THE COLLECTED WORKS OF MAHATMA GANDHI

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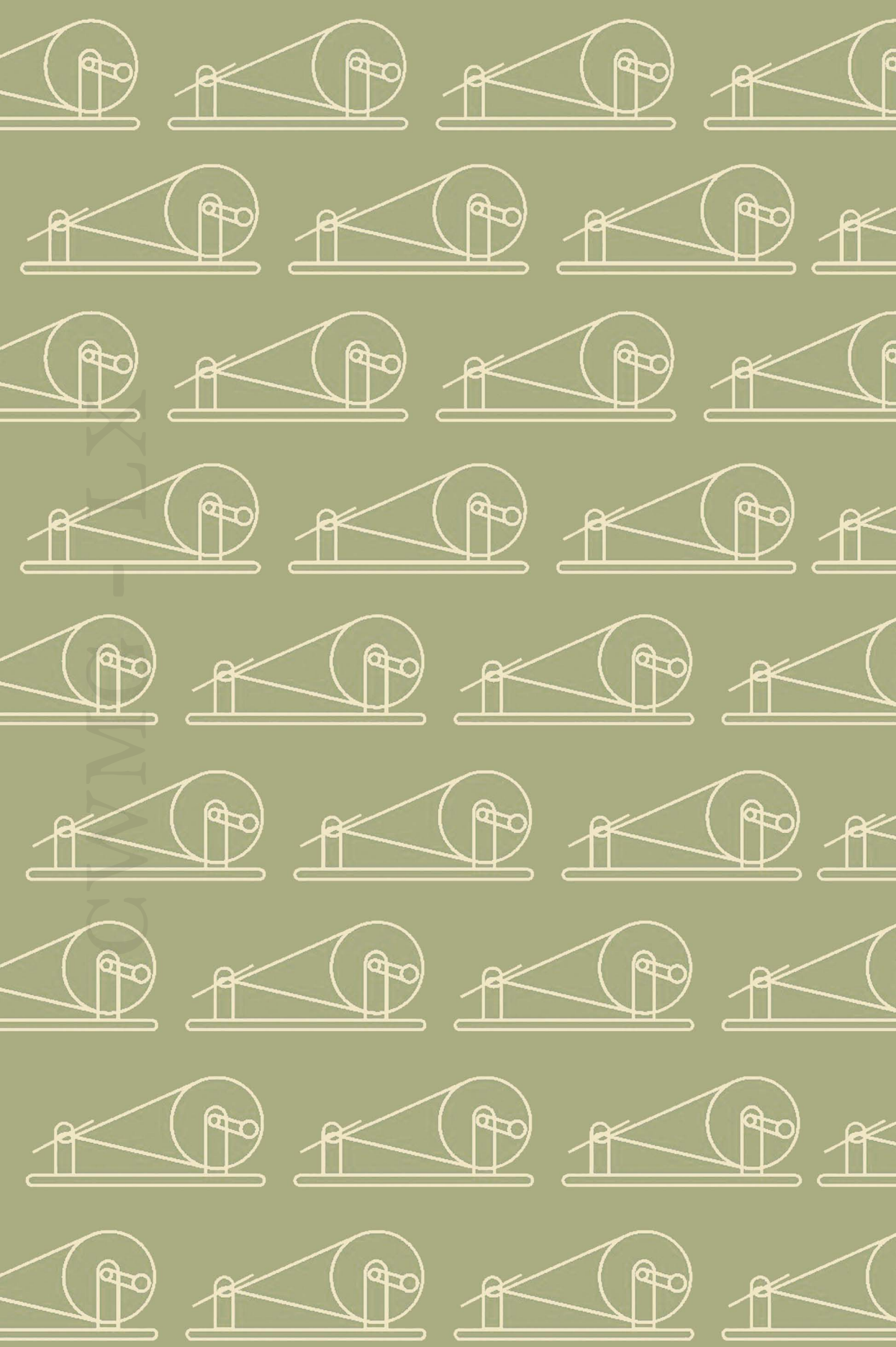
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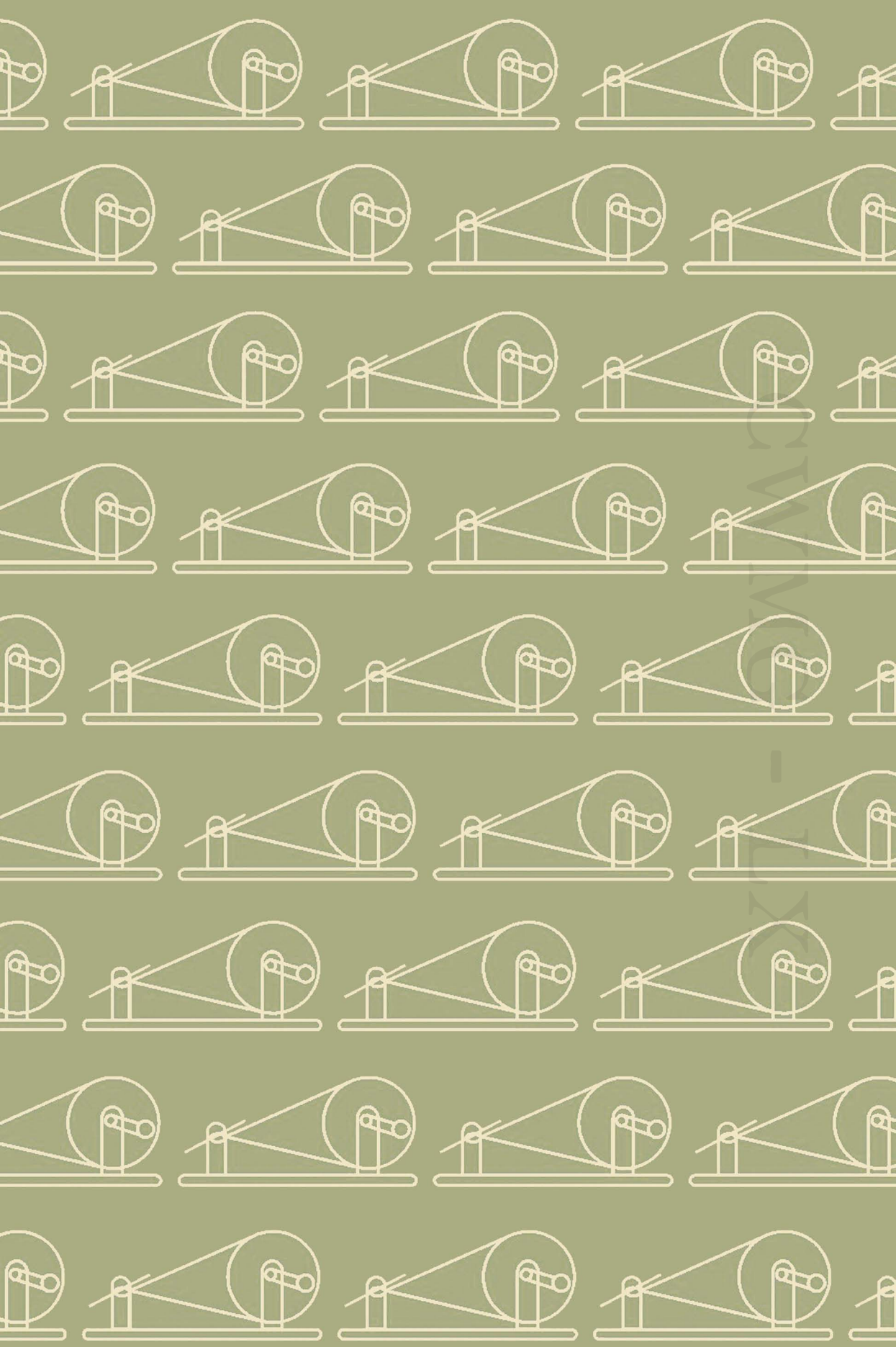
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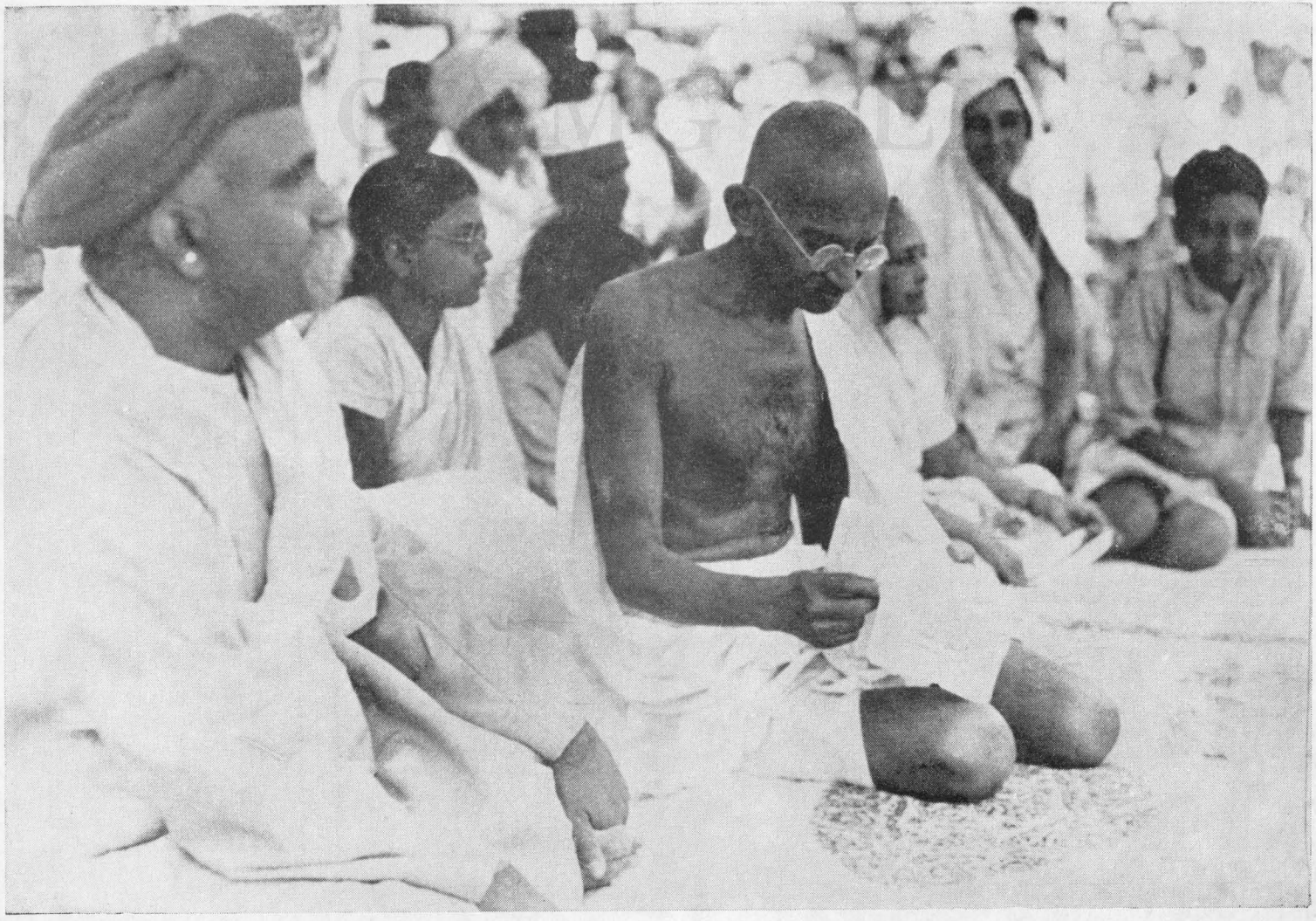
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GANDHIJI AT INDORE, 1935

