, 1938

CHI. NIMU,

How can you afford to show yourself weak? On the contrary, you should be glad if Ramdas stays on in S.A. for some more time. More than anything else, he is bound to keep good health there. That is no small thing. Is it right for you to be unhappy for selfish reasons? Is it not better that Ramdas should be happy where he is and does what dharma requires of him rather than that you two were together and felt unhappy looking at each other? You are absorbed in your work and it is right that he should do there as he pleases. He will return when God wills that he should. If, therefore, you have not pulled yourself together, do so after you get this and smile at your foolishness.

I understand what you say about the books. I am making inquiries.

You are doing right by taking the medicines. If you do not improve your health, how will you be able to keep up your study? Sushila and Arun have arrived. Vijaya has left for her place with her father.

Blessings from
BAPU

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

CWMG XXXVIII

298. LETTER TO SUMITRA GANDHI

August 31, 1938

CHI. SUMI,

Improve your handwriting still further. Write to me in Hindi sometimes so that I may know how well you write it. Kanam and Arun are quite happy.

Blessings from
BAPU

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

299. LETTER TO NIRMALA GANDHI

August 31, 1938

CHI. NIMU,

I got your letter. You must have received the money. I can say nothing about my vow of silence[1]. I feel quite comfortable with it. It will be given up when God wills so. My silence does not inconvenience either me or anybody else. The cholera epidemic has almost subsided. Pyarelal's fever has left him. Tell Ramdevji that he will get a letter from me soon.

Do not worry about passing. It will be enough if you study as best as you can. What came of your plan of going to Hardwar?

Blessings from
BAPU

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

300. LETTER TO RAMDAS GANDHI

SEGAON, WARDHA,
September 14, 1938

CHI. RAMAD,

Today I just feel like addressing you as I did when you were a little

[1] Gandhiji had started observing silence from August 18, to regain lost health.

CWMG XCVII

child . . .[1] is still not ready with me. You are welcome to have returned[2]. I will leave from here for Delhi on the 19th. I shall be there for at least eight days. You may therefore go to Delhi directly from there or accompany me from here. I wish you to come here so that we may go to Delhi together. A conch-shell or a flute instead of [a clock][3] will do for Kanam for his [bag][4]. You will then be safe. Bring from there a small conch-shell or flute. Let him blow the conch-shell or play on the flute. Bhansalibhai teaches him with all love. More when we meet. I am quite well. I keep unbroken silence these days.

Blessings from
BAPU

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

301. LETTER TO NIRMALA GANDHI

PESHAWAR,
October 7, 1938

CHI. NIMU,

We have arrived at Peshawar. Now that Ramdas has returned, do you think you need not write to me? He has complained about your health. Do not do anything at the cost of your health. Do you not get the money regularly? That responsibility is entrusted to Mahadev. He has been left behind in Delhi. You may therefore write to him. Ba and Kanam also are in Delhi.

Blessings from
BAPU

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

302. LETTER TO RAMDAS GANDHI

November 14, 1938

CHI. RAMDAS,

I got your letter. The Mysore job seems to me rather a difficult one. The

[1] A word here is illegible in the source.
[2] According to a note at the top of the letter, Ramdas had returned from South Africa and was in Bombay at the time.
[3 & 4] The two words are indistinct.

CWMG XCVII

Sardar thinks so too. He arrived today. Now we will discuss the matter tomorrow.

It will be good if you build up your body.

I will await a letter from you.

Kanam is doing fine.

Blessings from
BAPU

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

303. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
December 4, 1938

CHI. NIMU,

Personally I think that you should respect what Ramdas says. Read the accompanying letter[1]. As it is, you keep indifferent health. By all means you may study but only after you are better. It will be possible to arrange for your *sitar*[2] [lessons] in Poona. Should you go to Dehra Dun and thereby hurt Ramdas? The two girls could stay here. Do as you both wish. I see your good in your giving up the idea of Dehra Dun for the present. For myself, I certainly like your staying in Dehra Dun. Decide only after going to Poona what will you do. Do not decide on the basis of the letter alone.

You do not seem to have received the letter I had dictated for you.

Blessings from
BAPU

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

304. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
December 22, 1938

CHI. NIMU,

I received your letter. I do not mind your having stayed on. Didn't you get my letter there? Take the treatment as long as you wish and see that the

[1] Not available
[2] A stringed musical instrument

CWMG XCVII

body becomes all right. It will certainly mean expense but the expense will not go waste. Let me know the result.

Ba will leave for Dehra Dun tomorrow. She will meet me in Bardoli. Dharamdevji will be able to come in February. For the whole of January, I will be in Bardoli. Kanam will stay with me. He gives no trouble at all. He has come to be perfectly at ease with me. Neither you nor Ramdas need worry about him.

Tell Ramdas that Sardar has found a job for him in the Scindia.[1] He does not seem to be happy at Mysore. Ask Ramdas to write to me what he thinks in the matter.

Blessings from
BAPU

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

305. LETTER TO RAMDAS AND NIRMALA GANDHI

SEGAON, WARDHA,
February 8, 1939

CHI. RAMDAS AND NIMU,

I got your letter. You need not worry about Ba. Since Ba went[2] of her own accord, I felt no hesitation in letting her go in spite of her indifferent health. You should be pleased. You, too, will do the same when you are faced with a similar duty. Just now, your duty lies in improving your health and earning something. When you achieve satisfaction in that field, you will certainly plunge into the field of public service, I am quite sure of that.

Kanam is enjoying himself. He has gone to visit uncle Nanavati. Teaching work is looked after by Lilavati, Kanchan, etc. He does sometimes think of Ba during the night. I have him sit before me at meals. A.S.[3] bathes him and washes his clothes.

Blessings from
BAPU

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

[1] The Scindia Steam Navigation Company

[2] To Rajkot, to take part in the satyagraha there against the Thakore who had broken the agreement he had made with Vallabhbhai to appoint a committee to draft a constitution for a form of responsible Government for the State

[3] Amtussalaam

306. LETTER TO NIRMALA GANDHI

RAJKOT,
May 18, 1939

CHI. NIMU,

I got your letter only today. I have only a few minutes to spare and I give them to you. As for Kanam, he is here and is flourishing. Ba came the day before yesterday and brought him. They could not manage him in Bombay. For one thing, he is full of pranks, then he has also got the bad habit of extracting money from people. Ramdas therefore decided to send him away with Ba. He will not be a burden here. Kanu will look after his education.

I have discussed the matter with Ramdas. He is unable to decide. For the present, he will remain where he is. He is thinking of going to Bhavnagar after some time. All that I want is that you should complete your studies. Sumi must have fully recovered now.

I might now be able to leave Rajkot in a few days. You must have seen my statement[1]. The nights here are quite fine. The heat during the day is also not unbearable.

Blessings from
BAPU

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

307. LETTER TO SUMITRA GANDHI

May 18, 1939

CHI. SUMI,

I got your letter. You have deformed your handwriting. Write to Kanam. Will the sores caused by small-pox remain? Write to me regularly. Segaon is almost deserted these days.

Blessings from
BAPU

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

[1] *Vide* Vol. LXIX, pp. 269-71.

CWMG-XCVII

308. LETTER TO NIRMALA GANDHI AND SUMITRA GANDHI

BOMBAY,
June 5, 1939

CHI. NIMU,

I received your letter. I am not sending over Kanam to you. You need not therefore wait for the day I leave. You should complete your studies there. The figure of expenditure you have put down for your books is correct. You may take charge of Kanam after you are free from there. Do not worry about him. You may send for Usha.

CHI. SUMI,

I got your letter. Improve your handwriting, but however indifferent it may be, do keep writing to me.

Blessings from
BAPU

SHRI NIRMALABEHN GANDHI
KANYA GURUKULA
DEHRA DUN
U.P.

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

309. LETTER TO NIRMALA GANDHI AND SUMITRA GANDHI

SEGAON, WARDHA,
June 17, 1939

CHI. NIMU-SUMI,

I got your letter. Kanam is here sitting with me. He keeps me talking to him. So how am I to complete this letter? For the present, you should continue with your studies there. Do not worry about Kanam. We will think about the matter after I return from the Frontier Province.[1] Ba will go to live in the Harijan Ashram for the present. Kanam will study there.

Blessings from
BAPU

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

[1] Gandhiji returned from a tour of the Frontier Province on July 27, reaching Segaon on the 28th.

310. LETTER TO NIRMALA GANDHI

ABBOTTABAD,
July 18, 1939

CHI. NIMU,

I have your letter written in Urdu. You should improve your handwriting further. Write to Amtussalaam in Urdu. Her Urdu characters are excellent. Reading good handwriting helps one to improve one's own handwriting . . .[1] Kanam's letter is enclosed. He is not likely just now to come away from here . . .[2] He is dancing about. You may take charge of him when you come. It will certainly cost you more by way of fare to come to Wardha *via* Bombay. But that expense may be justifiable in your case. When will you be free from there?

Blessings from
BAPU

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

311. LETTER TO NIRMALA GANDHI

ABBOTTABAD,
July 23, 1939

CHI. NIMU,

You left and I got this wire in today's mail. So there is no cause to worry about Ramdas any more. I was not happy that you felt vexed here. But such things will happen. You should put up with them and not feel hurt. You should not in the least take them to heart. Kanam must be flourishing. I had a comrade in him. I take it that you will meet me in Delhi.

Blessings from
BAPU

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

[1] & [2] A few words at the two places are illegible in the source.

CWMG - XCVII

312. LETTER TO NIRMALA GANDHI

SEGAON, WARDHA,
August 27, 1939

CHI. NIMU,

I got your letter after a long wait. I for one like your idea about Bhavnagar. It would be proper for you to settle down there only and let Ramdas return at his convenience. He will not willingly let you come here. He will be thinking of you all the time. And if he does let you come here, you will be able to profit by your stay only if he lets you remain for a year. If you can manage that, you may depend upon me to make the necessary arrangements for your stay. But surely you must agree to stay for at least a year, shouldn't you? It is possible Ramdas may not agree to such a long period.

Krishnadas has returned. He is being examined. He has no trace at all of consumption but he feels extremely weak. He is staying at the Mahila Ashram.

Blessings from
BAPU

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

313. LETTER TO NIRMALA GANDHI

SEGAON,
September 29, 1939

CHI. NIMU,

I get no time to write to you. Ramdevji came to see me. He could not speak and broke down. Vidyavati too was present. All of them asked after you. I arrived here yesterday. I will be going to Delhi again on Sunday. Are the children all right? Ba told me that you had fallen ill. You ought to use a mosquito-net—you, Ramdas and the children, all of you. Mosquito-nets manufactured by the Calico Mills are good. Have you taken away the Gujarati 'General Knowledge about Health'? If you have, return it to me. I have made some changes in it. If you want another copy, I will sent it on.

I am not writing separately to Ramdas. Take this letter to be for both of you. Write to me. Ramdas also should write. How are things with you ?

Blessings from
BAPU

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

314. LETTER TO NIRMALA, KANAM, SUMITRA AND USHA GANDHI

SEGAON, WARDHA,
November 16, 1939

CHI. NIMU,

What an idler you are! Ba is pining for a letter from you: 'No letter from Nimu even on the occasion of Diwali?' I told her you are busy with your work. Is that right?

CHI. KANAM,

The camera you wanted is getting ready. But do you remember the condition on which it is to be given to you? If Nimu sends a certificate for you, take it that the camera is ready. You will come over here to take it, won't you?

CHI. SUMI,

You must have grown into a big girl now. Does Kanam harass you?

CHI. USHA,

You never came to play with me. Would you not come now ? Ramdas is here.

Blessings from
BAPU

[PS.]
Kunvarji is all right.

SHRI NIRMALABEHN RAMDAS GANDHI
DAKSHINAMURTI STHAL
BHAVNAGAR, KATHIAWAD

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

315. LETTER TO PRABHUDAS GANDHI

SEGAON, WARDHA,
December 7, 1939

CHI. PRABHUDAS,

It would not be improper for you to write one letter every year addressed to Bitor. It is good news that Amba's eye is now all right.

Your description of Mathura is fine. Let us now see what it all comes to.

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
ASAFPUR
DISTT. BADAUN
U.P.

From the Gujarati original : S.N. 33047

316. LETTER TO PRABHUDAS GANDHI

ON THE TRAIN,
March 22, 1940

CHI. PRABHUDAS,

I have gone through your long letter regarding the idea I put forward at Malikanda.[1] There seems to have been some misunderstanding. If possible, I wish to give a daily wage of eight *annas* right from today. However, what should we do if those who will wear the cloth cannot afford [the resulting price]? Crores of people will have to purchase the khadi which they wear, will have to do so. Only if khadi is thus purchased and worn by people, will the sisters who spin, earn a living. If everybody were to spin the yarn required for his clothes himself, spinning as a profession would cease. The spinner would be unable to make a living. That would be the situation. I am asking Krishnadas to think over all these problems. You need to go deeper into the matter. I will try to solve your difficulty through correspondence. If you wish,

[1] At the session of the Gandhi Seva Sangh held at Malikanda from February 20 to 25, 1940

you may come over when you get the time. You had placed on my table some figures related to spinning. I do not find them. Send me the figures again.

Blessings from
BAPU

From the Gujarati original : S.N. 33054

317. LETTER TO RAMDAS AND SUMITRA GANDHI

SEVAGRAM,
April 26, 1940

CHI. RAMDAS,

I liked your having gone to Ahmedabad for you will have more experience there. You will get there the company of our own people and Nimu will have better facilities for her studies. But from the point of view of the children, I am not so happy at your having left Bhavnagar. They had got used to the place. But, then, does it always happen as one wishes? Hence, one should believe that what happens on its own is for the best and be content.

I will certainly urge Ba to go to you but there is little likelihood of her going. If she finds the heat unbearable, she will prefer to go to Mithubehn at Maroli. I need not write separately to Nimu.

CHI. SUMI,

You have done very well indeed. Go on writing in this way.

Blessings from
BAPU

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

318. LETTER TO NIRMALA GANDHI

SEVAGRAM,
May 18, 1940

CHI. NIMU,

I got your letter. Ba will not go there. It is hot, no doubt, but she keeps quite well. It will be good if you do well there and suffer from no shortages. R[aj]kumari[1] has gone to Simla. Amtussalaam is here. There are a number of

[1] Rajkumari Amrit Kaur

visitors coming and going. Sharda is still here. Her boy is growing fast. His eczema persists and that is rather vexing. Radha is here these days.

Blessings from
BAPU

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

319. LETTER TO RAMDAS GANDHI

SEVAGRAM, WARDHA,
May 18, 1940

CHI. RAMDAS,

How are you keeping now? Has the load on your mind lightened? Are you able to absorb yourself in your work? I hope you are not short of money, are you?

Blessings from
BAPU

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

320. LETTER TO PRABHUDAS GANDHI

SEVAGRAM, WARDHA,
May 25, 1940

CHI. PRABHUDAS,

Your letter came into my hands only after 15th May. You may come whenever you wish to. Accommodation will be found for you. A number of buildings have now been put up. The rest when we meet or, in case you do not come, when the question is decided. Krishno is still at Nasik.

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
ASAFPUR
DISTT. BADAUN
U.P.

From the Gujarati original : S.N. 33050

321. LETTER TO RAMDAS GANDHI

May 28, 1940

CHI. RAMDAS,

I wrote to you this morning and in the afternoon I received your letter. You have no cause to despair. Try for six months more and if you fail even after that, you may certainly come over to me. If your health itself suffers, you ought to give up the service. You alone can say what your health is like.

Go and consult Vallabhram Vaidya and improve your health.

Is the long letter Kanam has written the product of his own brain or has somebody dictated it to him?

Learn to be alert and do not lose self-confidence.

Blessings from
BAPU

[PS.]

I am returning Nalierwala's letter.

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

322. LETTER TO PRABHUDAS GANDHI

SEVAGRAM, WARDHA,
June 12, 1940

CHI. PRABHUDAS,

You do not seem to have received the letter I wrote to you in reply to yours. Hence I repeat here what I said in that letter. Come over here for some days. You have even expressed your desire that Vinoba should explain your idea to me in detail. Krishnadas will be arriving here before the 15th. It is not right that you should fall ill so often. It is not necessary to eat like a labourer in order to live as he does. If the body consents, one must eat. I will see about . . . [1] I will have to find . . . [2]

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
P.O. ASAFPUR
DISTT. BADAUN

From the Gujarati original : S.N. 33048

[1] & [2] A word at each of these places is illegible in the source.

323. LETTER TO NIRMALA GANDHI

SEVAGRAM,
June 16, 1940

CHI. NIMU,

I got your letter. It is good that Sarita has arrived. You will now have some spare time. Manojna and Krishnadas have arrived. Bachu has grown into a big boy.

How do you keep? Do you read anything? Does Ramdas keep fit in all this travelling about?

Things are going on well here. Meetings will start from the 17th.[1]

Blessings from
BAPU

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

324. LETTER TO SUMITRA GANDHI

SEVAGRAM,
November 1, 1940

CHI. SUMI,

Your letters are fine. You have made good progress. When shall I be able to see you all? When will you let me hear your music? Motiba[2] told me about the thing. You may go in for an operation if the doctor advises. But you should do so only if the doctor assures you of its success.

Blessings from
BAPU

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

[1] Of the Congress Working Committee, at Wardha
[2] Literally, the elder Ba, that is, grandmother Kasturba

CWMG XCVII

325. LETTER TO NIRMALA GANDHI

SEVAGRAM, WARDHA,
November 1, 1940

CHI. NIMU,

I have your long letter. Understand well what you write. For years, there has been no such thing as Diwali for me. You will of course read the letter to Ramdas. What should I arrange for you? How much time can you spare? I would advise you to see either Maganbhai or Mridula. One of them will fix you up. Have you made any progress in music? Have you kept up study of Hindi? We do not wish to ask for more than what we are worthy of. No matter if we get a rupee less. We cannot accept more than our worth.

Blessings from
BAPU

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

326. LETTER TO MANEKLAL GANDHI

November 18, 1940

CHI. MANEKLAL,

I got your letter. I had got the telegram, too. I was glad. Kalabhai has been released from suffering.

Blessings from
BAPU

MANEKLAL AMRITLAL GANDHI
PORBANDAR
KATHIAWAD

From the Gujarati original : S.N. 33135

CWMG - XCVII

327. LETTER TO PRABHUDAS GANDHI

SEVAGRAM, WARDHA,
December 4, 1940

CHI. PRABHUDAS,

I received your letter. You are unnecessarily crying your heart out. The success or otherwise of one's life is measured not by the result but by the motive. The world will always see the result. To God, result is nothing because He himself is its master. It is sufficient that you have tried and are still trying. I am not writing separately to Kashi. That Amba had a safe delivery is a welcome news. Indira's progress appears to be good. I will not write separately to them either. Manojna's Bachu also was operated upon at the same time. The operation was wholly successful. I had a letter saying that he keeps quite cheerful. Take care of your health. You need not be in a hurry to court imprisonment.[1] There is not special merit in it, though I do not rule out the idea altogether. Explain to me further why you wish to court imprisonment. If Kashi keeps good health, she may certainly go. If you wish that she do so from there, let it be so.

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
GANDHI SEVA SADAN
ASAFPUR
DISTT. BADAUN
U.P.

From the Gujarati original : S.N. 33017

[1] The reference is to the Individual Civil Disobedience Movement which Gandhiji had launched in October 1940.

CWMG - XCVII

328. LETTER TO BHANUSHANKER PANDYA

SEVAGRAM,
WARDHA, C.P.,
December 12, 1940

BHAI BHANUSHANKER,

Herewith the letter for you friend.

Blessings from
BAPU

SHRI BHANUSHANKER PANDYA
ANJANIA WADI
GHATKOPAR
BOMBAY

From the Gujarati original : S.N. 33154

329. LETTER TO RAMDAS AND NIRMALA GANDHI

[SEVAGRAM, "VIA" WARDHA, (C.P.)][1]
March 27, 1941

CHI. RAMDAS AND NIMU,

I received the letters of you both. I will not tempt you to come here in May. The best thing will be for you to go to a cool place and rest. You may go to Maroli. Perhaps Chorwad. Next in the list is Ghogha. It will suffice if the place is on a sea-coast. If, however, you wish to have a taste of the hot air here, by all means come over.

Blessings from
BAPU

SHRI RAMDAS GANDHI
SHANTINAGAR SOCIETY
SABARMATI

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

[1] As on the letter-head

CWMG - XCVII

330. LETTER TO PRABHUDAS GANDHI

SEGAON, WARDHA,
April 22, 1941

CHI. PRABHUDAS,

I got your postcard. It is all right that Ba and Lakshmi have arrived there. Kashi will pass one month easily enough. But then, she has to return to it. I hope you and Amba are quite well.

Blessings from
BAPU

SHRI PRABHUDAS GANDHI
GANDHI ASHRAM
ASAFPUR
DISTT. BADAUN
U.P.

From the Gujarati original : S.N. 33036

331. LETTER TO PRABHUDAS GANDHI

May 23, 1941

CHI. PRABHUDAS,

I got your letter. According to me, Kashi is not well enough to go to jail. I will be satisfied if she goes on helping you and Chhaganlal in your work without harming her health. I would also be unhappy if Chhaganlal cannot stay at Vijapur. However, if he does not at all feel comfortable there, he should join you and help you in your work as much as he can. Kashi, too, should remain there. When she is stronger and feels that it is her dharma to go to jail, she may do so. There is no need at all for her to do that as early as possible. If Chhaganlal and Kashi wish to stay here with Krishnadas, they may do so. All of you may think over this. Durgabehn is all right. She has gone to Bombay. Ba will arrive here tomorrow.

Blessings from
BAPU

CWMG LXXVII

[PS.]

Krishnadas may come down from Almora and then go to Nasik or Chorwad, or come here.

SHRI PRABHUDAS GANDHI
KHADI KARYALAYA
ASAFPUR
DISTT. BADAUN
U.P.

From the Gujarati original : S.N. 33037

332. LETTER TO RAMDAS GANDHI

[SEVAGRAM, "VIA" WARDHA, (C.P.)][1]
September 14, 1941

CHI. RAMDAS,

I got your postcard. I understand what you say. I hope you will get this. You have not given your address. What you have written to Nimu is right. I hope your food arrangement is satisfactory.

Blessings from
BAPU

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

333. LETTER TO NIRMALA GANDHI

[SEVAGRAM, "VIA" WARDHA, (C.P.)][2]
November 17, 1941

CHI. NIMU,

I have gone through your letter. I hope the operation[3] went through all right. Usha is always with me and is overflowing with joy. She was very pleased to read her name in your postcard. Kanam is fine. He forgot about the money. He has handed it over to Ba. He wants a camera. I was a little

[1 & 2] As on the letterhead
[3] Addressee's daughter, Sumitra, had undergone an eye operation

CWMG - XCVII

surprised that you permitted him to take ten rupees. That is the way of the rich. The children must know and learn that we are poor. Both of them sit with me at the meals. The Sardar and Kanam have warmly taken to each other. Do not worry in the least.

Blessings from
BAPU

SHRI NIRMALABEHN GANDHI
BHIMJIWALA BUILDING, THIRD FLOOR, ROOM 39
WORLI
BOMBAY

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

334. LETTER TO NIRMALA AND SUMITRA GANDHI

[SEVAGRAM, "VIA" WARDHA, (C.P)][1]
November 22, 1941

CHI. NIMU,

As Ba has replied to your letter, I saved my time. You must have got at least one of my letters. You have not acknowledged it. As it seems to me, Kanam and Usha are getting along very well. They are overflowing with joy. They come out for walks both times. They run about like mad, eat quite well. Both eat greens, too, in sufficient quantity. Perhaps they eat jaggery more than is good for them, but I let them have as much as they ask for. Bhansalibhai of course teaches them but the Sardar also is taking great interest in them.

I am very glad that you are getting along quite well there.

As usual, people are crowding here.

Blessings from
BAPU

[1] As on the letter-head

CHI. SUMI,

You are not Dhritarashtra, for he was blind from birth. You are Gandhari, for, she deliberately bandaged her eyes. Ask Ba who Gandhari was and she will tell you.

Blessings from
BAPU

Form the Gujarati original: Mrs. Sumitra Kulkarni Papers. Courtesy : Nehru Memorial Museum and Library

335. LETTER TO RAMDAS AND NIRMALA GANDHI

[Before *July 1, 1944*][1]

CHI. RAMDAS AND NIMU,

Since Ba is not here, who is there gently to rebuke you for not writing at all? Every day I hope that I will see the handwriting of either of you. Just now, I am in a clinic. I feel better. It will take time. Perhaps I may go to Panchgani after the 1st. How are you all getting along?

Blessings from
BAPU

SHRI RAMDAS GANDHI
TATA'S OFFICER
NAGPUR, C.P.

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

336. LETTER TO GOMATI MASHRUWALA

PANCHGANI,
July 3, 1944

CHI. GOMATI,

Wrote just this much on the 1st and the invasion of visitors began. Today is the 3rd. I feel quite well here. If the place suits me, I hope to be again on

[1] From the reference to Gandhiji being "in a clinic" at the time and his proposed visit to Panchgani "after the 1st"; in June, 1944, Gandhiji was convalescing at Dr. Mehta's clinic in Poona and thereafter went to Panchgani on July 2.

CWMG - XCVII

my feet. Whether or not I recover, I hope to be there in August, assuming of course that no unexpected obstacle prevents me from going there.

I was glad that Kishorelal[1] discovered the error. I was sure that he would do so. Nobody in the world ever had a more sincere co-worker than him. I at any rate, never had. It was distressing to me to discourage you in your desire to come here but that was the right thing to do. It therefore hurts me that my going to Sevagram is being delayed. I cannot give up the desire to get perfectly well. How can I give it up? I have nothing which I may call my own. Do not we sing every day : *tena tyaktena bhunjithah*? I had specially invited Nathji[2] to Poona. We met daily from [June] 20 to July 2. We have never been together for so many days. Both of us were pleased. He stayed in separate quarters. I am always surrounded by a crowd. It would have been difficult for him to observe his rules in the midst of them all. Vasumati and Amtussalaam have badly disappointed me. I placed both of them in Dinshaw's clinic for treatment, but they did not like it. Now I see the matter with the . . . .[3] eye, and see no reason for disappointment. One is disappointed only if one hopes. Is it not so? There was no reason for . . .[4]. My suggestion may have been for their good, but even so, is it not a delusion for me to believe that their good lies in doing what I wish? So they [may do][5] as they think fit. Send this to them, so that I may not have to write separately to them.

I have received Kanchan's reply. I was glad that she exercised patience. When I arrive there, she should spend with me as much time as possible. I do feel like writing separately to her but control the desire. Though I meet fewer visitors, I have a heap of papers to attend to and the treatment I am taking for my health leaves me so little time that I cannot attend to them all. Here is my schedule for today.

There is no light here from 11 p.m. to 5.30 a.m. From 7 to 7.30 prayer. At 8, fruit juice and jaggery. Up to 8.30, work. Up to 12.15, walking, massage and bath. At 1.30 eating, reading or asking someone to read out to me. Thereafter upto 3.30 in the water-closet, followed by a siesta and writing of letters (for half an hour). At 4.30, mud-pack and reading or writing, lying in the bed. I started writing this letter thus lying in the bed and it is now 4.45. After finishing this, I wish to attend to nature's call and so might visit the water-closet. After 5, I will spin. As far as possible, I spin for an hour. A few days ago, I started observing silence while spinning. Today, of course, is my silence day. At 6, I will have some curds and fruit. After that, there will be prayer. I will attend to it, and then go for a walk and after that hope to work for one hour. The fact is that my capacity for work is still limited. I

[1] Addressee's husband, Kishorelal Mashruwala
[2] Kedarnath Kulkarni, Kishorelal's religious guide
[3,4 & 5] The source is blank at these places.

am using up what little strength I have gained. It does not seem proper not to use it up in that way. Thus, I act as God prompts me to. If professing to act in the name of God, I am in fact acting through ignorant attachment, it cannot but . . . .[1] Show this letter to all.

Blessings from
BAPU

From a copy of Gujarati : S.N. 33128

337. LETTER TO RAMDAS GANDHI

SEVAGRAM,
August 3, 1944

CHI. RAMDAS,

I have gone through your letter. I hope Usha is all right now. In operations, our calculations do not prove true. Do not be in a hurry to come here. When everything is all right, you may pay a short visit. I am quite well. Dr. Mehta is here and looks after me. Manilal is still at Akola.

Blessings from
BAPU

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

338. LETTER TO USHA GANDHI

[After *August 3, 1944*][2]

CHI. USHI,

Your letter is very good. But why with a pencil? Now that your tonsils have been removed, won't you put on some flesh?