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PREFACE

Two days before the present volume (December 16, 1934 to April 24, 1935) opens, the formation had been announced at Wardha of the All-India Village Industries Association, with J. C. Kumarappa as Organizer and Secretary. This was done in pursuance of a resolution passed by the Congress at its Bombay session held in late October. The same session set the seal on Gandhiji's long-deliberated decision to leave the Congress, for the reasons enumerated in the preceding volume.

The two events are interrelated and mark a development in Gandhiji's leadership of the national struggle that appeared to be wholly logical, even inevitable, at that juncture. The country had been placed under a reign of repressive laws, which Gandhiji thought had seldom been "equalled in British Indian history". Justifying this assessment, Gandhiji said: "I have a vivid memory of Jallianwala Bagh. I have read Kaye and Malleson's volumes on the Sepoy Revolt, as it has been called, of 1857. . . . Then, it was the naked sword. The repression represents the gloved fist, but deadlier on that account" (pp. 49-50). "The policy has now been definitely adopted," he noted, "of never conceding to the popular demand. . . . They are now doing what they have never dared before. They have evolved a new philosophy" (pp. 377-8). The country was in no condition to offer resistance to this all-out repression. Political spirits were low and the mood was one of defeatism, if not of despair. But Gandhiji did not lose hope. Writing to Mrs. Lindsay, he said, "We have very difficult times here in every way," but he knew "that winter must be followed by summer" (p. 51). Gandhiji's hope sprang from his faith in ahimsa. "There is no limit," he wrote to Premabehn Kantak, "to the power of ahimsa, as there is none to that of the votary of ahimsa" (p. 387). But his ahimsa, Gandhiji felt, was on trial. "If I have it in me," he wrote to Agatha Harrison, "it must be self-luminous even as the sun" (p. 277). He had, therefore, as he explained to an English correspondent, retired from the Congress because, among other reasons, he wanted "to impose silence upon myself . . . about the political measures of the Government" and "to explore the yet hidden possibilities of non-violence" (p. 50). The village reconstruction programme which Gandhiji had undertaken through the All-India Village Indus-

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tries Association was planned in this mood. It had been, he explained, "deliberately made non-political and autonomous" and had "no further aim than that of bringing about the economic, physical and moral betterment of the villagers" (p. 18).

The programme was to take up and develop "as many industries as are necessary for the moral and material growth of village life" (p. 103). They included spinning and weaving, tanning, oil-pressing, soap-making, bee-keeping, hand-husking of rice and hand-grinding of wheat, *gur*-making, paper-making, and so on. As was his wont, Gandhiji did not rest content with laying down a general outline of the programme for the A.I.V.I.A., but went into the minutest detail in planning its execution. He called upon everyone engaged in village uplift work to "examine all the articles of food, clothing and other things that he uses from day to day and replace foreign makes or city makes by those produced by the villagers in their homes or fields with the simple inexpensive tools they can easily handle and mend" (p. 109). The aim here was not, as some well-meaning critics feared, to flood India with cottage-made goods that would have no buyers. As Gandhiji said: "This is no programme of preparing shoddy goods in the villages and forcing them on unwilling buyers. There is to be no competition, foredoomed to failure, with foreign or swadeshi corresponding articles. The villagers are to be their own buyers. They will primarily consume what they produce. For they are ninety per cent of the population" (p. 415). What was thus intended was to free the villages from dependence on cities and from the tyranny of centralized production, thus fostering economic autarky that would provide a reliable infra-structure for swaraj. For Gandhiji was not at all sure that "a vast country like India, with her millions of people . . . can afford to have large-scale industries . . . Large-scale, centralized industries in India . . . must mean starvation of millions . . ." (p. 104).

Gandhiji did not confine himself only to the economic well-being of the rural population. The programme also "aimed at promoting the health and vigour of the villagers" (p. 268). As he went to work, therefore, a host of ancillary questions, not raised before very definitively, immediately became important to him. In the matter of food-stuffs, for instance, it had long been suspected that mill-produced or mill-processed articles, especially polished rice, fine-ground flour and crystal sugar, were injurious to health. Gandhiji took upon himself the task of proving that the suspicion was justified. In the case of rice espe-

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cially, Gandhiji was very particular. He invited medical men, biochemists and scientific workers to investigate and report on what happened to rice when it was processed and polished in the mills. Their verdict was that, in polishing, rice lost vitamin B and protein along with the pericarp. Gandhiji, in a series of articles in *Harijan*, discussed the matter, advocating the husking of rice by grinding it in wooden querns, so as to make sure that the entire grain was left intact including the pericarp. When the difficulty was raised that such rice was difficult to digest, he pointed out that that was so because it was more nutritious. He also suggested a way of cooking rice, based on his experience as a "practised cook"—soaking it for at least three hours and then putting it into boiling water, the cooking to continue till it became one solid mass (pp. 178, 231, 258, 275 and 311).

The next item he took up for analysis was milk: the question being whether cow's milk was in any way different from buffalo's milk from the point of view of nutrition. He prepared a questionnaire and sent it for opinion to medical experts. Summing up their opinion, Gandhiji said: " . . . the opinions . . . of eminent medical men and dairy experts sufficiently prove the superiority of cow's milk over buffalo's" (p. 250). Similarly, in the case of *gur* the verdict was that it was 33 per cent more nutritious than sugar (p. 33). In addition to unpolished rice, hand-ground wheat and *gur*, Gandhiji suggested inclusion in the menu of uncooked green leaves of certain vegetables and even wrote a separate article on the subject (pp. 229-30).

Gandhiji also laid great stress on village sanitation. He elaborated methods for the disposal of human excreta. Citing Poore and Fowler, he recommended the digging of trenches "six inches wide and a foot deep" (p. 299), which would serve as lavatories. In this way, he asserted, human faeces could be turned into rich manure for the soil. He quoted Brultini to the effect that "nitrogen derived from the 282,000 residents of Delhi is sufficient to fertilize a minimum of 10,000 and a maximum of 95,000 acres" (p. 303). "If we all become scavengers," he said, "we would know how to treat ourselves and how to turn what today is poison into rich food for plant life" (p. 303). To set an example he, along with his closest co-workers, took up the task of cleaning up Sindi, a village near Wardha (p. 301).

The possibilities inherent in a successful implementation of such a comprehensive scheme of economic and social reorganization were immense. As Gandhiji put it: " . . . it will give

hope to the millions of villagers; it will turn the city-dwellers, who are today their exploiters, into real helpers and servants; it will establish a living link between the intelligentsia and the illiterate masses; it will be instrumental in abolishing all distinctions between man and man, and it will turn the villagers from being mere creators of raw produce, which they have practically become, into self-sustained units . . .'' (p. 17). For obvious reasons, the programme did not please the Government. It saw in it nothing but subversive possibilities and promptly issued a confidential circular instructing authorities everywhere to keep a watch on the work of the A.I.V.I.A. At the same time it proposed allotment of one crore rupees to the provinces ''for the economic development and improvement of the rural areas in order to forestall Congress activities''. Said Gandhiji: ''I should be very glad if the Government were to take the wind out of my sails. Much of the work that I propose doing is what Government ought to do. Let Government do whatever they can do, only let not anything be superimposed on the people'' (p. 72).

Some well-meaning friends and critics, too, considered Gandhiji's attempt to revitalize India's village life as quixotic. Evidently in their estimation laws of economics were not subject to human wishes. Gandhiji did not agree. He said: ''The principles of economics are not, like the principles of mathematics . . . immutable, and for all times and climes. . . . A country which produces no food-stuffs and produces only minerals must have different economics from that which produces food-stuffs but has no mineral resources. . . . India was once the land of gold. . . . even now we can regain that proud position'' (pp. 255-6). Then again Gandhiji did not share the view that the laws of economics were amoral. He said: ''Economic laws like many others appear to be of two kinds, good and bad. Good laws should be good for all'' (p. 30). Similarly when Srinivasa Sastri chided Gandhiji for trying, if he could, to turn civilization ''back on the course it has pursued for some millennia'', Gandhiji wrote back: ''If I could do it, I would most assuredly destroy or radically change much that goes under the name of modern civilization. . . . But the attempt to revive and encourage the remunerative village industries is not part of such an attempt . . .'' (pp. 54-5). Gandhiji's aim just then was ''to change the mentality of the people . . . to turn their mind in favour of indigenous industries'' (p. 56), and he knew that even this limited aim required prolonged and

patient effort. But, as he said in another context, "The history of man and woman is still in the making. What are a thousand or even a million years in the limitless cycle of time?" (p. 94)

Then there were some workers who took exception to the way in which the columns of *Harijan* were being occupied with the development of the village industries scheme, instead of being exclusively devoted to the anti-untouchability campaign. Gandhiji's explanation was: "Any problem connected with the welfare of villages as a whole must be intimately related to the Harijans, who represent over a sixth part of India's population. If villages get good rice and flour, Harijans will benefit by the change as much as the rest of the population. But there is a special sense in which Harijans will benefit. Tanning and the whole of the raw hide work is their monopoly, and economically this will occupy perhaps the best part of the new scheme" (p. 15).

Apart from the practical benefits to the masses, the programme offered to the workers an opportunity of escaping from the inertia and ennui into which they had fallen. Gandhiji was inviting them to become converted to the religion of humanity in whose pursuit, as he declared in his brief contribution to Radhakrishnan's *Contemporary Indian Philosophy*, " . . . one has to lose oneself in continuous and continuing service of all life." "Realization of Truth," he added, "is impossible without a complete merging of oneself in and identification with this limitless ocean of life." For him, personally, such social service was a spiritual necessity; there was "no happiness on earth beyond or apart from it" (p. 106). For Gandhiji, it would seem, this necessity arose from no abstract metaphysical ideas about God and one's duty to God, but from his living concern for the lot of the poor and the downtrodden, which allowed him no rest, though he had had no rest for several years. "How can one have rest," he asked, "with a raging fire within?" (p. 46)

Gandhiji's views on all social, political and economic questions had their root in his view of the moral nature of man and he was uncompromising in his opposition to any institution or practice which seemed to him to deny that nature. This is particularly evident in his attitude on the question of birth-control, which was now becoming an important subject of public discussion. Gandhiji was frank and forthright in his expression of opposition to the use of contraceptives. He feared that, as their use spread, "Men and women will be living for sex

alone.'' Under well-regulated conditions, he believed, self-control was possible for ordinary men and women. ''Contraceptives,'' he said, ''are really for the educated people,'' whom he called the ''sick'' of humanity because ''their food and drink and the exceedingly artificial life that they are leading have made them weak-willed and slaves to their passions'' (pp. 67-8). Man did not live by the same law as the other animals did. ''The lion in his majesty,'' as Gandhiji vividly put it, ''is a noble creature and he has a perfect right to eat me up, but I have none to develop paws and pounce upon you.'' But man was easily tempted to choose the downward path and live like the brute, especially when that path was ''presented to him in a beautiful garb'', as he believed was being done by the advocates of contraceptives. Gandhiji did not accept the argument, either, that the use of contraceptives was necessary for the protection of woman on the ground that she was the victim of man's sexual aggression. ''There is no *poor* woman,'' he said. ''Poor woman is mightier than man . . . '' (pp. 95-6). ''She should,'' therefore, ''realize her majesty and train herself to say 'No' when she means it'' (p. 67). While Gandhiji's views on village-oriented economy have won gradual recognition from professional economists, the moral foundation of those views has not been fully appreciated and his views on birth-control, therefore, which rest on the same foundation, have found few supporters.

During the entire period covered in this volume, except for a month spent in Delhi, Gandhiji remained at Wardha and for a month he was observing silence, during which time he attended to correspondence. This was voluminous. Of the 643 items reproduced here, no less than 434 are letters. These were written at all hours, to all kinds of people and dealt with all kinds of problems. They were written on hand-made paper, in village-made ink and with a reed pen, as Gandhiji sometimes let the addressees know (pp. 9, 14, 30 and 82). Those addressed to his closest co-workers and relatives provided guidance and advice. To Manilal Gandhi he said: ''One should learn non-violent language for criticism. You or anyone else writing it could have expressed the same thing in a sweet language'' (p. 265). And to Amrit Kaur: ''It is a thousand times better to be deceived for having trusted than to be able to boast of never having been deceived by having been strict and suspicious'' (p. 358). To some others he repeated his opinions on social questions. He told one correspondent: ''I am

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for the abolition of all castes as they exist today. . . . but I am not in favour of abolition of varnashramadharma which to me is the antithesis of caste'' (p. 138). Expounding his idea of prayer to Premabehn Kantak, to whom he wrote at length, he said: ''If a drop of water separated from the sea may not pray to the sea, to whom else may it pray? But does the sea have to do anything to answer the prayer? Prayer is the anguished cry of one who cannot bear separation. The embodied soul cannot help uttering such a cry'' (p. 164).