Blessings from
BAPU

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

[1] Some words here are illegible in the source.
[2] From the contents; *vide* the preceding item.

CWMG - XCVII

339. LETTER TO KANAM GANDHI

[SEVAGRAM, "VIA" WARDHA, (C.P.)][1]
August 28, 1944

CHI. KANAM,

Your letter of August 15 is lying with me. I see that you have tried to improve your handwriting. You should pay still more careful attention to improving it. I will not discuss now the matters you have raised in your letter. I see that much of what you write, you do just for the sake of writing, What you write shows intellectual speculation but not good sense. Good sense is very necessary. Write little, but whatever you write, write after careful deliberation, courteously and with genuine curiosity for knowledge. You are no longer a mere child. I was certainly glad that all of you came here but I was not satisfied with the way you behaved and with what you said. I did not see any courtesy in your behaviour. I saw a good deal of impertinence in your way of talking. What you said was all superficial. It can be seen even in your letter. If you can get rid of these defects, you will go far.

Blessings from
BAPU

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

340. LETTER TO KASHI GANDHI

Vijayadashami [2]*, Wednesday, September 27, 1944*

CHI. KASHI,

It was by chance that I learnt that today was Dussehra. My purpose in writing this letter is to inform you that Pyarelal's mother will be reaching there. If she comes, she should be given Ba's[3] room. If you are there, you may live in my room, that is, occupy the room which Manilal used as his sitting room. If more accommodation is needed after my return, we will arrange for it. Upto Monday, I believe, there will be some ceremony or religious worship going on in Ba's room. Think over what arrangement should be made for Pyarelal's mother till then.

[1] As on the letterhead on which the letter is written

[2] The tenth day of the bright half of *Ashwin* or *Aso,* considered to be an auspicious day

[3] Kasturba Gandhi had died on February 22, 1944 in the Aga Khan Palace, Poona.

We will all arrive there on Sunday. Accompanying me will be Sumatibehn, Patel, Shantikumar, Mridulabehn, Khurshedbehn, Jaisukhlal, Kanu, etc., Dr. Jivaraj and another Doctor friend, Mataji and Sharda (Babu).

Blessings from
BAPU

From the Gujarati original : S.N. 33078

341. LETTER TO NIRMALA GANDHI

[SEVAGRAM, "VIA" WARDHA, (C.P.),][1]
October 12, 1944

CHI. NIMU,

How did Usha fall ill? If no milk or soup is given while the fever is on, it will come down sooner. That is how we here begin the treatment in all cases of fever. This applies to all, young or old. Nobody fears fever. Sometimes, it may be necessary to give an enema. Give as much water as she can drink. Warm water will be better. You may add salt and soda to it, also some lemon juice. If Kanam really wants to come here, send him over. Or, bring him along at Diwali time, that is, if you can come. Will not Ramdas also have holidays then?

Blessings from
BAPU

SHRI RAMDAS GANDHI
TORNCO SALES DEPT.
KINGSWAY, NAGPUR, C.P.

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

342. LETTER TO RAMDAS GANDHI

SEVAGRAM,
October 15, 1944

CHI. RAMDAS,

I have had no letter from you. I hope you are quite well and I need

[1] As on the letterhead

CWMG XCVII

never be worried that I do not have a letter from you. May you be happy and remain so.

Bhai Mahmud's reply is enclosed.

May the New Year prove happy for you!

Kanam is absorbed in his play and is bubbling over with joy in it.

Blessings from
BAPU

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

343. LETTER TO RAMDAS GANDHI

SEVAGRAM,
January 23, 1945

CHI. RAMDAS,

I got your letter. I am opening the Superintendent's letter. We will now see what Sumi wishes. A letter from her is due. I have no trace of cough at all. I cannot say, either, how weak I am. I observe silence the whole day just to save time. And it agrees with me. I speak at night.

Blessings from
BAPU

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

344. LETTER TO NIRMALA GANDHI

POONA,
October 5, 1945

CHI. NIMU,

I received your letter. Manilal and Sushila also read it. Delhi will begin to have fine weather from this month. At such a time, I do not like it that she should be brought to Nagpur. Of course, ultimately, she will have to go there. Ramdas also does not wish to bring her over to Nagpur. Manilal and Sushila, too, are of the same view. My suggestion, with which Manilal and Sushila agree, is that you should go to Delhi. In your absence, Sushila will

CWMG - XCVII

look after your home and take care of Ramdas and Kanam. And so, you will be able to remain in Delhi without worrying about anything. Usha, too, may remain in Nagpur. Both of you may think over the matter and then write or wire to me so that Sushila can start from here. Neither of you should entertain the doubt that Sushila will not be willing to go there. I hope Ramdas is all right. I am also well enough. Sushila will not need to give up her treatment to go there. The treatment is such that she can give it up whenever she wishes.

Blessings from
BAPU

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

345. LETTER TO NIRMALA GANDHI

POONA,
October 10, 1945

CHI. NIMU,

I got your letter. Now Ramdas also believes that Sumi should go there. I did fear that both of you are of such a temperament that you may not like the idea of Dr. Sushila[1] going there. Sushila had very willingly agreed to go. Now send for Sumi and get her there. May be her good lies in that and it is possible she will study with greater interest there. I hope Ramdas is really well.

Blessings from
BAPU

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

[1] Dr. Sushila Nayyar

CWMG XCVII

346. LETTER TO SUMITRA GANDHI

[SODEPUR,
January 14, 1946][1]

CHI. SUMI,

I will not reply separately. How can I spare the time?

Blessings from
BAPU

SHRI SUMITRA GANDHI
BIRLA GIRLS' SCHOOL
PILANI, JAIPUR STATE[2]

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

347. LETTER TO RAMDAS GANDHI

POONA,
March 7, 1946

CHI. RAMDAS,

Kanam writes and says that you have again fallen ill. You did not tell me so and I therefore did not believe him. He did well to inform me. You ought to get rid of the disease once for all. Write and tell me everything or ask Nimu to write. I am thinking of going to Bombay on the 12th. I will probably have to stay there for four or five days.

Blessings from
BAPU

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

[1] The two sentences are written by Gandhiji below the reply to Sumitra by Sushila, presumably Sushila Nayyar, which bears the date December 14, 1946 which is evidently a slip, since on that date Gandhiji was in Shrirampur in Noakhali. Sushila in her reply refers to Gandhiji having returned from Assam to Calcutta just that day, that is, the 14th. Gandhiji had left Calcutta for Gauhati on January 9, 1946 and had returned to Calcutta on the 14th of the same month.

[2] The address as in Sushila's postcard

348. LETTER TO RAMDAS GANDHI

BOMBAY,
March 15, 1946

CHI. RAMDAS,

I received your letter. I will be satisfied only when you cease to be old and become young. Your belief that your body cannot be built up again is groundless. I have not the strength today to prove that it is so. Just now, therefore, I leave it to you to think and discover why it is so.

I will not write to Nimu and Kanam today. Kanam may come over to me whenever he wishes to. I will have to run away either to Poona or Mahabaleshwar[1]. You will know from the papers.

Blessings from
BAPU

SHRI RAMDAS GANDHI
KHALASI LINES
NAGPUR, (C.P.)

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

349. LETTER TO NIRMALA GANDHI

June 2, 1946

CHI. NIMU,

I got your letter. I did send you a wire but you got it late. It was certainly good that you left. I did not like your going, though. However, on receipt of Ramdas's wire, it was indeed your duty to go. Now go over from there to Maganwadi at the earliest and take Sumitra with you.

See that your and Usha's health does not deteriorate. In which hospital is Sarita? Who operated upon her? You, at any rate, should talk to her.

Blessings from
BAPU

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

[1] Gandhiji left for Poona on the 16th.

350. LETTER TO NIRMALA GANDHI

PATNA,
April 22, 1947

CHI. NIMU,

Sita and Sumi arrived last night. Sumi's health seems to have improved. She is enjoying herself and wants to stay for a few days. I have laid down the condition that she could stay only if I was present and it had the approval of you both. Sita shall be leaving for Akola tomorrow.

Hope you are keeping good health.

I have no time to write more.

Blessings to you both from
BAPU

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

351. A LETTER[1]

I am returning the letter which you have sent to me by mistake.

Write to Chhaganlal to send the book on man and woman directly to Narandas from England. That is the easiest way. But if you feel it very necessary, send the one after Mr. West has read it. However, if there is [a possibility of] delay, it would be better to send it from England. Your activities will gradually become purer because that is what you desire. Bear it in mind that there is no reward for true love.

It is good that you have arranged to sleep separately. Keep it up.

You have done right in eschewing salt. Eschewing any one thing is the way to acquire equanimity.

Blessings from
BAPU

From the Gujarati original : S.N. 32918

[1] This and the following letters have been put together in the alphabetical order of surnames as it has not been possible to assign their dates on the basis of circumstantial evidence.

352. LETTER TO CHHAGANLAL GANDHI

7 BUITENCINGEL,
Phagun Vad 6

CHI. CHHAGANLAL,

We cannot publish Sarfuddin's letter. I have written to him.

We are not going to publish anything about Mangalanand Puri. There is no harm if there is an indirect reference to him. We have to be non-committal about him. One of his letters is worth reading. I am sending it to you. Destroy it after reading.

Jekibehn's health requires great care. I send herewith a *hundi* of £350 from Doctor. Deposit it in the fund and send him a receipt. Doctor writes to say that he has not received the receipt for £1,500 he had sent earlier. Find out about it and write to me as well as to Doctor. Send him a receipt also.

Deposit the enclosed £13. Khandubhai writes that what he had said should be published in the *Indian Opinion.* Send him receipts of £3 and £10. I am keeping his letter along with this, so you will know. Send a pay order of £3 to Home Secretary, Tokio (sic) by registered post. Mention the sender's name in it and write to him that if the Relief Fund has already been opened, the money should be sent to its Secretary. Otherwise it may be spent in whatever way he deems fit. Ask Miss Schlesin to write to him.

Ba has heavy swelling but is putting up with it bravely and is moving about.

Blessings from
BAPU

From the Gujarati original : S.N. 32883

353. LETTER TO CHHAGANLAL GANDHI

CHI. CHHAGANLAL,

Just now the third post has arrived. In that, I read the news of yours and Kashi's illness. How is that so? It will be good if you write to Joshi also for the help you want. I do not think that Umiya will come there now. Kusum and Dhiru too [won't come]. I do not know who to send for now. Suggest someone. My inability to send you telegrams has become a hurdle.

Blessings from
BAPU

From the Gujarati original : S.N. 32879

354. LETTER TO JAMNADAS GANDHI

CHI. JAMNADAS,

You must have received Rs. 1000. You have not sent me the copy of your reply which was to be preserved with me. If you have still not posted it, I must have it.

Blessings from
BAPU

[PS.]

After writing the above, I got your letter. It is true that I was angry. I was vexed by your intention not to give me what you had written out. I saw in it an unsettled state of mind. Each day I kept thinking of your report.

BAPU

From the Gujarati original : S.N. 33827

355. LETTER TO JAMNADAS GANDHI

CHI. JAMNADAS,

I have had a talk with Vallabhbhai about you. This is his charge against you. You were sent as a representative of the Provincial [Congress] Committee, but instead of regarding yourself as a representative, you started working independently on your own. He does not know how much you collected, has no account of it ; in fact he knows nothing. If all behave in this manner, how can the nation's work go on? A great many people in Kathiawad have worked in this manner. Vallabhbhai, therefore, has lost some of his enthusiasm.

I place this argument before you exactly as Vallabhbhai advanced it. Send me a detailed reply to this. This letter will be posted in Delhi. I will return to Ahmedabad on Saturday at the latest. Send your reply there and not here.

Inform me about Radha's state of health.

Blessings from
BAPU

[PS.]

Why have not the other teachers sent you your 3000 yards of yarn?

From the Gujarati original : S.N. 33826

356. LETTER TO KASTURBHAI LALBHAI

Monday

BHAISHRI KASTURBHAI,

I have gone through your speech. I have no improvement to suggest in it.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 33139

357. LETTER TO NARANDAS GANDHI

Thursday, 10 p.m.

CHI. NARANDAS,

Now what? However, since you have the firmness to keep your pledge, let all be arrested.

You must have got the bag of letters sent yesterday. About the other things, in other letters.

Blessings from
BAPU

From the Gujarati original : S.N. 33254

358. LETTER TO NARANDAS GANDHI

CHI. NARANDAS,

I hope the atmosphere there will have improved by now, but even if it has worsened, you need not worry over it. When a river is in flood, its water is muddier than at any other time, but when the flood has subsided, it becomes clearer than it was before. You need not lose courage. Express your own views freely. When an occasion offers itself, invite someone. Rajendra Babu or Satis Babu may come. Invite Kaka once a fortnight. It is desirable that you should come into more intimate contact with him. You should not undervalue his knowledge. Believe it for a certainty that his heart is straightforward, the mind is pure and he is striving to make it purer still. But the mind is weak because he woke up rather late. He cannot immediately put into practice what

he wants to and feels unhappy on not being able to do so. However, even in this respect, he has made good progress. He has respect for you and recognizes your worth. It is 8.45 p.m. now. Since I cannot complete the letter, I am sending it as it is.

Blessings from
BAPU

From the Gujarati original : S.N. 33588

359. LETTER TO NARANDAS GANDHI

CHI. NARANDAS,

I remember to have written to you to write off the expense which may have been incurred on Chi. Prabhavati's account. If you have not done so, do it on reading this letter. If she asks for any money hereafter, send it and keep me informed. Do you get there any letters from her? Enclosed is a letter from Mr. Needu. I have replied to him to the effect that if he comes over to stay in the Ashram, we will pay him Rs. 33 per month for his parents with free meals in the Ashram. See to this when he comes.

Blessings from
BAPU

From the Gujarati original : S.N. 33888

360. LETTER TO NARANDAS GANDHI

CHI. NARANDAS,

If the Ashram's car is used for Shashi and the charge for its use comes to sixty rupees, it would be better to hire a car from outside for the same sum. If Champa's sister, Nimu, comes and lives in the Sharda Mandir and Shashi becomes friendly with her, it seems to me that then it would be good if Nimu too lives there.

Lilavati was extremely keen on staying on, but when I explained to her that she could not do so without your permission, she came round. She is still very agitated. It will take some time before she calms down.