Commenting on his seeming inactivity, he assured a correspondent, ''I am wide awake even when I am asleep. My sleep is *not* a forgetting, it is a renovating'' (p. 403).

How Gandhiji, like a good *advaitin*, regarded *jnana* as the ultimate value and *karma* as the means to its realization, is clearly seen in his dictum on rebirth: ''For a belief in rebirth, it is necessary to believe in the existence of 'I'. If I do not exist and God alone exists, then who is to be reborn and how? This realization itself is rebirth, isn't it? The possibility of rebirth is there only as long as the 'I' exists. When you truly believe . . . that 'God alone exists', then there is no rebirth for you. The man who becomes one with God is liberated'' (p. 159). On the human plane, however, Gandhiji did accept the duality of good and evil. ''Do you believe in the sun? And if you do, don't you think you must believe in the shadow?''—he asked Mrs. Edith Howe Martyn who had argued that ''the divine and the devilish . . . were much more allied than people imagined'' (p. 96).

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NOTE TO THE READER

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

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

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 date given at the end of an item alongside the source is that of publication. The writings are placed under the date of publication, except where they carry a date-line or where the date of writing has special significance and is ascertainable.

References to Volume I of this series are to the January 1969 edition.

In the source-line, the symbol S.N. stands for documents available in the Sabarmati Sangrahalaya, Ahmedabad; G.N. refers to documents, M.M.U. to the reels of the Mobile Microfilm Unit and S.G. to the photostats of the Sevagram collection available in the Gandhi Smarak Nidhi and Sangrahalaya, New Delhi; C.W. denotes documents secured by the Collected Works of Mahatma Gandhi.

The Appendices provide background material relevant to the text. A list of sources and a chronology for the period covered by the volume are also provided at the end.

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1. LETTER TO PREMABEHN KANTAK

December 16, 1934

CHI. PREMA,

Your letters I shall send on to Narandas. Today also I got up at 1.45 a.m. and started writing letters. It has become a habit with me now to wake up at about 2. I go to bed before 9 p.m. During the day, I take a nap once or twice and get half an hour to one hour. That seems to be enough for me.

By writing "not revised" I ensure —and do—justice to myself and to the person to whom the letter is addressed. If by chance I have written "*aaj mar gaya*" instead of "Ajmer *gaya*", the other party may correct the mistake or, in case of doubt, ask me. A letter which has not been revised should always be regarded as incomplete. But I would prefer, and so would you, that I write an incomplete letter to you rather than not write any.

Most probably I shall be going to Delhi on or about the 27th. Continue to write to me at the Wardha address till you hear from me or you read in the papers.

The atonement for any violation of a vow in a dream is generally greater vigilance and Ramanama on waking up from the dream. Such violations of vows or moral rules in dreams are signs of our imperfection. Unconsciously we harbour deep in our hearts the desires which we gratify in dreams. We should not despair because of such dreams, but should become more and more vigilant. Despair may be a sign of the person being attached to the senses; it is certainly a sign of his lack of faith. If a person tires of repeating Ramanama—despairs about its usefulness—shouldn't we say that he has lost faith in it? When Columbus's companions lost faith, they wanted to kill him. But with his eyes of faith Columbus could clearly see the coast and he asked his companions to give him some more time, and he reached America! ! ! If a person dreams that he is eating forbidden food, such a dream also means what I have explained above. There may be external causes for such dreams and, whenever we discover any, we should remove them. "I am the spotless Brahman that is witness of all the states." This is what we sing. We can sing thus only if we strive ceaselessly to be that. The

dreams that we get are a sign that we have not succeeded in becoming spotless. They are a warning light for us.

Not a leaf can stir without God's grace, but we cannot dispense with human effort either, which is the means through which God's grace works. Realization means nothing but pure and selfless service of all living creatures.

It is very good indeed that Kisan[1] has decided to stay with you.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10364. Also C.W. 6803. Courtesy: Premabehn Kantak

2. LETTER TO SHIVABHAI G. PATEL

December 16, 1934

CHI. SHIVABHAI,

I got your letter. Give your wife the freedom that you have reserved for yourself. In matters in which both do not agree, each must be free to go his or her own way. She should, therefore, get training for using her freedom well. I see the good of you both in that.

Take the fullest interest in village industries work. And do not forget that khadi is the centre of such work.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9513. Also C.W. 429. Courtesy: Shivabhai G. Patel

3. LETTER TO VENILAL A. GANDHI

WARDHA,
December 16, 1934

CHI. VENILAL,

Who are the five members in your family? Give me their ages, etc. I think you should be content with only so much education as the poor can hope to provide their children. Can you

[1] Kisan Ghumatkar

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do ordinary reading with your eyes? Do you maintain good health in other ways?

Blessings from
BAPU

From Gujarati: C.W. 920. Courtesy: Venilal A. Gandhi

4. *LETTER TO LABHUBEHN A. SHETH*

December 16, 1934

CHI. LABHU,

If I had included your name in my letter to Amritlal, I would have been made a fool by your letter, wouldn't I? This is the plight of one who leaves the trodden path. Who can tell whether your letter conveys your genuine desire for knowledge or is mere idle prattle? But I want to look great in your eyes, hence I must measure up to your yardstick! If anything, I am at least four times older than you. Am I not?

How can I tell you where you can find steadiness, as though it were some commodity to be bought in a shop? If I were running a grocer's shop here, this being my ancestral business, I would have sent it over to you without your asking for it. You have even sent an advance of one anna. You have wasted your years. Amritlal is no more worthy of being your father because he has failed to show me something that you have within you. But hasn't the poet said, "The dear ones of the embodied soul are all selfish." After all isn't he only your embodied father? The one without a body that is your real Father dwells in your own heart. Know Him and you will not have to spend even an anna. Your learning is illusory if it does not lead you to Him. But if you are learning with this aim, you will be able to secure the release of Khan Saheb[1], Sheikh, Jawahar and the others. But if you want to indulge in idle talk and play as with dolls then you must cast away the idea of greatness you associate with me or humbly confess that you never had genuine thirst for knowledge. Remember in this connection the story of Indra and Virochana. If you don't know it yourself, ask Amritlal and let him also enjoy it and add to your knowledge.

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

[1] Khan Saheb Abdul Ghaffar Khan

5. LETTER TO AMRIT KAUR

December 17, 1934

DEAR SISTER,

I do hope that your meeting in Karachi[1] will be a full success and that the sisters assembled there will rise above the petty quarrels of men by setting the example of refusing to divide themselves into various groups. Surely religions are not made to set up quarrels among ourselves. I hope too that the meeting will give full support to the activities of the newly-formed Village Industries Association. It is essentially women's work. Let it not be said of the city women that they cared not for their millions of sisters living in the 700,000 villages.

Here is a letter[2] for Dr. Maude Royden.

Your note has just come in. The cutting is interesting. C. F. Andrews comes in today.

It was a great joy to meet you both. I hope you were physically none the worse for your stay.

Love.

BAPU

[PS.]

I find that I shall not be in Delhi on 20th as I had intended to be. I am likely to be there between 27th–29th. Having gone there, I am supposed to stay there two weeks at least and four at the most.

M. K. G.

RAJKUMARI AMRIT KAUR
4A STAFF LINES
KARACHI

From the original: C.W. 3516. Courtesy: Amrit Kaur. Also G.N. 6325

[1] The reference is to the All-India Women's Conference.
[2] The letter is not traceable.

6. LETTER TO BARINDRA KUMAR GHOSH

December 17, 1934

I have glanced through your book[1]. It has proved a severe disappointment. You have lost yourself in the exuberance of your own language. You have missed the spirit of non-co-operation and civil resistance. You have glorified slavery; our vice has become virtue in your estimation. I may not argue with you. Time will show us the true way. What does it matter so long as we pursue the path that seems to us to be right?

Yours sincerely,
M. K. G.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

7. LETTER TO AMRITLAL V. THAKKAR

December 17, 1934

BHAI THAKKAR BAPA,

I got your letter. In my wire[2] I only asked you to send Rs. 5,000 for research. Didn't I say in it that the budget itself would be passed in Delhi?

Nrisinhaprasad's example must be said to be an excellent one. How many sanatanists like him did you come across in Kathiawar? I have no time to write about other things.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1149

[1] *Wounded Humanity*
[2] This is not traceable.

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8. LETTER TO VALLABHBHAI PATEL

December 17, 1934

BHAI VALLABHBHAI,

I got your letter. I am not surprised that the lawyers did not like Khan Saheb's statement[1]. We should be satisfied if our lawyers approved of it. It was the only one which could serve our purpose. The Government is not likely to understand anything at present.

Deenabandhu[2] is arriving today and we shall know from him what happened.

I think Jamnalalji will leave here on Thursday. Please do stay on there till then at any rate.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, pp. 145-6

9. LETTER TO H. L. SHARMA

December 17, 1934

CHI. SHARMA,

I feel apprehensive in writing to you. I got your letter just now. I had written nothing that could have provoked you to write such a letter. How can a son suspect his father? Perhaps I am not worthy of being a true father!

If no one is keeping well in Khurja, why do you stay on there? Go to the Harijan Ashram [Delhi] and live in a separate house there. It will not be very expensive. Or stay in a village here. I cannot put up with your falling ill and continuing to be ill.

Ramdas will not stay with me. He no longer has faith in my treatment though he consults me occasionally. He has given up eggs and takes ordinary diet. Since yesterday he has resumed

[1] In the court during his trial on a charge of sedition; *vide* Vol. LIX, pp. 444-5.

[2] C. F. Andrews

living with Nimu. He is preparing to go to Bombay, for which he has my permission. He has gained a fair amount of strength and moves about by himself. I am not worried on his account. In the end it will be all right for him.

Amtul left for Bombay the day before yesterday and will probably reach Delhi by the end of this month.

May be I shall be able to go to Delhi only after the 27th.

Your note appeared in last week's *Harijanbandhu* and in this week's *Harijan*. Owing to an oversight it was delayed for a week. As soon as your letter came I sent instructions for a copy of the *Harijan* to be sent to you.

I got a letter today from Dr. Ansari and among other things he writes this about you:

> As regards Dr. Sharma, I would like to see him and find out his exact requirements and then I may be able to help him.

It would be good if you went to Delhi. If you wish you may go there after my arrival. You yourself told me that you were responsible for your brothers not writing to me. Can they be so lacking in manners as not even to reply to me? If you have not seen them so far, is it not an instance of your haphazard ways? But if you do not yourself realize this, I can hardly make you see it. I see nothing but lack of coherence in your talk, your actions and your letters. I was under the impression that you were conscious of it. Well, we need not worry about it. All will be well. Your heart is good and my effort is as vigorous as it can be. I always have your good at heart and nothing else. I hope to take much service from you. Ask Draupadi to write to me in detail.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, between pp. 136 and 137

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10. LETTER TO KANTI GANDHI

December 18, 1934

CHI. KANTI,

I have had no letter from you for some time. I should like you to observe some rule. I for my part did reply to your last letter. How are things with you? Ramdas is here at present. He is fairly well. Devdas came and stayed for two days. Lakshmi has gone with Rajaji. Kakasaheb is in Madras. He has gone there to help in the Hindi work. Ba is all right. For the rest, read *Harijan*.

Most probably I shall have to go to Delhi at the end of this month.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7291. Courtesy: Kanti Gandhi

11. LETTER TO JUGALKISHORE BIRLA

December 18, 1934

BHAI JUGALKISHOREJI,

The enclosed letter is for your perusal. If the land required by Kshitishbabu is not of use to you and is not too valuable either, you may give it away to him and take back Rs. 1,500. If, however, it is valuable, I have nothing to say.

You must be reading *Harijan* and *Harijansevak*.

Blessings from
BAPU

From Hindi: C.W. 8004. Courtesy: G. D. Birla

CWMG - LIX

12. LETTER TO HATIM ALVI[1]

December 19, 1934

Of the many happy memories of the late Maulana, the one that persists most with me, is the gift by him, on the conclusion of my fast of 21 days at Delhi, of a cow as an earnest of his intense desire to see heart-unity among Hindus and Mussalmans.[2] If he had been with us, he would have raised his voice against the recent deliberate murder of the two Hindus[3] who foolishly criticized the Prophet of Islam. Now—alas!—one hears these murders being extolled publicly as if they were meritorious acts.

I wonder whether you and your League have taken any steps to educate the public along the right path.

Yours sincerely,
M. K. GANDHI

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

13. LETTER TO DR. PATTABHI SITARAMAYYA

December [19][4], 1934

DEAR DR. PATTABHI,

This is village paper. The ink is village-made, and the pen is made of village reed. Do the villagers manufacture paper there? If so, at what price?

I have your full letter. Yes, we must meet. Since you have time, you have to be humble enough to ask for the responsibility you can shoulder — work of the highest order, with or without office, whichever is better for your work. In this service of the destitute, there is no room for ceremony.

[1] The addressee had asked Gandhiji to send a few words of tribute to Mahomed Ali.

[2] In 1924; *vide* Vol. XXV, p. 226.

[3] At Karachi and Lahore

[4] The source has '29', but in the manuscript of Mahadev Desai's Diary the last paragraph of this letter is entered under December 19, 1934 which appears to be the correct date since Gandhiji left Wardha on December 28.

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And this business of rice, flour, *gur*, oil, ghee, etc., is a vast business. You have to revive your knowledge of medicine.

There are two ways of doing the thing — by compulsion through State organization, or voluntary effort, i.e., organized honesty or non-violence . . .[1].

Yours sincerely,
M. K. GANDHI

Incidents of Gandhiji's Life, p. 224

14. *LETTER TO G. SITARAM SASTRY*

[*December 19, 1934*][2]

MY DEAR SASTRY,

I do hope that the Jayanti function will be a success and that it will result on the one hand in a greater appreciation of your effort by the public and on the other in a greater devotion to their duty by the workers.

You will see the . . .[3] papers.

Yours sincerely,
M. K. GANDHI

SHRI SITARAM SASTRY
VINAYA ASHRAM, KALYANAKAVOOR
CHANDOLE P. O., GUNTUR DIST.

From a copy: C.W. 9176. Courtesy: G. Sitaram Sastry

15. *BYE-LAWS OF THE ALL-INDIA VILLAGE INDUSTRIES ASSOCIATION*

[Before *December 20, 1934*][4]

(1) The ordinary general meeting of the Association shall be held once every year, and at any time an extraordinary meeting may be convened by the Secretary with the consent of the President, and shall be convened upon a requisition being received by

[1] Omission as in the source
[2] From the postmark
[3] Omission as in the source
[4] The rules framed under bye-law 10 were issued to the Press on his date.

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him from not less than one-sixth of the members on the roll. One-fifth the number of members on the roll, with a minimum of seven, shall form a quorum.

(2) The first financial year of the Association shall be from the 14th December, 1934 to 31st December, 1935, and thereafter the calendar year.

(3) Meetings of the Board of Management may be summoned by the Secretary, as and when necessary, or when required to do so by one-third the number of members on the Board.

The Secretary may circulate a proposition amongst the members of the Board, and when all the members have agreed to it, such shall have the force of a resolution passed at a meeting of the Board.

For a meeting of the Board of Management one-third the number of members, with a minimum of four, shall be the quorum.

Any member of the Board of Management who is absent at three consecutive meetings without leave shall be deemed to have vacated his office.

(4) Proper records shall be kept by the Secretary of all proceedings of the general meetings and the Board meetings, with the attendance of the members there, and such minutes shall be signed by the President at the meeting at which they are confirmed.

(5) This Association shall not be responsible for any obligation, financial or other, entered into by any person without written authority signed by a person duly authorized thereto on behalf of the Association.

(6) The Board of Management shall have power to remove any member from the roll by a resolution of the Board passed by at least three-fourths of the number of members on the Board at a meeting, of which due notice had been given and this matter had been placed on the agenda.