Blessings from
BAPU

From the Gujarati original : S.N. 33889

361. LETTER TO NIRMALA GANDHI

Saturday

CHI. NIMU,

Even if all the people there oppose your new diet, you should politely disregard the opposition and stick to it provided, that is, you have faith in it and feel that it benefits you.

How did you come to think of Wardha? You do know, do you not, that there are not many women there.

You should learn to open out your heart when writing to me.

Blessings from
BAPU

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

362. LETTER TO PRABHUDAS GANDHI

Phagun Sud 11, Tuesday

CHI. PRABHUDAS,[1]

I have your letter. If you do not find it strenuous, make it a rule to write at least once a week. You have asked four questions but all of them seem to originate from one issue and that has arisen either due to misunderstanding or loss of memory. I have not commented on your reading Tulsidas, Akho, etc., but you had expressed a desire to learn geology also, and that I had criticised a little. I regard it as superficial knowledge. It is not that this desire is base. The only thing is that even if a person strives to imbibe such knowledge, he will gain very little. My intention was only to say that one should be satisfied with what he easily gets. Reading from Tulsidas cannot be considered pursuit of superficial knowledge. It is only an external means of gaining knowledge of the self. But study of geology, etc., is superficial knowledge. It is a different thing if it helps someone in acquiring knowledge of the self. I did not want to go so deep into the subject, nor did I want you to do that. In youth, everyone feels like gaining knowledge of such science. That's justified too. The intention of my criticism was to reduce the intensity of such desire. However, I will not have any objection if you can easily find a person who has a thorough knowledge of geology and from whom you can

[1] The letter is in a different hand but the subscription is by Gandhiji.

easily learn. I will not consider such knowledge useless. One who has given his heart to God will use even that knowledge in praise of Him.

Now, I hope I do not have to clarify the difference between true knowledge and superficial knowledge. Should I assume from your letter that there is a slight improvement in your health?

Blessings from
BAPU

From the Gujarati original : S.N. 32969

363. LETTER TO PRABHUDAS GANDHI

BOMBAY,
Saturday

CHI. PRABHUDAS,

I have read your letter to Chi. Kashi. There is a difference between thoughts and fancies. Man falls through fancies and becomes a prey to worrying, thoughts mature him. In the sentence, 'This man is ever thinking', 'thinking' means 'worrying'. You should give that up. But it is essential that we use our judgement and discriminate between our good and bad tendencies. By thinking systematically in this matter, we become mature. You should not worry or indulge in fancies while plying the spinning-wheel. If impure thoughts forcibly invade your mind, you should, with equal energy, force yourself to think differently. He who is devoted to his work, has no time to indulge in useless thoughts. Always remember that there is One Witness to all our thoughts. How can we entertain impure thoughts in the presence of that Witness? Take this to be the meaning of the verse, 'It ceases when the Supreme is seen'. Who, after seeing the Supreme, can take pleasure in the objects of the senses? We do not know the *atman.* That is why we commit sins everyday. If we but know that He sees our thoughts also, then, just as we are ashamed to commit any sin in the presence of our dearest friend, we would, if we are definitely convinced that our *atman* always stands there as a witness, be ashamed of thinking impure thoughts or doing impure things. How, then, can hypocrisy remain in us?

Lakshmidas and Velanbehn are generous. They will certainly forgive you. But it is your *atman's* forgiveness that you really need. Once you have become pure, you will as a matter of course be forgiven. It is not in the nature of the *atman* to be impure. So, if the impurity has left you, it has left you for good. When even the worst of sinners becomes clean, he can stand on a footing of

equality with one who has committed no sin at any time. There is no distinction of high and low in the state of *moksha*[1]. When that one indescribable state is attained, it is the same for all. All of us commit sins. But manliness lies in seeing and recognizing them and then destroying them. You committed sins. But you need not feel frightened for that reason. If you do not desist from sins even after knowing that they are sins, then indeed you will have great reason to feel frightened. But now you know that they were sins. Having known that, why need you fear? Be alert and suppress that disturbing impulse.

Blessings from
BAPU

From the Gujarati original : S.N. 33014

364. LETTER TO PRABHUDAS GANDHI

Silence Day

CHI. PRABHUDAS,

I have your letter. May you live long and succeed in realising your ambitions. I consider plying of the spinning-wheel the best activity if it does not affect your health. Whatever one does cheerfully is good for health. It would be a big achievement if spinning-wheel becomes successful. Even if it does not succeed, I consider some such experiment on a limited scale worth doing.

I will consider it a significant change if you have understood the importance of prayer and it becomes a regular feature.

Write to me about the students whenever you wish to.

I hope to reach Madras on the 23rd.

Ba has gone to Bombay for the sake of Devdas.

Can you give some weaving assignment to Chhotelal? He would not go to a place where there is no weaving work.

Blessings from
BAPU

From the Gujarati original : S.N. 32968

[1] Spiritual liberation

365. LETTER TO PRABHUDAS GANDHI

CHI. PRABHUDAS,

I have your letter. It has made me very happy. Do not worry and improve your health. That even in illness, you have not lost your calm is no mean achievement. Now, I want you to observe complete self-control in building up your body. After recovering from illness, the mind craves for food. Do not listen to the doctors. It is better to eat only as much as you can digest.

Even in the matter of exercise, do only as much as you easily can. It is better for a person who knows his own strength to depend less on what others say. Get up only when you can. Do not force yourself into any activity. Keep on writing to me from time to time.

Blessings from
BAPU

From the Gujarati original : S.N. 32953

366. LETTER TO RAMDAS GANDHI

Silence Day

CHI. RAMDAS,

These days, I get no time at all. I rise at three o'clock. That does no harm to my health. Have you written to Nimu to come over? I get no letters from her.

Blessings from
BAPU

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

367. LETTER TO RAMDAS AND NIRMALA GANDHI

CHI. RAMDAS,

Why is there no. . .[1] of Harilal's interview which was attached to his letter.

[1] A few words here are illegible in the source.

CHI. NIMU,

I have your letter. [The news] about Sarita is painful. Kanu's. . .[1]

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

368. LETTER TO RAMDAS AND NIRMALA GANDHI

CHI. RAMDAS AND NIMU,

Ramdas has got a good place. If he keeps good health, everything else will be all right. Nimu should think of sitting for the examination only after she has improved her health. That she has passed the *Madhyama*[2] means one burden less. Kanam thinks of Motiba and of Sumi and then forgets both. He cheerfully eats in my company and sleeps by my side at night.[3]

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

369. LETTER TO SARITA

CHI. SARITA,

I have your postcard. I get no rest from work. Ba sent on to me your letter to her. I liked it very much. I could understand from it your state of mind better. Certainly you need keep back nothing from me.

I brought up my children as I myself was brought up. I behaved towards them in the same way even when they grew up. My elders sent me to Bhavnagar to live with their friends. So also at both places in Ahmedabad, I suffered much more than what you are likely to have done. I had to go hungry but I did not feel hurt. What else could they have done? Should they have set up a separate establishment for me? I learnt much from these experiences.

You ought to have taken Sumitra with you. Where else could I have asked you to go? What is the guarantee that you would have been happier elsewhere? And for Ramdas, too, what more could I have done? He went to Ahmedabad because the Harijan Ashram is there. He is being properly looked

[1] The remaining letter (one page) is illegible.

[2] The second stage in the examination for Hindi, preceding the *Vinit,* which is equivalent to the University Matriculation.

[3] The letter bears no subscription by Gandhiji though it is in his hand.

after there. What did he lack here? What more could I do for Nimu? Moreover, I am known to be poor. I obtain by begging whatever I spend. I even go a step further. However much poverty. . .[1]

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

[1] The remaining letter is illegible.

CWMG - XCVII

ADDENDA

1. LETTER TO MAZHARUL HAQUE[1]

March 20, 1920

DEAR FRIEND,

I hope you have read my proposal to observe 'Satyagraha Week' from April 6 to April 13. I hope that there will be no problem in collecting Rs. 10 lakh during the week. If we have honest and trustworthy volunteers, then there is no need of any receipt book. We can take the subscription from the public. Rich men and their wives can collect money from their acquaintances. But I want to put more emphasis on the subject than on the method of working. I hope there will be no difference of opinion about how to celebrate the week which I have already explained, or about the position on erecting a memorial in connection with the massacre of April 13. While putting my arguments before the public, I will advice them to work not with the feeling of revenge but with inspiration drawn from the memory of martyrs.

I believe that those who do not accept the principle of Satyagraha will not, for that reason alone, keep themselves away from the act of collecting subscriptions. In fact, it should be a real national memorial.

However, I lay greater stress on fasting and prayer than on memorial, because I know that wherever collective fasting and prayer is held, we will get in abundance the money or whatever we want even without any effort. I as a specialist, want to tell you my experiences in this particular field. I do not think that I have any such contemporary who has made fasting and prayer a science and has been a beneficiary of it like me. I wish to make the country a beneficiary of my experience and with wisdom and sincerity, want to take it on the path of fasting and prayer. Thus we can accomplish hundreds of thousands of jobs without having any big organization or a controlling agency. But I know from my experience that fasting and prayer are not mere ceremonial or mechanical things but spiritual acts. Fast drives out the physical and is closely attached to liberation of the soul and prayer is the conscious effort of the process of purification of soul. The purity thus gained can be utilized to accomplish a pure end. Therefore, I hope that if you believe in the ancient method of fasting and prayer, you will definitely come forward

[1] This and the following letters to the addressee have been translated from Hindi. The original letters were in English and are not available.

on April 6 and 13 and encourage your neighbours also to accompany you. Then remains the programme of the three meetings which you will undoubtedly organize with success.

Yours,
M.K. GANDHI

[From Hindi]

Ashiyana Ki Awaz, pp. 42-3

2. *LETTER TO MAZHARUL HAQUE*

SABARMATI,
B.B. & C.I. RLY.,
April 15, 1920

DEAR FRIEND,

Your letter. It seemed as if I had seen you. However, the news of your not being well hurt me. The doctors give terrifying reports and often they do it unknowingly. I am glad to know that you get the medicines over there. There should be no cause of worry if you remain vigilant and take proper care of yourself. Despite this, if death comes, why worry? Until you realize that the finer elements are your body and do not come out of the physical, you will have found a new body for yourself [sic]. This is simply an idea. Other people also console like this. All religions regard death as a welcome help. Therefore, nothing stops us from consciously contemplating death as Socrates did.

I hope you have not taken *sannyasa* from public life as was reported.

Kindly remember me to Mrs. Haque. Tell her I often see Mr. Hydari in Bombay. Is she engaged in some public work?

Yours,
M.K. GANDHI

[From Hindi]

Ashiyana Ki Awaz, p. 39

CWMG XXVII

3. LETTER TO MAZHARUL HAQUE

SABARMATI JAIL,
March 17, 1922

DEAR FRIEND,

I should not be closeted in the jail cell without writing anything to you. I was anxious that you should realize the whole truth underlying the charkha, if you have not yet done so. There is no alternative to Hindu-Muslim unity other than charkha. It alone is the saviour of the minorities. There is no other weapon of non-violence except this. And there is no other way to find a solution to the problem of poverty in India, even if the peasants do not pay levy. That is why it is related with civil-disobedience movement.

The test of its real success is the 'boycott' of foreign cloth, not by forced picketing but by persuading people to observe it voluntarily.

Please recall my earlier letter sent on behalf of the Trust Fund. If it is not done so far, it should be done soon.

I hope members of your family are hale and hearty and progressing well.

Yours,
M.K. GANDHI

[From Hindi]

Ashiyana Ki Awaz, p. 44

4. LETTER TO MAZHARUL HAQUE

January 1, 1927

MY DEAR FRIEND,

Writing to you became necessary as we did not meet at Sivan.

I do not have your original letter on Hindu-Muslim unity. Therefore, I cannot speak more than what I wrote on the piece of paper last Monday. Today again is Monday, when I am free.

If Mahadev really understands you, you have stopped trusting me because of my article published on Swami Shraddhanand. And he told me that the reason of your distrust is only one sentence, i.e., 'The Muslims enjoy much more freedom in using the sword and pistol'. If I write something on the basis of my faith, then why not believe me. Can I retain the faith of my friends only by accepting what they do. If my statement is wrong, you should oppose it and keep me away from it sympathetically but you should go on

CWMG - XCVII

believing me till you are able to say that I am not partial towards any religion or caste and, what I write, I really believe in it.

If there are some other things in my article which have hurt you, tell me about them and correct me. Do not stop believing in me. The trust that has stood the test of time, should not disappear because of my one single article.

Now, take the statement. I had some fixed opinion about Muslims since the day I knew them. Because of this, when I came out of jail, I wrote all those things without reading anything about them. They are based on my long personal experience and unbiased opinion of friends. These friends are as unbiased as I feel you are. In fact, many Muslims have made the unrestricted use of violence their religion. Just tell me how I can distrust my own eyes or friends whom I trust.

However, despite this, I love Muslims. It is not their fault but it is the fault of their circumstances.

Peace is the message of the 'New Testament' and yet the behaviour of a Christian is violent as it appears to me. But this faith of mine does not stop me from loving them and appreciating the good things in the 'New Testament'.

I had thought of writing to you that very time when you did not like my article. This is the least one can expect from friends. You should not mind it. But now that I invite you, you should find out the facts for me. You should not think that I had not written to you because of your differences on my article.

I do not expect that my friends should agree with whatever I say. It is enough if we shared a common goal and I trusted them. If there were differences and all of them were to be sorted out, life would become a burden. But the differences that hurt should certainly be resolved.

Now, let the white beard do some cleaning up.

With love.