(7) Every member shall send to the Secretary a report of the allotted work done by him for every quarter so as to reach the Central Office not later than one month after the expiry of that quarter.

If no reports are received for three consecutive quarters from any member, such member will cease to be a member and vacate his office, if any.

(8) Institutions which undertake to abide by the rules and regulations laid down by the Board of Management for affiliation may be on application affiliated by the Secretary.

(9) It shall be competent for the Board to issue certificates to

persons who may be prepared to deal in village manufactures coming within the province of the Association.

(10) The duties of agents may be prescribed by the Board from time to time.[1]

Agents' Duties

The Board of Management has framed a set of rules defining the duties of agents under bye-law No. 10. They are as follows:

(1) To begin with, the agent will be expected to attend to the programme already drawn up by the Central Office. After he has made a fair start with the Central Office programme, he will be expected to make a survey of all such industries that may be revived, improved or introduced in his area and shall forthwith report to the Central Office results of his investigations and submit a programme of work based thereon for examination by the Office.

(2) Every agent will be expected to attend to the sanitation and hygiene of the villages within his area.

(3) With a view to finding markets for the surplus products of the villages, he should induce reliable merchants to store village products for sale, at prices mutually fixed between the merchants and the agent and so as to ensure the genuineness of such products.

(4) He should carry on an intensive propaganda to create a favourable public opinion for the programme in his area.

(5) He may invite and receive subscriptions and donations to meet the expenses in connection with his work and should not expect any financial aid from the Central Office. But he shall not utilize any part of the funds so collected by him for his own personal requirements.

(6) He may appoint, whenever necessary, and if funds at his disposal permit, paid workers needed for his work.

(7) He shall keep accurate accounts of all receipts and disbursements, which will be subject to audit by the Central Office.

(8) His work will be subject to the inspection and supervision of the Central Office.

(9) He shall submit a report of his work and an abstract of receipts and payments for every month so as to reach the Central Office not later than the 15th of the month following.

[1] What follows was also issued in a statement to the Press.

(10) Any neglect in submitting the monthly report and statement of accounts, or in carrying out instructions from the Central Office, will involve cancellation of the agency.

I have the names of some workers who have volunteered to act as agents for the Association. I would like those whose names I have already got and others to send in their names to Sjt. Kumarappa at Wardha, with sufficient details, so as to enable the Board to make its choice. The chief thing to bear in mind is that no one should take charge of more villages than he can manage, with or without the help of co-workers whom he has to find, and that the Board is to undertake no financial responsibility. It is felt that the Board can never cover all the seven hundred thousand villages of India, if it is to employ paid agency. It has started work with the belief that there are self-sacrificing men and women enough who realize the necessity of serving the villages, which have remained long neglected, though everyone knows that city life would be impossible if there were no villages to serve them.

Harijan, 28-12-1934

16. LETTER TO AGATHA HARRISON

December 20, 1934

MY DEAR AGATHA,

I have your doleful letter. The situation does not disturb us here as much as it disturbs you. The thing is you do not know Sir Samuel Hoare. The Indian Government has always been a one-man rule. Sir Samuel Hoare's philosophy demands that Indian wishes should not be consulted, much less respected, except when they reflect those of his advisers. The latter have made up their minds that the White Paper[1], now the J. P. C.[2] Report, is the last word. The Congress has decided that nothing is acceptable unless its wishes are taken into account. The Congress also recognizes that Sir Samuel holds the power and that the Congress must not use the little power that it has got. Therefore you friends on your side should, if you can, resolutely say

[1] Embodying the British Government's proposals for reforms based on the discussions at the Round Table Conferences in 1931-2

[2] Joint Parliamentary Committee which examined the White Paper and endorsed its proposals with some modifications

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that the existing state should remain till time has arrived for a change by consent of the 'governed'. Not that even your effort will succeed. But you will at least have the satisfaction of knowing that you had done the right thing. If, on the other hand, the friends over there think that they cannot conscientiously take up that attitude and that they must accept the Report if it cannot be changed, you must prosecute that plan. If I were they, I should sit silent, since I could not represent the Indian view. The friends at least may be no party directly or indirectly to 'imposing' by force a constitution on India, which would be the case if the constitution is passed. Read Chintamani's warning enclosed. Not that it means much. The Home Member was quite clear on the point. But his being clear was a cruel reminder of India's present helplessness.

My case is pending. There also the story is the same. They have made up their minds. But I may not anticipate. C. F. Andrews is in Calcutta. He is fighting like a Trojan against the heaviest odds and he will presently give you all the latest news. Meanwhile you and other friends should rest assured that I shall take no hasty step. Ample warning will be given of my intentions. But what are my intentions worth! Man proposes, God disposes. Let His will be done, not mine, nor yours.

I have no time to tell you the story about the paper or the ink or the pen in which and with which this is written.

Love.

BAPU

From a photostat: G.N. 1483

17. LETTER TO HARIBHAU UPADHYAYA

December 20, 1934

BHAI HARIBHAU,

I have your letter. I see from the newspapers that there is again some trouble. I shall look into the scheme of Hindi Vidyapith when I get it.

Correspondence courses have been introduced in the Mahila Ashram. I wish, if I may, to include your name among the teachers to be appointed for it.

Blessings from
BAPU

From a copy of the Hindi: C.W. 6081. Courtesy: Haribhau Upadhyaya

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18. EXPANSION OF "HARIJAN"

Some readers have taken exception to the way in which the columns of *Harijan* are being occupied with the development of the village industries scheme, and some others have welcomed the change in what they had thought was monotony of presentation. Either opinion is probably hasty. Any problem connected with the welfare of villages as a whole must be intimately related to the Harijans, who represent over a sixth part of India's population. If villages get good rice and flour, Harijans will benefit by the change as much as the rest of the population. But there is a special sense in which Harijans will benefit. Tanning and the whole of the raw hide work is their monopoly, and economically this will occupy perhaps the best part of the new scheme. Indeed, Harijans, in so far as they have given their opinion, have welcomed the expansion. Those who were tired of monotony were also in my opinion wrong. The pages of *Harijan* could not be filled with matters that had no connection, direct or indirect, with those in whose interest it was being published. Those who complained of monotony were perhaps not sufficiently interested in the cause.

No doubt it would be true criticism if I were told that the columns of *Harijan* were not as interesting as they might be made. There are causes for this which are inherent in the movement itself. It must be confessed that removal of untouchability is not a popular cause in the sense in which great political movements have been and become popular all over the world. Removal of untouchability is a mighty social reform. But it cannot furnish sensations. It is a plodder's work. And record of the work of plodders requires editorial gifts of a high order to make it interesting. Plodders can only attract plodding editors. Therefore, the only way before those who are intimately connected with the Harijan movement is to continue to work with an ever increasing faith in the cause and leave the result to take care of itself.

A little time ago there appeared in the Press a paragraph that the Gujarati edition of *Harijan* known as *Harijanbandhu* was about to be stopped, because it was being run at a loss. The news was premature and unauthorized. There was indeed a talk about it. But when Thakkar Bapa heard of it, he soon smashed

it by saying that none of the three editions, Hindi, Gujarati and English, could be stopped. The remedies available for avoiding losses on these weeklies are three:

(1) Raising of subscription;

(2) Voluntary reduction by the printing and editorial staff in the remuneration they receive for their labours;

(3) An appeal for increase in the number of subscribers.

The second remedy has been, and is still being, tried. Reduction in the expense of publishing the papers is being steadily pursued. There is limitless scope for increase in the number of subscribers. And now that village industries and general village uplift is to occupy a fair portion of *Harijan*, there should be an automatic increase in the number of subscribers.

Harijan, 21-12-1934

19. THE NEW BABY

The much-talked-of All-India Village Industries Association was born amid calm surroundings and without any fuss or ceremony on the 14th instant at Wardha, which will be its headquarters by reason of the munificence of Sheth Jamnalalji, who has set apart ample ground with buildings for the use of the Association. Of this, however, hereafter.

Let us make the acquaintance of the foundation members who are the first Board of Management. Shri Shrikrishnadas Jajooji, the President, is a lawyer who had a distinguished career during his school and college days. He left a lucrative practice long ago. He has been identified with the philanthropic activities of Sheth Jamnalalji and is the President of the All-India Spinners' Association, Maharashtra Branch.