Yours,
M.K. GANDHI

[From Hindi]

Ashiyana Ki Awaz, pp. 45-6

COMPLETE WORKS OF MAHATMA GANDHI

Comments on Galley-Proofs of "How to Compete with Foreign Cloth", 141-2

(A) Letter : 249, — fragment of, 191

Letter (to) : Antyaja Brothers and Sisters, 45; Bhave, Balkrishna and Gandhi, Prabhudas, 33, 33-4; Budhabhai, 109, 134-5, 139, 149, 151-2, 171; Gandhi, Amba, 191-2, 192; Gandhi, Chhaganlal, 1, 1-2, 2-3, 5-6, 6-7, 9-10, 16, 17-8, 18-9, 20-1, 21-2, 22-3, 25, 26-7, 39, 50, 56-7, 61-2, 64, 64-5, 65-6, 66, 69-70, 70-1, 71, 72, 74-5, 77, 78, 79, 81-2, 90-2, 93, 104, 107, 111-2, 121, 144, 153, 159, 161-2, 163-4, 164-5, 175-6, 177, 181, 250,—and Gandhi, Kashi, 184-5; Gandhi, Jamna, 23, 146, 202; Gandhi, Jamnadas, 3, 96-7, 208, 251; Gandhi, Kanam, 243; Gandhi, Kashi, 17, 40, 88, 89, 96, 102, 122, 135, 151, 158, 168, 170, 182, 189-190, 193, 216, 243-4, — and Gandhi, Chhaganlal, 92-3; Gandhi, Khushalchand, 13, 13-4, 14-5, 27-9, 67-8, 90, 103, 122; Gandhi, Maganlal, 7-9, 10-1, 12, 15-6, 19-20, 30-1, 43, 47, 58-9, 60-1, 63, 66-7, 99; Gandhi, Maneklal, 234; Gandhi, Narandas, 40-2, 56, 62-3, 73, 78-9, 128-30, 172-5, 180-1, 190, 194, 252, 252-3, 253; Gandhi, Nirmala, 73, 110-1, 123, 126, 133, 135-6, 137, 138, 150 to 152, 158-9, 159-60, 162-3, 167, 207, 207-8, 209-10, 210, 210-11, 212, 213-4, 215, 215-6, 216-7, 217-8, 219, 220, 221, 222, 222-3, 224, 226, 227, 227-8, 230-1, 233, 234, 238-9, 244, 245-6, 246, 248, 249, 254, — and Gandhi, Sumitra, 209, 225, 239-40, — and Gandhi, Kanam, Sumitra and Usha, 228; Gandhi, Prabhudas, 24, 34, 34-5, 35-6, 36, 36-7, 38, 39-40, 45-6, 46-7, 48-9, 49, 51, 51-2, 53, 53-4, 57, 65, 68-9, 75-6, 80-1, 85-6, 86, 87-8, 93-6, 97-8, 100, 100-1, 101-2, 103-4, 105, 105-6, 106, 108, 109-10, 110, 111, 114-5, 116, 117, 117-8, 118-9, 120, 121, 122, 123, 124-5, 125, 126, 127-8, 131, 131-2, 133-4, 136, 137, 139-40, 142-3, 143-4, 146-7, 147, 148, 153, 154-7, 160, 162, 166, 168-9, 170, 171-2, 176, 178-9, 179-80, 182, 192, 193, 201, 203-4, 206, 211, 213, 229, 229-30, 231, 232, 235, 237, 237-8, 254-5, 255-6, 256, 257, — and Amba, 194-5; Gandhi, Ramdas, 25-6, 29-30, 31, 37-8, 48, 54, 55, 74, 82, 82-3, 83-4, 84, 84-5, 113, 113-4, 115-6, 119, 132, 133, 138, 145, 185-6, 186-7, 187, 188, 189, 196, 197, 198, 198-9, 199-200, 200, 200-1, 203 to 205, 205-6, 211-2, 214-5, 220-1, 221-2, 231, 232, 238, 242, 244-5, 245, 247, 248, 257, — and Gandhi, Nirmala,

89, 112, 223, 236, 240, 257-8, 258, — and, Gandhi, Sumitra, 230; Gandhi, Sumitra, 218, 219, 220, 224, 233, 242, 247, — and Gandhi, Nirmala, 209; Gandhi, Usha, 242; Haque, Mazharul, 32-3, 260-1, 261, 262, 262-3; Jyoti Prakash, 118; Kasturbhai Lalbhai, 76-7, 80, 120-1, 145, 145-6, 161, 167, 188, 252; Mangaldas, Kasturbhai and Gordhanbhai, 119-20; Mashruwala, Gomati, 240-2; Pandya, Bhanushanker, 236; Parvati, 163; Patwari, Ranchhodlal, 38; Sarita, 258-9; Shah, Sankalchand, 19; Singh, Amar, 171; Surendra, 43-4; Swami Anand, 195

(A) Note, 183-4

(A) Silence-Day Note, 42

(A) Telegram, 152

Telegram (to) ; Gandhi, Narandas, 161; Gandhi, Prabhudas, 177, 181; Kasturbhai Lalbhai, 167

CWMG - XCVII

INDEX

Account-Keeping, 23
Agricultural Work; importance of, 10, 175; use of machine tools in, 47
Ahimsa, 43, 63, 186; and compassion, 174; faith in, 122
Akha (Poet), 37, 254
Akhandanand, Swami, 17
All-India Cow-Protection Society, 61
Almora; setting up of an ashram at, 143, 148
Ambedkar, B.R., 153
Amrit Kaur, 230
Amtussalaam, 152, 223, 226, 230, 241
Anandi, 207
Andrews, Charles Freer, 5, 16, 76, 77
Arjuna (of *Mahabharata*), 94
Asar, Lakshmidas, 113, 143, 174, 255
Asar, Lilavati, 213, 218
Asar, Velanbehn, 255
Ashram; Kocharab; national school at, 19
Atman; purity of, 255
Astronomy; 142

Bachu, 89, 113, 233, 235
Badridutt, 162
Badrinarayan, 114
Bajaj, Jamnalal, 16, 61, 67, 69, 73, 103, 104, 148, 176, 178, 180 to 182, 194, 196, 197, 199, 201, 210
Bajaj, Janakidevi, 103, 180, 184
Bajaj, Madalasa, 201
Balasaheb, 53
Bamanji, 92
Banker, Shankerlal, 67, 111, 175, 206
Bawazeer, Imam Abdul Kadir, 10, 98
Beetroot; value as food, 52
Bhagavad Gita, 16, 25, 41, 70, 94, 99, 117, 136, 175, 186; Gandhiji's discourses on, 128; importance of recitation, 36; teaches self-restraint, 120
Bhagawat, 22, 98
Bhagirathji, 108, 110, 111, 117
Bhansali, Jaikrishna P., 49, 58, 128, 221, 239
Bhansali, Lilabehn, 128
Bharat (of *Ramayana*), 99, 106, 134
Bhartrihari; and the *Nitishatak* verses, 21-2
Bhatt, Shamal (Poet), 37
Bhavanidutta, 134
Bhave, Balkrishna, 33, 35, 43, 130, 187
Bhave, Vinoba, 34, 35, 148, 168, 187, 189, 192, 193, 232
Bhawani Dayal, 6
Birla, G.D., 77, 103
(*The*) *Bombay Chronicle,* 129
Books; Childrens'; immoral quotations in, 22
Brahma, 156
Brahmacharya; and self-sacrifice, 44, 165
Brijkishan, 119
Budhabhai, 92, 109, 134, 139, 149, 151, 171

Cachalia, Ahmed Mahomed, 29
Chamanbhai, 188

CHAMPARAN Satyagraha, 23
CHANDRADUTT, 117, 118, 125, 140, 157, 172, 178
CHANDULAL, 22
CHARKHA; and service of the poor, 76; *Gandiva* and *Jivanchakra* models of, 139, 162; Gandhiji's experiments on design of, 139; 143; importance of, 256, 261; model designed by Prabhudas, 127, 132, 133-4, 136, 137, 142; *vs. Takli,* 127-8
CHATURBHAI, 177
CHAURI-CHAURA; violence at, 38, 39
CHHOTAM, 46
CHHOTELAL, 69, 82, 105, 106, 109, 110, 256
CHILDREN; innocence of, 4-5
CIVIL DISOBEDIENCE MOVEMENT; suspension after Chauri-Chaura violence, 38, 39
CLIMATE; and health, 125
CONSTIPATION; remedy for, 135
COOK, Mrs., 132
CRIMES; inevitability of, 39
CRITICISM; and humility, 177

DAFDA, Dudhabhai, 14, 28
DAFDA, Danibehn, 28
DAMODAR, 40
DAMODARDAS, 41, 42, 131
DAS GUPTA, Satis Chandra, 252
DAVE, Jugatram, 29
DAYARAM (Poet), 37
DEATH, 40
DESAI, Durga, 237
DESAI, Kusum, 101
DESAI, Mahadev, 33, 34, 36, 54, 55, 60, 74, 82, 98, 144, 157, 160, 180, 181, 221, 262
DESAI, Pragji Khandubhai, 10, 21, 59
DESAI, Valji G., 22, 57, 58, 60
DESHPANDE, Gangadharrao, 61, 64
DESPAIR; is a witch, 48
DEVAKI, 189
DEVAKINANDAN, 133, 162
DEVCHAND, 31
DEVIDUTT, 118, 125, 157, 178
DHARAMDEV, 223
DHARAMSI, 8
DHRITARASHTRA (of *Mahabharata*), 240
DIETETIC EXPERIMENTS; importance of, 8-9
DOCTOR, 18, 20, 39, 64
DOCTOR, Jayakunvar, 4, 5, 250
DOCTOR, Manilal, 250
DOCTOR SAHEB, 18
DORABJI, 3
DRAUPADI (of *Mahabharata*) 43, 117

(*The*) *Englishman,* 23

FAITH; power of, 156
FAKIRI, 16
Family Medicine, 158
FASTING; benefits of, 186; not a substitute for dieting, 134; purification through, 260
FATIMA, 33
FOOD; *satvik vs. rajasik,* 52
FOREIGN-CLOTH/GOODS; boycott of, 146, — and hand-spinning, 141

GABRIEL, Brian, 75
GANDHARI (of *Mahabharata*), 240
GANDHI, Abha, 132
GANDHI, Amba, 191, 192, 194, 195, 204, 206, 213, 216, 229, 235, 237; marriage to Prabhudas Gandhi, 184
GANDHI, Amritlal, 234
GANDHI, Anandlal, 2
GANDHI, Arun, 219, 220

GANDHI, Chhaganlal, 1, 2, 5, 6, 9, 14 to 18, 20 to 26, 39, 50, 56, 58, 61, 62, 64 to 66, 69, 70 to 72, 74, 77 to 81, 85, 86, 88, 90, 92, 93, 97 to 104, 107, 108, 111, 117, 121, 124, 131, 135, 141, 143, 153, 157, 159, 161, 163, 164, 166, 175 to 177, 180 to 184, 195, 237, 249, 250
GANDHI, Devdas, 2, 21, 22, 25, 44, 51, 53 to 55, 70, 76, 80, 82, 85, 102, 113, 114, 140, 164, 169, 175, 201, 217, 256; marriage of, 180
GANDHI, Devkunvar, 3, 23, 81
GANDHI, Dhirajlal (Dhiru), 131, 136, 137, 142, 154, 157, 198, 250
GANDHI, Harilal, 11, 31, 42, 99, 190, 194, 197 to 199, 204, 257; embracement of Islam by, 212
GANDHI, Indira, 235
GANDHI, Indumati, 195
GANDHI, Jaisukhlal, 244
GANDHI, Jamna, 15, 23, 104, 146, 202
GANDHI, Jamnadas, 3, 10, 11, 14, 15, 22, 39, 75, 86, 92, 96, 101, 114, 115, 146, 208, 214, 251
GANDHI, Kanam, 162, 167, 209 to 215, 217, 219 to 226, 228, 232, 238, 239, 243, 244, 247, 248, 258
GANDHI, Kanchan, 241
GANDHI, Kanti, 198
GANDHI, Kanu N., 73, 190, 213, 224, 244
GANDHI, Kashi, 4, 17, 26, 27, 28, 34, 40, 53, 64, 76, 79, 81, 86, 88, 89, 92, 96, 98, 101, 102, 104, 108, 113, 116, 122, 124, 131, 135, 151, 158, 163, 165, 168, 170, 177, 180, 182, 184, 189, 191 to 194, 211, 216, 235, 237, 243, 250, 255
GANDHI, Kasturba, 5, 6, 10, 11, 25, 30, 31, 39, 43, 93, 98, 101, 112, 113, 115, 117, 123, 133, 144, 162, 167, 173, 176, 185, 187, 188, 193, 199, 201, 205, 210, 212, 221, 223 to 225, 227, 228, 230, 233, 237 to 240, 243, 256, 258
GANDHI, Keshav, 4, 40, 41, 44, 60, 79, 80, 90, 103, 113, 129, 143, 160, 168, 194
GANDHI, Khushalchand, 3, 13, 14, 17, 19, 20, 27, 67, 79, 81, 90, 103, 122
GANDHI, Krishnadas Chhaganlal, 4, 16, 17, 82, 90, 91, 105, 106, 112, 121, 122, 126, 148, 151, 153, 189, 190, 227, 229, 231 to 233, 237, 238
GANDHI, Kusum, 157, 174, 211, 250
GANDHI, Lakshmi, 49, 92, 237
GANDHI, Lakshmidas, 80
GANDHI, Maganlal, 1, 2, 5, 7, 10, 11, 13 to 15, 19, 30, 41, 43, 46, 47, 58, 60, 63, 66, 69, 79, 81, 99, 103, 168; his devotion to khadi work, 134; tribute to, 106
GANDHI, Maneklal Amritlal, 62, 234
GANDHI, Manilal, 12, 13, 26, 29, 31, 37, 38, 55, 83, 85, 113, 115, 116, 185, 198, 199, 204, 217, 242, 243
GANDHI, Manojna, 233, 235
GANDHI, Manu, 113, 119, 205
GANDHI, M.K.; and faith in God, 242; and fasting, 39, 186-7,—in 1922; 39,—in 1924; 43, 44,—in 1932; 163-5, 157, 160,—in 1934,

189; and nursing, 173; and spinning, 154-5, 157, 160; and use of goat's milk, 29; and vows, 99; his dietetic experiments 53; 74; proposed visit to Europe in 1928, 75,—cancelled, 80,—in 1931, 144,—to Finland, 55; returns the *Kaiser-e-Hind* medal, 16
GANDHI, M.P., 141
GANDHI, Narandas, 13 to 15, 40, 56, 62, 73, 78, 79, 101, 124, 128, 143, 152, 160, 161, 163, 172, 176, 180, 190, 194 to 196, 252, 253
GANDHI, Navin, 68, 151, 174, 179, 211
GANDHI, Nirmala, 39, 50, 64, 68, 71, 73, 75, 84, 88, 89, 92, 93, 110, 112, 113, 115, 116, 123, 126, 132, 133, 135, 137, 138, 150, 151, 152, 158, 159, 162, 167, 177, 187, 188, 196, 199, 200, 207, 209 to 217, 219 to 228, 230, 233, 234, 236, 238 to 240, 244 to 249, 252 to 254, 257 to 259
GANDHI, Prabhudas, 2, 18, 21, 22, 24, 26, 30, 31, 33 to 36, 38, 39, 42, 45, 46, 48, 49, 51, 53, 57, 63 to 65, 68, 70, 73, 75, 80, 81, 85 to 87, 91, 93, 96, 97, 100, 101, 103 to 111, 114, 116 to 118, 120 to 127, 131 to 133, 136, 137, 139, 142, 143, 146 to 149, 151, 153, 154, 158 to 160, 162 to 166, 168, 170, 171, 174 to 182, 184, 192 to 194, 201 to 203, 206, 211, 213, 216, 229, 231, 232, 235, 237, 254 to 257
GANDHI, Radha, 4, 35, 50, 78, 103, 113, 200, 231, 251
GANDHI, Ramdas, 7, 8, 11, 25, 29, 31, 37, 48, 50, 54, 55, 64, 67, 68, 73 to 75, 82 to 84, 86, 89, 99, 112, 113, 115, 116, 119, 122, 126, 130, 132, 133, 137, 138, 145, 150, 152, 159, 160, 162, 163, 167, 179, 185 to 189, 193, 196 to 200, 203 to 205, 207 to 215, 218 to 221, 223, 224, 227, 228, 230 to 234, 236, 238, 240, 242, 244 to 248, 257, 258
GANDHI, Rasik; death of, 90
GANDHI, Rukmini, 4, 60, 103
GANDHI, Santok, 4, 9, 14, 15, 30, 41, 78, 79, 86, 102, 113, 184
GANDHI SEVA SANGH; formation commended, 97
GANDHI, Sita, 249
GANDHI, Sumitra, 110, 111, 113, 123, 126, 132, 133, 135, 138, 204, 207, 209, 210, 217 to 220, 224, 225, 228, 230, 233, 239, 242, 246 to 249, 258
GANDHI, Sushila, 113, 115, 204, 217, 219, 245
GANDHI, Tara, 201
GANDHI, Usha, 189, 225, 228, 238, 239, 242, 244, 246, 248
GANDHI, Uttamchand, 105
GANDHI, Vijaya, 194, 219
GANESH, 61
GANGABEHN, 61, 64
GAURISHANKER, 196
GHANSHYAMLAL, 36
GIRI, Maitri, 69
GIRLS; marriageable age for, 50
GIRIRAJ, 58, 197
GOD, 106, 140, 171; as a good judge of men, 186; as protector, 160; faith in, 156; omnipotence of, 124

CWMG - XCVII

GOPABANDHUBABU, 81
GOKHALE, Avantika, 31
GORDHANBHAI, Sheth, 119
GOVIND, *see* Gregg, R. B.
GOVINDBABU, 91
GOVINDBHAI, 60
GRAMMAR; and scientific study of language, 217
GRAPE-SEEDS; purgative value of, 52
GREGG, R. B., 75
GUJARAT VERNACULAR SOCIETY, 18
GYAN, 181, 182

HANDLOOMS; *vs.* mills, 141
HANDWRITING; importance of, 129-30, 226, 243
HAPPINESS; and contentment, 186; and fulfillment of duty, 69
HAQUE, Mazharul, 32, 260 to 262
HAQUE, Begum Mazharul, 261
HARIBHAI, Dr., 60, 208
HARI-ICHCHHA, 138
HARIPRASAD, Dr., 17
HARIVALLABH, 110, 169
Harijan, 163, 174, 175, 192, 194, 195
HARIJAN SEVAK SANGH, 194
HASMUKHRAI, 128
HEALTH; and equilibrium of body, mind and spirit, 52
HEMI, 162
HINDU-MUSLIM UNITY, 32; and spinning, 261
HINDUSTANI; as the national language, 32
HIRJI Mistri, 159
HOSPITALITY, 183-4
How to Compete with Foreign Cloth, 141
HUMILITY; and happiness, 186; and service, 44
HUSBAND(S); duty to wife, 149
HYDARI, Sir Akbar, 261

ILLNESS; and control over mind; 57; and fasting, 91; diet suitable in, 25
IMPRISONMENT; and restrictions on visitors, 132
INDIA HOME RULE LEAGUE, 32
Indian Opinion, 6, 7, 29, 250
INTER-DINING; not an essential part of *varnashrama,* 179
INTER-MARRIAGE, not essential to observance of *varnashrama,* 179
Ishopanishad; quoted, 140
ISHWARLAL, 108

JABIRALI, 195
JAKIR, 185
JAMIA MILLIA ISLAMIA, 76
JATASHANKAR, Vaidya, 27
JHAVERI, Nanibehn, 109
JHAVERI, Revashanker Jagjivan, 3, 66
JIVANDAS, 113
JIVRAMBHAI, 81, 91, 190
JOSHI, 107, 250
JOSHI, Chhaganlal, 166
JOSHI, Mohan, 132
JOSHI, Ramabehn, 180
JOSHI, Victor Mohan 69
JYOTI PRAKASH, 118

KAKU, 12
KALELKAR, D. B., 31, 48, 58, 59, 72, 91, 93, 96, 97, 105, 124, 125, 127 to 130, 132, 142, 157, 168, 172, 209, 252
KALLENBACH, Hermann, 6, 7, 8, 9, 213
KANCHAN, 223
KARMA; and rebirth, 140
KASTURBHAI LALBHAI, 76, 80, 119, 120, 145, 161, 167, 188, 252
KAVIVAR, 72

CWMG - XCVII

Kavyadohan, 37
KEDIYAJI, 66
KEVALRAM, 58, 198
KHADI; and national service, 67-8; *vs.* mill-cloth, 193; high price of, 194, 229
KHADI work; importance of, 52
KHANDERIA, Bhai, 37
KHANDUBHAI, 250
KHARE, Lakshmi N., 140, 152, 184
KHARE, Narayan Moreshwar, 140, 180
KHARE, Ramachandra N., 129, 131, 139, 140, 142
KNOWLEDGE; and self-realization, 254-5; and service, 51
KRISHNA (Lord), 94
KUHNE'S Baths, 9
KULKARNI, Kedarnath, 241
KUMARAPPA, J.C., 129
KUVALAYANANDJI, 52, 196

LAKSHMAN (of *Ramayana*), 99
LAKSHMAN Shastri, 180
LAKSHMI, 45, 157, 174
LALJI, 20
LEPROSY; not infectious, 173
LETTER-WRITING; advice against use of pencil for, 133, 134; and brevity, 45
LILAVATI, 223, 253

MACHINE-TOOLS; use in agriculture, 47
MAGANBHAI, 10, 11, 234
MAGAN Spinning-wheel, 134, 135, 137, 139, 147, 153 to 155, 157, 160, 192
MAHAVIR, 42
MAHAVIRPRASAD, 172
MAHESHWAR (God), 156
MALARIA; cause of, 72
MANEKBAI, 113
MANGALDAS, Sheth, 11, 119
MANOHARSINH, 189
MARRIAGES; need for simplicity in, 180
MASHRUWALA, Gomatibehn, 170,171, 184, 193, 240
MASHRUWALA; Kishorelal, 100, 101, 184, 193, 241
MATAJI, 244
MEDICINES; advice against use for children, 152; harmful effects of, 26-7
MEHTA, Balwantrai, 56, 59, 60
MEHTA, Champa, 253
MEHTA, Dinshaw K., 241
MEHTA, Fazalbhai, Sir, 30
MEHTA, Jivraj, 8, 27, 196, 208, 242, 244
MEHTA, Kalyandas, 198
MEHTA, Manilal, 145, 196
MEHTA, Dr. Pranjivan, 50, 92, 113
MEHTA, Ratilal P., 218
MEHTA, Raychand Ravjibhai, 7, 139
MEHTA, Umiyashankar, 218
MILK; and strength, 7-8, 74; goat's, 29; in diet, 53; use in illness, 25, 244
MILL-CLOTH; durability of, 193
MILL-OWNERS' ASSOCIATION, 188
MILLS; *vs.* handlooms, 141
MIRABEHN, 61, 86, 100, 101, 129, 144, 172
MIRZA, 5, 6
MOKSHA; and equimindedness, 139; and faith, 94; attainment of, 256
MOORE, 158
MORARJI, Shantikumar, 244
MORARJI, Sumatibehn, 244
MOTI, 50
MRIDULA, 234, 244

MUNSHIRAM, Mahatma, *see* SHRADDHANAND, Swami

NAIDU, Thambi, 7
NALIERWALA, 232
NANABHAI, 168
NANAVATI, 207 to 209, 213, 223
NAOROJI, Dadabhai, 101
NAOROJI, Khurshed, 101, 244
NARASINH (Poet), 37
NAROTTAM, 6
Navajivan, 57, 63, 72, 90, 98, 101, 103
NAVANIT, 123, 150, 216
NAYYAR, Sushila, 246
NEEDU, 253
NEHRU, Jawaharlal, 31, 100
NEHRU, Kamala; her visit to Europe for treatment, 204
NEHRU, Motilal, 34, 91
New Testament; and the message of peace, 262
NIMU, 253
Nitishatak: objectionable *shlokas* in, 20-1
NURBANU, 63

ODE, Vinayak, 129

Panch, 16
PANDIT, Vasumati, 82, 84, 107, 188, 241
PANDYA, 19
PANDYA, Bhanushanker, 236
PANT, Govind Vallabh, 109, 169, 178
PANT, Hargovind, 96
PARACHURE Shastri; question of his admission to the Ashram, 172-4
PARASRAM, 174
PAREKH, Kunvarji, 228
PAREKH (*née* Gandhi), Rami, 30, 50
PARENTS; and authority over children, 186; excessive attachment to children, 4-5
PARIKH, Narahari D., 157
PARIKH, Vanamala N., 207
PARNERKAR, Y.M., 61
PARSIBHAI, 58
PARVATI, 109, 135, 139, 149, 150, 163, 171
PASUBHAI, 59
PATANKAR, 188
PATEL, Dr., 180
PATEL, Manibehn, 207
PATEL, Raojibhai, 5, 11
PATEL, Vallabhbhai, 66, 67, 85, 97, 98, 157, 201, 204, 214, 222, 223, 239, 251
PATIL, 199, 200
PATTANI, Prabhashankar, 60
PATWARI, Ranchhodlal, 38
PETIT, Mithubehn, 185, 230
PHADKE, V.L., 105
PHILIPS, 26
PHULI, 2
(The) Pioneer, 23
POLAK, H.S.L., 17, 29
PRABHAVATI, 98, 172, 207, 253
PRAGJI, Dharamshi, 1
Prajabandhu, 16
PRAYER; and concentration, 42; and faith, 124; benefits of 52, 95; purification through, 260
PREMA, 41, 129
PRITAM (Poet), 37
PRITAMLAL, 54
PRITHURAJ, 101
PUBLIC SERVICE; and subsistence wages, 214
PUNDALIK, 64
PURI, Mangalanand, 250
PURSHOTTAMDAS, 1

CWMG - XCVII

PYARELAL NAYYAR, 65, 98, 101, 144, 197, 220, 243
RAGHUNATH, 104, 107
RAJABALI, Dr., 208
RAJAGOPALACHARI, C., 64, 70, 175
RAJENDRA PRASAD, 252
RALIATBEHN VRINDAVANDAS, 2
RAMA (Lord), 126, 156; as an allegorical character, 136
RAMACHANDRAN, G., 56, 61, 67, 69; water-lift designed by, 59
RAMANAMA, efficacy of, 157; purification through, 45, 95
Ramayana, 117, 118, 124, 143, 146, 147; as an allegory, 136
RAMBHA, 113
RAMDEVJI, 218, 220, 227
RAMLAL, Bhai, 77, 78
RAMNIKLAL, 117
RANCHHOD, 12
READING; need to cultivate the habit of, 132
RICE; giving up of, 104
ROMAN CATHOLICS; and prayer, 124
RUSTOMJI, Sheth, 92
SAHAY, Padma, 143, 153, 157, 164 to 166, 169, 191
SAHAY, Sarojini, 164 to 166, 169, 191
SAHAY, Sitala, 164 to 166, 191
SALT; in diet, 249
SAMPAT, Jethalal G., 65, 158
SANADHYA, Totaram, 157
SANADHYA, Gangadevi; tribute to, 157
SANABHAI, 79
SARABHAI, Ambalal, 76
SARABHAI, Anasuya, 25
SARALADEVI, 33, 34, 39
SARASWATI, 217
SARFUDDIN, 250
SARITA, 189, 208, 248, 258
SATYAGRAHA, and agricultural work, 10; and faith in ahimsa, 122
SATYAGRAHA ASHRAM, Sabarmati; admission of an untouchable family justified, 13-4; and spinning, 30; change of name to 'Udyog Mandir', 85; history by Gandhiji, 147; non-observance of untouchability in, 26, 45, 173; thefts in, 63, 65, 66
SATYAGRAHA WEEK, 260
SATYAVATI, 177, 178, 182
SAVITRI, 113
SCHLESIN, Sonja, 6, 26, 50, 250
SCIENCE; knowledge not essential, 254
SELF-CONFIDENCE; as the key to success, 102, 203
SERVICE; and health, 75, 87, 106; and humility, 44, 86; and salvation 171; and voluntary poverty, 76
SHAH, Chimanlal, 145, 146, 159, 218
SHAH, Fulchand, 66
SHAH, Sankalchand, 19
SHAH, Sharda C., 151, 158, 231, 244
SHAIL ASHRAM, Almora, 172
SHAMBHUSHANKER, 56
SHANKARAN, 58, 194
SHANTI, 12, 68
SHANTILAL, 86, 91, 114, 132
SHARMA, 189, 197, 198
SHARMA, Dr., 188
SHARMA (*née* DAFDA) Lakshmi, 28
SHASHI, 253
SHEELA, 129
SHIVABHAI HARIBHAI, 61
SHIVLAL, 1
SHIVPUJAN, 20

SHRADDHANAND, Swami, 18, 262
SHRAVANA (of mythology), 5
SHRILAL, 195
SHRIPATRAO, 130
SINGH, Amar, 171
SINS; as the process of self-purification, 169, 256
SLADE, Madeleine, *see* Mirabehn
SMUTS, J.C., 2
SOCIAL WORK; importance of, 45-6
SOMABHAI, 129
SPINNING-WHEEL, *see* CHARKHA
SUBANI, 112
SUBBIAH, 98, 101
SUGAR; growing consumption in India, 72
SURENDRA, 43, 138, 188
SUNNY, 1
SWADESHI MOVEMENT; and help to handlooms, 141; importance of spinning and weaving in, 30
SWADESHI SABHA; resolution on foreign goods, 145
SWAMI ANAND, 53, 54, 195, 199
SWAMI, RAMDAS; on importance of good handwriting, 129-30