Shri Kumarappa, the Organizer and Secretary, is a Chartered Accountant, who years ago left a growing practice in Bombay and took up under Kakasaheb Kalelkar honorary appointment as Professor at the Gujarat Vidyapith. He served, with Sjts. Bhulabhai Desai and D. N. Bahadurji, ex-Advocate Generals, on the Public Debts Committee appointed by the Congress, and has been the financial adviser of the Bihar Central Relief Committee.

Shri Gosibehn Captain is one of the four indefatigable Naoroji sisters who have for years been completely identified with khadi and been responsible for conducting khadi embroidery classes for poor girls in Bombay started by Shri Mithubehn Petit, who has dedicated herself to the service of the poor in the villages of Gujarat.

Sheth Shoorji Vallabhdas is a well-known merchant of Bombay. He has been organizing khadi centres and has brought into being the Swadeshi Bazaar, of which the dividend, if any, is to be devoted solely to the promotion of village industries.

Dr. Khan Saheb (ex-I. M. S.) is the elder brother of Khan Abdul Ghaffar Khan. He takes the place of his brother who, but for his incarceration, would have been a member of the Board.

Shri Lakshmidas Purushottam was a well-known merchant in Malabar before he gave up his business to join the Satyagraha Ashram at Sabarmati. It was he who organized khadi in Gujarat, became the right-hand man of Sardar Vallabhbhai Patel during the terrible floods of Gujarat in the year 1927 and has been likewise to Rajendrababu in the earthquake relief work in Bihar.

Dr. Profulla Ghosh (D. Sc.) is among the favourite early pupils of Dr. P. C. Ray, who, leaving a high post at the Government Mint, has for years been living on a mere pittance and has devoted his life to public service.

Shri Shankerlal Banker (M. A.) studied advanced chemistry in England and on return entered public life in 1916. He is the Secretary and soul of the All-India Spinners' Association and possesses an all-round knowledge of khadi and, therefore, of the condition of villages, possessed, perhaps, by no one in the same extensive manner as he does.

Thus, with the exception of Sheth Shoorjibhai, the Board contains members who have no private finance or business to look after and whose sole concern would be in one way or another to consult the welfare of the villagers in everything they do. They are all on the Board solely to shoulder the tremendous responsibility of striving to carry out the object of the Association. The reader will study the simple constitution of the Association.[1] If it is assisted by the public in a tangible manner, it will give hope to the millions of villagers; it will turn the city-dwellers, who are today their exploiters, into real helpers and servants; it will establish a living link between the intelligentsia and the illiterate masses; it will be instrumental in abolishing all distinctions between man and man, and it will turn the villagers from being mere creators of raw produce, which they have practically become, into self-sustained units and caterers for most of the requirements of city-dwellers. In a task such as this, naturally political differences are sunk, all who will assist

[1] *Vide* Vol. LIX, "A.I.V.I.A.—Object and Constitution", 14-12-1934.

are invited to join as members, agents, workers, associates or advisers, according to their wishes and capacity.

The task is tremendous. Nothing but Divine Grace can fulfil the expectations raised about the work of the Association. And Divine Grace only attends intelligent, tireless effort. The members of the Board are pledged to such effort. Their past record is an earnest of the future.

The Association, though it is a creation of the Congress, has been deliberately made non-political and autonomous. Its members are pledged, whilst they remain such, to abstain from any campaign of civil disobedience. As its adviser and guide, I can say that the Association has no further aim than that of bringing about the economic, physical and moral betterment of the villagers.

The reader will observe that the work of the Board of Management is to be done through honorary agents, at least in the first instance. The agents have to select their own areas of operation, and they will be expected to confine themselves to, and to concentrate their attention on, those areas only. There may thus be an agent even for one single village. The Association may, therefore, have as many agents as there are villages in India. Therefore, no honest person, however humble, need be deterred from offering his or her services. The idea is to decentralize the work as much as possible. Thus alone can intensive work be done with the utmost economy consistent with efficiency. I hope that willing and honest workers will be found all over the country to take part in this glorious work of voluntary village reconstruction.

Harijan, 21-12-1934

20. LETTER TO JOHN HAYNES HOLMES

December 21, 1934

I have your very kind and full letter. Yes, Mirabehn did extraordinarily well both in Great Britain and America. Truth gives a power that nothing else can. And Mira wanted to express through her speech nothing but what she believed to be the whole truth. She will certainly come to you whenever she feels the call.

As for me I have no call at all. I feel that my work lies here and I can best speak to the world through my work in India.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

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21. LETTER TO AN ITALIAN

December 21, 1934

The interior signification of truth for me is that it gives me a peace which passeth understanding. The exterior consists in rendering me a fitter instrument of service.

The value of missionary effort lies, in my opinion, in their having roused in us the spirit of inquiry and in inducing heart-searching.

Yours sincerely,
M. K. G.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

22. LETTER TO K. M. MUNSHI

December 21, 1934

BHAI MUNSHI,

Do take proper rest. In my view Khan Saheb is a real *bhakta*.

I have nearly finished your last chapter[1]. The other chapters I will read now. For whose benefit did you write all this in English? I do not know if you have explained your aim in the earlier chapters.

Please do not expect a long foreword from me.

Blessings to you both from
BAPU

ADVOCATE K. M. MUNSHI
PANCHGANI

From Gujarati: C.W. 7565. Courtesy: K. M. Munshi

[1] Of *Gujarat and Its Literature*

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23. LETTER TO ANNAPURNA

December 21, 1934

CHI. ANNAPURNA,

I had your letter. Find out the count, evenness and strength of the yarn spun by the villagers. Get the weaving done soon. Do not neglect their other occupations. What kind of rice [,polished or unpolished,] do they eat? Sow some seeds of cotton and leafy vegetables in your courtyard. It is better for one to do one's own manual work, as far as possible.

All are well, I hope.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2784

24. LETTER TO S. AMBUJAMMAL

December 21, 1934

CHI. AMBUJAM[1],

I have your letter and also Father's. You have given me no trouble at all. You had and you will always have the right to tell me everything. Indeed how can I help you if you do not tell me all without any reservations?

Now please steady your mind and do what service you can.

Some hand-made paper has been sent for you. It is rather expensive; the bill will be sent to you. It will be paid here; some money belonging to you is lying here, is it not?

Do not give up your study of the *Ramayana*.

Keep writing to me.

Janammal[2] should write to me.

Let me know if you had any difficulty in reading this.

Keep your parents happy.

Blessings from
BAPU

From a photostat of the Hindi: C.W. 9598. Courtesy: S. Ambujammal

[1] Daughter of Srinivasa Iyengar
[2] Addressee's niece

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25. LETTER TO AMRIT KAUR

December 22, 1934

DEAR SISTER,

I read your draft resolutions only last night. They were received at noon. I like the first. The last I like the least. I hope you duly received my letter containing my message[1] and a letter to Dr. Maude.

You must not overstrain yourself. I take it the Colonel accompanies you wherever you go. He should receive the reply by now.

Love.

BAPU

From the original: C.W. 3517. Courtesy: Amrit Kaur. Also G.N. 6326

26. LETTER TO HOMI MODY

December 22, 1934

DEAR MR. MODY,

I thank you for your letter of 19th instant about blankets sent to Assam.

Yours sincerely,
M. K. GANDHI

From a photostat: C.W. 4881. Courtesy: M. R. Masani

[1] For the All-India Women's Conference; *vide* "Letter to Amrit Kaur", p. 4.

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27. LETTER TO JAMNALAL BAJAJ

December 22, 1934

CHI. JAMNALAL,

Why is there no news from you yet about the condition of your ear? Kishorelal and Gomati are laid up with illness. Gomati is better now. Kishorelal still has a temperature. It is coming down, however. Preparations are under way for shifting the Industries Association to the garden. It has been planned to add two rooms on the top of the building. Radhakisan had suggested one. Now they are thinking of two. The plan involves an expenditure of about Rs. 2,000. It is not absolutely necessary of course to build the rooms. They will be useful mostly during the monsoon. During day-time I can remain on the ground floor. But at night I would certainly go up to sleep. These rooms should be built only in view of their usefulness for the future. Since the suggestion was made, I was tempted to give my consent. If you refuse yours, the matter will end and Rs. 2,000 will be saved. You know that the money is no longer yours. As I write this, I feel that I myself ought to be firm and forbid the construction of the rooms for the present at any rate. I will do so. Please treat as cancelled what I have written above.