TAILORING; as an honourable profession, 200
Takli; importance of, 127-8, 142; speed, 137; *vs.* charkha, 127-8
TALCHERKAR, 141
TALWALKAR, Dr., 72, 89, 112, 159, 181
TEACHERS; role of, 46
THACKERSEY, Lady, 188
THOUGHTS; and fancies, 255; purity essential for service, 49
TIKARAMJI, 194
TILAK SWARAJ FUND, 119
TIME; as a remedy, 125; as destroyer of evils, 139-40
(*The*) TIMES OF INDIA, 17
TOLSTOY FARM, 48
TRIKUMJI, Mathuradas, 53, 64, 65, 148, 197
TRIVEDI, Kashinath, 129
TUKDOJI MAHARAJ, 210
TULSIDAS (Poet), 10, 35, 37, 122, 136, 156, 254; his devotion to Lord Rama, 137
TYABJI, Abbas, 58

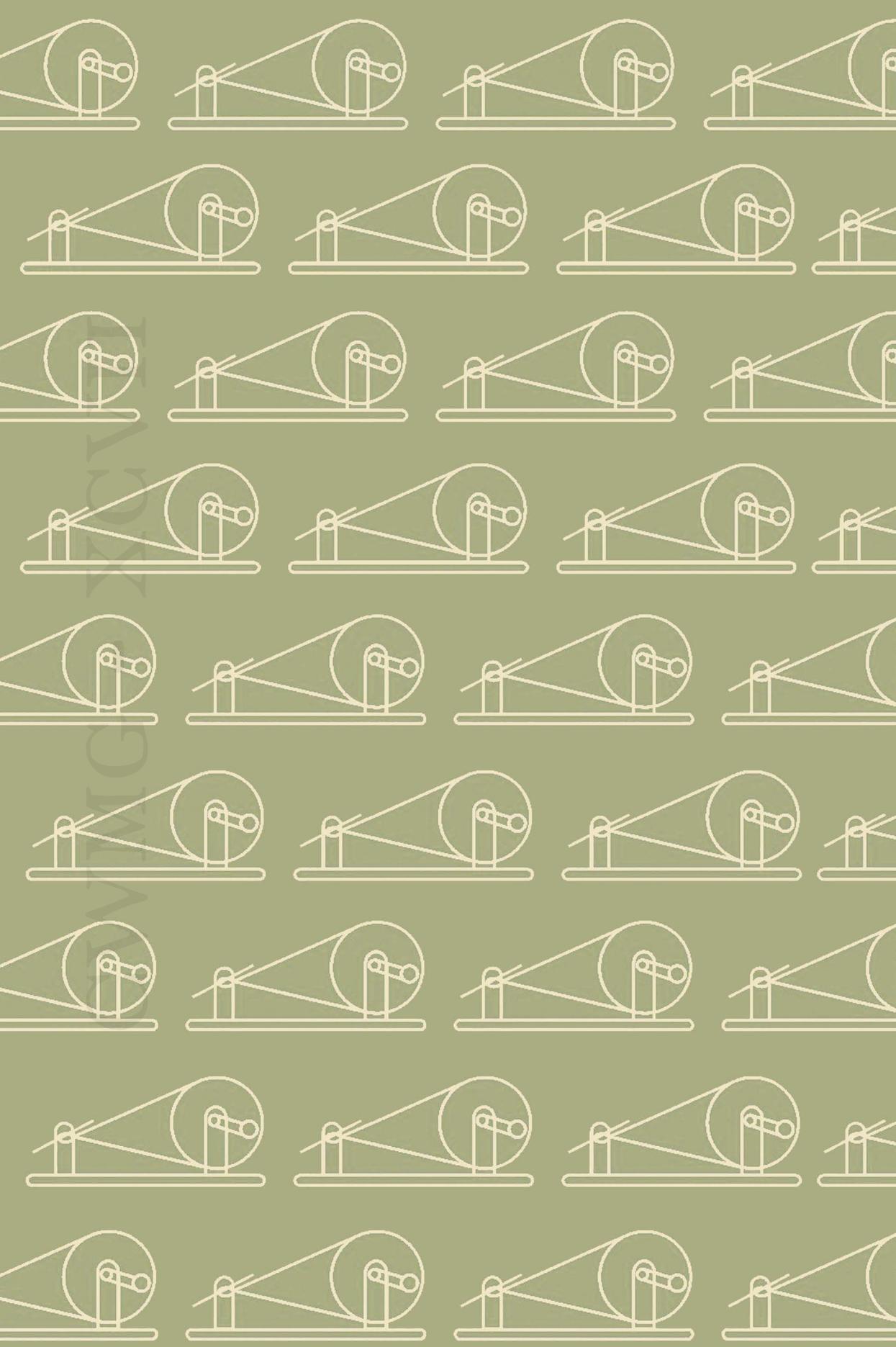
UMIYA, 107, 250
UNHAPPINESS; cause of, 69
UNTOUCHABLES; uplift of, 45

VAIDYA, Vallabhram, 255
VAIJNATH, 61
VAJERAM, 62
VAJESHANKAR, 56
VAJUBHAI, 60
VALLABHDAS, 139
VANAMALI, death of, 40
VARNASHRAMA; and inter-dining and inter-marriage, 179; observance in the Ashram, 27
VASANALAL, Lala, 47
VIDYAVATI, 217, 227
VIKRAM, 58
VISHNU (God), 156
VOWS; importance of, 99
VYASA (author of *Mahabharata*), 28

WALKING; advised, 151
WEST, Albert HO., 6, 25, 26, 67, 99, 249
WORSHIP; and devotion, 43; and faith, 155

Young India, 39, 47, 57, 90, 91, 98
YUDHISHTHIR (of *Mahabharata*), 117

CWMG - XCVII



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D/A = Date Area; SL = Source Line; p. = page number; pp. = page numbers;
SPG = Spacing;
FN = Foot-Note; SS = Super Script;
APP = Appendix; RS = Right Side; LS = Left Side;
I.O. = Indian Opinion; NJ = Navajivan; Y.I. = Young India;
HJ = Harijan; HJB = Harijan Bandhu;
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CWMG - XCVII

Page No.	Location	Source Images	Finished Digital Searchable Images	Corrected as per - what
iii	BOTTOM	SYMBOL MISSING		OTHER VOLUMES
v	LP, L-1	leni nt	lenient	TEXT
viii	P-1, L-4	on 3/20th	on 3/20th	SPG
ix	P-1, L-3	out	out.	TEXT
ix	P-4, LL-2	cairy	carry	TEXT
xi	L-1, Page No.	V	v	STYLE
xi	L-2, Page No.	IX	ix	STYLE
xi	L-3, Page No.	X	x	STYLE
xi	I-5, D/A	(15.9.1913)	(15-9-1913)	TEXT
xii	I-48, D/A	28. 1924	28, 1924	TEXT
xii	I-58, D/A	(14-9-1925)	(11-9-1925)	Vol. 097 : 049
xiii	I-97, D/A	(24-4-1928)	(26-4-1928)	Vol. 097 : 080
xiii	I-99, D/A	(16-5-1988)	(16-5-1928)	Vol. 097 : 081
xv	I-180, D/A	(1-1-1931)	(10-1-1931)	Vol. 097 : 138
xv	I-184, D/A	(1-4-1931)	(13-4-1931)	Vol. 097 : 142
xvi	I-200, D/A	(31-3-1932)	(21-3-1932)	Vol. 097 : 151
xvi	I-238	LETTER	TELEGRAM	Vol. 097 : 181
xviii	I-323, D/A	(15-6-1940)	(16-6-1940)	Vol. 097 : 323
xviii	I-299, D/A	(31-8-1938	(31-8-1938)	TEXT

Page No.	Location	Source Images	Finished Digital Searchable Images	Corrected as per - what
xix	I-336	MUSHRUWALA	MASHRUWALA	Vol. 097 : 240, 241, 266, etc.
xix	I-324	GANDIII	GANDHI	TEXT
xx	ADDEND-A, I-1, D/A	(23-3-1920)	(20-3-1920)	Vol. 097 : 260
xx	ADDEND-A, I-3, Page No.	261	262	Vol. 097 : 262
3	FN-1, L-1	Ganhiji	Gandhiji	TEXT
7	FN-2, L-2	excercised	exercised	TEXT
7	P-2, L-2	unsatis1actory	unsatisfactory	TEXT
8	P-1, L-3	Kathiwar	Kathiawar	Vol. 097 : 097, 228, 234, etc.
9	P-3, LL	with out	with our	TEXT
10	FN-1, L-1	Gandhij's	Gandhiji's	TEXT
15	I-15, P-1, LL	love. .[3]	love. . .[3]	TEXT
17	I-18, D/A	1917][2]	1917][3]	FN-3
17	I-18, P-2, LL-3	Prajabhandhu	Prajabandhu	Vol. 097 : 273
21	I-23, P-1, LL-21	sblokas	shlokas	TEXT
22	FN-1, L-3	Mr	Mr.	TEXT
23	I-25, P-1, L-2	Rs.25	Rs. 25	SPG
24	LP, L-1	Inadvertantly	Inadvertently	TEXT
27	FN-2, LL	31 ,1918.	31, 1918.	SPG
27	P-2, LL	hygínically	hygienically	TEXT

Page No.	Location	Source Images	Finished Digital Searchable Images	Corrected as per - what
27	P-1, L-3	mixximum	maximum	TEXT
28	LP, LL-6	patientlly	patiently	TEXT
29	Header	GANDHI GANDHI	GANDHI	TEXT
31	FN-3	Gandhiji's.	Gandhiji's	TEXT
32	I-33-A, P-1, L-6	oganization	organization	TEXT
32	I-33-A, P-1, L-1	Becuase	Because	TEXT
34	I-37, D/A	ſuesday	Tuesday	TEXT
38	I-43, D/A	Febraury	February	TEXT
39	FN-1	Vol	Vol.	TEXT
39	I-44, P-1, LL	happend	happened	TEXT
40	P-1, L-2	sucess	success	TEXT
44	P-1, L-3	expecled	expected	TEXT
44	I-51, P-1, L-3	artificialtity	artificiality	TEXT
44	I-51, P-1, LL-3	cualities	qualities	TEXT
47	I-55, P-3, L-1	encolsed	enclosed	TEXT
49	FN-1, L-2	Satyagaraha	Satyagraha	Vol. 097 : 005, 010, 019, etc.
50	P-1, LL-3	Metha's	Mehta's	Vol. 097 : 008, 092, 113, etc.
50	FN-1, L-2	addresee	addressee	TEXT
52	P-1, LL-4	inspite	in spite	TEXT

Page No.	Location	Source Images	Finished Digital Searchable Images	Corrected as per - what
52	P-1, L-4	develop	develop	TEXT
52	P-3, L-1	etc,	etc.,	TEXT
57	P-2, L-3	Englilsh	English	TEXT
58	I-70, P-2, L-4	Whetever	Whatever	TEXT
60	FN-1, L-1	refrence	reference	TEXT
60	I-71, P-3, LL-2	sholuld	should	TEXT
60	I-71, P-3, L-2	Bhavanagar	Bhavnagar	Vol. 097 : 224, 227, 228, etc.
63	FN-2, 3&4	2 3&4	2,3&4	TEXT
63	I-74, P-1, LL-2	activites	activities	TEXT
69	P-2, L-1	writtren	written	TEXT
70	I-84, P-3, L-2	hosptial	hospital	TEXT
74	I-90, LP, LL	aimonds	almonds	TEXT
81	FN-1, L-2	Ahemedabad	Ahmedabad	TEXT
82	I-101, D/A	1928]¹	1928]²	FN-2
84	I-103, P-2, L-1	aquit	acquit	TEXT
94	NO. 4, LL-2	cound	could	TEXT
94	LP, LL	dcceive	deceive	TEXT
99	I-119, P-1, L-14	Chhangalal	Chhaganlal	TEXT
99	FN-1, L-2	vad	Sud	SS-1

Page No.	Location	Source Images	Finished Digital Searchable Images	Corrected as per - what
105	I-127, P-1, LL-2	Vidyapeeth	Vidyapith	Vols. 019, 022, 023, etc.
105	I-127, ADD, L-2	VIDYAPEETH	VIDYAPITH	Vols. 019, 020, 021, etc.
106	I-129, P-1, L-4	guage	gauge	TEXT
106	P-1, L-6	fufilled	fulfilled	TEXT
108	FN-1 & 2	lettes	letters	TEXT
111	I-137, ADD, L-3	BAG	BAGH	Vol. 097 : 114
116	I-145, ADD, L-3	VUAPUR	VIJAPUR	TEXT
117	I-146, P-1, LL	h e	hope	TEXT
117	I-146, Greetings	Bl ssings	Blessings	TEXT
120	I-152, P-1, L-3	possbile	possible	TEXT
125	I-162, P-2, LL	expect	expect.	TEXT
127	FN-1, L-1	72 .	72,	TEXT
127	FN-1, LL	widsom	wisdom	TEXT
134	I-173, P-2, LL-3	Eeating	Eating	TEXT
137	I-177, D/A	ecember	December	TEXT
138	I-180, P-2, L-3	ichcha	ichchha	Vol. 097 : 271
138	I-179, D/A	Janurary	January	TEXT
140	P-2, L-1	you	You	TEXT
141	I-183, P-3, LL-5	superiortity	superiority	TEXT

Page No.	Location	Source Images	Finished Digital Searchable Images	Corrected as per - what
141	I-183, P-3, L-5-6	hand-w■■ving	hand-weaving	TEXT
143	I-185, P-3, L-3	Laskshmidas	Lakshmidas	Vol. 097 : 080, 113, 174, etc.
148	I-193, P-1, LL-2	misundrestanding	misunderstanding	TEXT
150	I-196, SL, L-2	Libarary	Library	TEXT
152	I-202, L-1	ONEO' CLOCK	ONE O'CLOCK	TEXT
154	P-1, LL-10	spining	spinning	TEXT
155	FN-1	p 461.	p. 461.	TEXT
155	P-2, LL-2	dobut	doubt	TEXT
156	P-1, LL-5	dobut	doubt	TEXT
159	I-209, P-1, L-3	he	He	TEXT
160	P-2, L-1	childen	children	TEXT
162	I-215, P-1, L-1	ɖiet	diet	TEXT
164	I-218, P-1, L-2	lettes	letters	TEXT
165	P-1, L-17	decietful	deceitful	TEXT
165	P-1, LL-2	Pabhudas's	Prabhudas's	TEXT
165	P-1, L-3	uitable	suitable	TEXT
166	I-219, D/A	1993	1932	Vol. 097 : xvi
168	I-224, P-1, LL-3	impateince	impatience	TEXT
169	P-2, LL-7	concenred	concerned	TEXT

Page No.	Location	Source Images	Finished Digital Searchable Images	Corrected as per - what
169	P-3, L-2	exaggertion	exaggeration	TEXT
170	I-226, Salutation	PRABHUDAS	PRABHUDAS,	TEXT
172	FN-2, L-2	Shatri	Shastri	Vol. 097 : 173, 180, 272, etc.
172	I-230, P-2, LL-5	syas	says	TEXT
173	LL-15	Commitee	Committee	TEXT
173	P-1, L-12	prohibiton	prohibition	TEXT
173	P-1, L-10	prohibitation	prohibition	TEXT
174	P-1, L-2	shcoked	shocked	TEXT
174	P-3, L-1	Deolai	Deolali	Vol. 097 : 054, 174
175	P-2, LL-2	spped	speed	TEXT
175	P-2, LL-10	vigilent	vigilant	TEXT
177	FN-2	[1] Prabhudas	[2] Prabhudas	TEXT
180	I-237, P-3, L-4	marraige	marriage	TEXT
181	P-2, L-2	helth	health	TEXT
182	LP, L-1	recieved	received	TEXT
182	I-240, LL	acquiese	acquiesce	TEXT
183	LP-3, L-1	Ahsram	Ashram	Vol. 097 : 012, 013, 014, etc.
185	P-1, L-3	per	her	TEXT
185	P-1, L-3	sair	sari	Vol. 097 : 184, 185

Page No.	Location	Source Images	Finished Digital Searchable Images	Corrected as per - what
185	P-2, L-1	Year[1]	Year[3]	FN-3
188	I-247, SL	orginal	original	TEXT
190	FN-1, L-1	adressee's	addressee's	TEXT
196	I-261, P-3, L-2	Vaidayaraj	Vaidyaraj	Vol. 097 : 124
200	P-1, L-2	enthusiam	enthusiasm	TEXT
200	I-266, D/A	23	23,	TEXT
202	I-269, L-3	su-bcaste	sub-caste	TEXT
209	I-280, Salutation-2	GHI.	CHI.	TEXT
210	I-283, Salutation	CHI,	CHI.	TEXT
213	LP, LL	oversight	oversight.	TEXT
213	I-288, P-2, LL-2	arithemetic	arithmetic	TEXT
217	I-294, P-2, LL-4	understandig	understanding	TEXT
218	FN-1, L-1	Bhadharva	Bhadarva	Vol. 097 : 014, 043, 048, etc.
221	P-1, L-2	atleast	at least	TEXT
226	I-310, P-1, L-3	imrpove	improve	TEXT
227	I-312, P-1, LL-2	year;	year,	TEXT
228	P-1, SL	Surnitra	Sumitra	Vol. 097 : 026, 030, 031
230	I-317, P-2, L-2	sh	she	TEXT
239	I-334, D/A	VLA	VIA	TEXT

Page No.	Location	Source Images	Finished Digital Searchable Images	Corrected as per - what
241	P-2, L-7	ten	tena	Vol. 097 : 140
252	I-357, P-1, L-1	firmess	firmness	TEXT
255	P-1, L-2	priase	praise	TEXT
258	I-368, SL	Memoril	Memorial	TEXT
263	P-3, LL-2	distruct	distrust	TEXT
267	RS, LL-18	BHAVANIDUTT	BHAVANIDUTTA	Vol. 097 : 134
268	RS, L-14	Doctor	DOCTOR	TEXT
270	RS, LL-5	GIRIJAJ	GIRIRAJ	Vol. 097 : 058, 197
272	LS, LL-2	MAHAESHWAR	MAHESHWAR	Vol. 097 : 156
272	RS, L-3	MANOHARSINGH	MANOHARSINH	Vol. 097 : 189
272	LS, LL-10	ir.	in	TEXT
273	RS, L-3	children.	children,	TEXT
274	RS, LL-14	244,	244	TEXT
274	RS, L-1	SARFUDIN	SARFUDDIN	Vol. 097 : 250
274	RS, LL-14	231 244,	231, 244	TEXT
275	LS, L-19	MOVEMENT; (ITALIC)	MOVEMENT; (NORMAL)	STYLE
275	LS, L-15	SUGAR; (ITALIC)	SUGAR; (NORMAL)	STYLE

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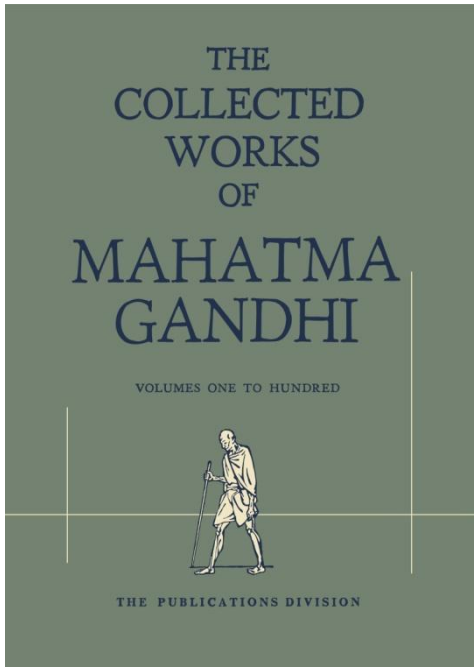

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". . . But to cut out words or passages from a letter without reference to the writer may lead to dangerous interpretations or interpretations not intended by the writer. . . . My letters are all thought out and conceived as one piece. They contain mostly ethical matters. The removal of a word may change the meaning. I should not like my letters to be interfered with without my knowledge. . . . / I wish you could grant relief in this matter by no means trivial to me."

MKG, January 16, 1933; CWMG-Vol.-053-LIII-p.61.

.....

"It was after much thought that I declared a trust in connection with my writings. . . . I preserved fully the idea lying behind dislike for copyright, i.e., for personal gain for one's writings. The idea also was to prevent profiteering by publishers or distortion or misrepresentation, wilful or unintentional. . . ."

MKG, July 5, 1944**;** CWMG-Vol.-077-LXXVII-p.353.

.....

NOTE TO THE READER [2019]

The Collected Works of Mahatma Gandhi (English series) is a monumental document of Gandhiji's words as he spoke and wrote, day after day, year after year, beginning with the year 1884 till his assassination on January 30, 1948. In this series his writings, scattered all over the world, have been collected and constructed with stringent academic discipline and with an ethical sense of loyalty.

The Collected Works of Mahatma Gandhi (English series) (CWMG-original-KS-Eng-edition, called so after Prof. K. Swaminathan, the chief architect of the original series, who had led uniquely qualified team of editors) had taken about 38 years in the making (1956-1994). They are a series of one hundred volumes, intricately connected across the series, as an integrated whole. The CWMG-original-KS-Eng-edition volumes were published by the Publications Division, Ministry of Information & Broadcasting, Government of India in the years 1956 to 1994. The exercise was directed by the CWMG Advisory Board of the Gandhi veterans closely connected with him. Some details in this respect can be viewed in volumes I, XC, XCVIII, XCIX, C, and the standard edition table.

The Electronic Master Copy as reproduced from the scanned images of the CWMG-original-KS-Eng-edition (Volumes I to C – 1 to 100) (1956-1994) is in the form of refined (finished) electronic images, matched with the original-KS-edition, word by word, verified with the original source-documents where necessary. This will now form the basis for all future printing, as impressions of the images thereof.

The Electronic Master Copy of the CWMG-original-KS-Eng-edition retains the original architecture – volume structure, font structure, line structure, page structure – including its visual look – fully and loyally. The Master Copy of the CWMG-original-KS-Eng-edition retains the original editorial edifice and content entirely and loyally.

The reproduction from the CWMG-original-KS-edition for volumes from I to XCIII-Supplementary III, and for volumes XCVIII-Index of Subjects and XCIX-Index of Persons has been done from the respective editions as printed at the Navajivan Press (Mudranalaya), Ahmedabad, India. The reproduction from the CWMG-original-KS-edition for volumes from XCIV-Supplementary IV to XCVII- Supplementary VII has been done from the respective editions as printed at different Printers from Delhi, India. The details of editions used for reproduction for individual volumes can be seen in a table given on pages 9 to 15 of this user document.

The original manually prepared indexes – appearing at the end of each volume, and in the two volumes, of Subjects and of Persons – as appearing in the CWMG-original-KS-Eng-edition – give varied, numerous and logical profiles of Gandhiji's life and thought, action and engagements. Also, the Prefaces, as written for respective volumes when published, take us on an epic journey through his life and the nation in the making. Together, these navigators guide us far and wide and into the depths where computer technology may not lead us.

CWMG-KS-EDITION

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.

The task of preparing the Electronic Master Copy of the CWMG-original-KS-Eng-1956-1994-edition has been accomplished by the Gujarat Vidyapith (university founded by Mahatma Gandhi in 1920 as part of non-co-operation movement and for holistic education to help win swaraj), Ahmedabad, India, through a specially set up CWMG Cell in its premises.

Execution of the task involved an intensely focused, organic, and stringently supervised effort over a period of more than five years. A lot of research, customization, and innovation have gone into the process. The research and trials had started in the years 2006-07; the real work had started in the years 2009-10.

The preparation of the Archival Electronic Master Copy of the CWMG-original-KS-Eng-1956-1994-edition was accomplished in the year 2015. The same is in the following forms for every page of the full series of hundred volumes: (a) Cluster of *archival-source-images* and the *corresponding black-&-white images*; (b) *Finished-digital-image-PDFs* with *searchable text* as hidden layer in the backend; (c) *Finished-digital image-PDFs* as print-ready static, non-editable images organized in suitable folders for jacket cluster, including photographs, maps, etc. and the text from cover-to-cover, so as to facilitate all-time printing as an ongoing process; (d) The above data suitably reduced for web-display; (e) The entire record including the work record for all-time archivation.

The above work was first presented to the Government of India in March 2015. The BETA version of the Electronic Master Copy of the *digital-searchable image-PDF*s for the full series of hundred volumes was dedicated to the people of the world on September 8, 2015, in two forms: i. DVD SET / PEN-DRIVE; ii. Downloadable form – in volume-wise manner – on the Gandhi Heritage Portal hosted by the Sabarmati Ashram Preservation and Memorial Trust (SAPMT). A full, unbroken set of the hundred volumes of the CWMG-original-KS-Eng-edition-1956-1994 has been reprinted by the Publications Division, GoI, New Delhi from the Electronic Master Copy thus prepared at the CWMG Cell set up at the Gujarat Vidyapith, and has been rededicated to the people of the world in June 2017.

The Gujarat Vidyapith, Ahmedabad, through the CWMG Cell specially set up at its premises, has performed the specific task of preparing such archival electronic record on behalf of the Publications Division, Ministry of Information & Broadcasting, Government of India, New Delhi, with the permission of the Navajivan Trust, Ahmedabad.

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THE PUBLICATIONS DIVISION,
MINISTRY OF INFORMATION & BROADCASTING,
GOVERNMENT OF INDIA, NEW DELHI.

- This record of CWMG-original-KS-Eng-edition-1956-1994 – from volume I to C is one integrated whole and is to be treated as such;
- Its integrity is not to be violated; and it is not for commercial purpose.

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;

CWMG - KSVII

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*;

CWMG - XCVII

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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CWMG - XCVII

THE COLLECTED WORKS OF MAHATMA GANDHI :

CWMG – KS – EDITION – 1956-1994: VOLUMES – I (1) TO C (100) : ENGLISH SERIES

AVAILABLE AS OF NOW:

1. Linkage with :

   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 :

   Educational institutions / libraries / museums / archives / and Gandhi study centers of the world.

   – Request for linkage to be made to :

   The Gandhi Heritage Portal hosted at the Sabarmati Ashram Preservation and Memorial Trust - SAPMT, Ahmedabad

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   New Delhi, INDIA : Telephone no.: +91-11-24365609
   Website : www.publicationsdivision.nic.in
   E-mail : businesswng@gmail.com

   ii. CWMG Cell, Gujarat Vidyapith, Ashram Road,
   Ahmedabad -380 014, Gujarat, INDIA;
   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

CWMG : XCVII

CWMG – KS – EDITION – 1956-1994: VOLUMES – I (1) TO C (100) (ENGLISH SERIES) :
ELECTRONIC MASTER COPY REPRODUCED FROM THE FOLLOWING EDITIONS :

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*)

CWMG - XCVII

CWMG – KS – EDITION – 1956-1994: VOLUMES – I (1) TO C (100) (ENGLISH SERIES) :
ELECTRONIC MASTER COPY REPRODUCED FROM THE FOLLOWING EDITIONS :

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*)

CWMG-KS-VOL

CWMG – KS – EDITION – 1956-1994: VOLUMES – I (1) TO C (100) (ENGLISH SERIES) :
ELECTRONIC MASTER COPY REPRODUCED FROM THE FOLLOWING EDITIONS :

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)*

CWMG - XCVII

CWMG – KS – EDITION – 1956-1994: VOLUMES – I (1) TO C (100) (ENGLISH SERIES) :
ELECTRONIC MASTER COPY REPRODUCED FROM THE FOLLOWING EDITIONS :

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*)

CWMG-KSVII

CWMG – KS – EDITION – 1956-1994: VOLUMES – I (1) TO C (100) (ENGLISH SERIES) :
ELECTRONIC MASTER COPY REPRODUCED FROM THE FOLLOWING EDITIONS :

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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CWMG – KS – EDITION – 1956-1994: VOLUMES – I (1) TO C (100) (ENGLISH SERIES) :
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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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CWMG – KS – EDITION – 1956-1994: VOLUMES – I (1) TO C (100) (ENGLISH SERIES) :

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VOLUME NO.	PERIOD COVERED	EDITION USED
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.

CWMG - XCVII