Krishna has written again on behalf of Sarup Rani gently requesting that Prabha be sent over. I have replied[1] that she is entrusted with such duties here that she cannot be easily spared, but that some other good woman from there can be sent. I think we can find somebody who will be a suitable companion for her. If you can, help Sarup Rani. Otherwise you may leave the matter to me.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2947

[1] This letter is not traceable.

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28. LETTER TO VALLABHBHAI PATEL

December 22, 1934

BHAI VALLABHBHAI,

It is difficult to restrain brother Charlie[1]. If a person like him does some harm, I think we should suffer it. But I am vigilant. I have spoken frankly to him. Please do not worry on this account. People also have realized that his comings and goings signify nothing.

Kripalani's case is different. He didn't do well also in relieving Rajaram.[2] I don't think that Krishnadas will be able to do justice to the work. But I don't know all the facts of the case. Why don't you write to Kripalani? I have not read his statements. Has he said anything indiscreet in them? If he has, I also may write to him. If I write, he will immediately correct himself.

The way you controlled that meeting[3] was perfect. Personally I liked your speech very much. It was very necessary to tell the people all that.

For the present Ramdas will go to Bombay. He will leave with Swami on the 27th or the 28th. He will stay in Manibhuvan.

Why should we feel sorry about what Muslim friends do? We should do our own duty. I wrote to Maulana and to Dr. Ansari[4] about the murders in Sind and Lahore. I have received their replies in which they tell me that they will try to do something. It is an extremely difficult problem. Since our outlooks are completely different, we have no option but to endure things. We should be satisfied if we do the best we can.

I shall leave this place on the 28th for Delhi. At the most I shall stay there one month. The meeting of the Village Industries Association has been fixed for January 31. I am sure you will come to Delhi. It will be convenient if the Working Com-

[1] C. F. Andrews

[2] From the post of the paid secretary of the A. I. C. C.

[3] To protest against the sentence of two years' imprisonment given to Abdul Ghaffar Khan on a charge of sedition; *vide* Vol. LIX, p. 429.

[4] The letters are not traceable.

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mittee meeting is fixed around 15th January. I should like to come away from Delhi as early as possible.

How is Abhyankar? What did you do about your nose?

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, pp. 146-9

29. LETTER TO H. L. SHARMA

December 22, 1934

CHI. SHARMA,

I am not pained by your fast[1]. You will come through it safely. Tell me at Delhi about its conclusion. I shall be there on the 29th. Tell me your experiences too during the fast.

It will be a big achievement if Krishna recovers her health.

My papers are still untraced.

I have no knowledge of any newspaper reproducing the notice.

Ramdas will write to you. He has no peace of mind here. Now he observes no restrictions on food.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 138

30. LETTER TO MIRZA ISMAIL

December 23, 1934

With regard to the visit to the Frontier Province I hope you saw the statement I issued to the Press.[2] I shall strain every nerve to avoid a clash. With me it is not a matter of sacrificing anything for anything else. Is not the vast meaning of sacrifice self-purification? So long as my submission to the Viceregal will does not harm the cause it shall continue. You may depend upon it that I shall take no hasty step.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

[1] The addressee had undertaken a fourteen days' fast.
[2] *Vide* Vol. LIX, pp. 442-3.

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31. LETTER TO NARANDAS GANDHI

December 23, 1934

CHI. NARANDAS,

I got your letter. Harakhchand and Vijaya passed through here today. Kanu[1] met them at the station.

You must have observed that Jamna[2] is not happy at the thought of your leaving the place. It is for you to decide. If your presence there is essential, then I would not think at all of drawing you away from there. I once put this question to you. Think over it again if necessary.

Ramdas is very eager that his two children should secure admission to an infant school somewhere. If that is done, Nimu should stay with them. Ramdas thinks that Bhavnagar will suit very well. But, then, where would Nimu stay in Bhavnagar? What would happen if any of them was taken ill? I, therefore, have advised him to send the children to Rajkot and the idea has appealed to Nimu. I have told him that the Bal Mandir there will continue to run whether or not you remain. Am I right? Send me a report about its affairs and let me know whether you would advise Nimu to bring the children there. Address the reply to me at Birla Mills, Delhi. Drop a brief note to Nimu as well. I think Ramdas must have gone to Bombay. He cannot be said to have fully recovered yet. He is following a treatment of his own choice at present. He can move about a little. Nimu also wants to learn. She is taking lessons in playing on the sitar and learning English. I have told her that it can be done even there.

A letter for Aunt[3] is enclosed. She has lived to a ripe old age indeed.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8426. Courtesy: Narandas Gandhi

[1] Addressee's son
[2] Addressee's wife
[3] Raliatbehn, Gandhiji's elder sister; the letter is not available.

32. LETTER TO VALLABHBHAI PATEL

December 23, 1934

BHAI VALLABHBHAI,

You must have seen the mill-owners' resolutions. See that they don't quarrel among themselves. If any of them listen to you, advise them. I have written to Kasturbhai and Chamanbhai.

I do hope that wherever you go you will tell the people about the Village Industries Association. It has great potentialities.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 150

33. LETTER TO VENILAL A. GANDHI

December 23, 1934

CHI. VENILAL,

I think your problem is a difficult one. Your minimum need will be Rs. 50. I think it will be difficult to pay so much from the funds which are for Harijan work. I am of the view that grown-up children should be permitted to study in accordance with their wishes. You have, therefore, no choice but to find out some business. Please do not expect any help from me.

Blessings from
BAPU

SJT. VENILAL GANDHI
C/O MANEKLAL AMRITLAL GANDHI
RANAVAV
PORBANDAR STATE, KATHIAWAR

From Gujarati: C.W. 921. Courtesy: Venilal A. Gandhi

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34. LETTER TO DR. JAMES HENRY COUSINS[1]

December 24, 1934

DEAR FRIEND,

Surely the friends have perpetrated a joke. I am no representative of the domain of literature. I have no University qualifications. I cannot write after my name even a "a failed B. A.", having never gone beyond the London Matriculation. Nor can I call myself a literary man by training. I am no judge of prose, much less of poetry. Some of the latter I cannot understand. My ignorance is really appalling in the domain of literature. I had therefore to send you a negative telegram[2] which I hope you received in time. Though therefore I cannot propose your name, I can at least hope that you will win the prize.

With greetings of the season and regards to you and Mrs. Cousins.

Yours sincerely,
M. K. G.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

35. LETTER TO AMRIT KAUR

December 24, 1934

DEAR SISTER,

I have your several letters. My prayers are certainly with you in your noble endeavour.

C. F. Andrews should be here on 26th.

Here is the message duly signed.

Love.

BAPU

From the original: C.W. 3518. Courtesy: Amrit Kaur. Also G.N. 6327

[1] The addressee had requested Gandhiji to recommend his name for the Nobel Prize.

[2] The telegram is not traceable.

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36. LETTER TO AMTUSSALAAM

December 24, 1934

DEAR DAUGHTER,[1]

You have kept me in great anxiety by not writing earlier. But you will not be you if you did otherwise. Thank God however that I have your card and letter received yesterday. All well here. Lali[2] is playing in Bombay. Mehr[3] is here studying a little and playing. She seems to be happy. We leave for Delhi on 28th.

Hope you are eating well. No more today.

Love.

BAPU

From a photostat: G.N. 312

37. LETTER TO JAMNALAL BAJAJ

December 24, 1934

CHI. JAMNALAL,

I got your letter regarding Gangadharrao. It is a difficult matter. I don't think we can give money in this manner. I can't give my final decision, however, without discussing the matter with Gangadharrao. I am writing to him. I will say this same thing in my letter.

I am returning with this Gangadharrao's letter.

Get your ear completely cured.

I suppose you know about the plan to let Kamalnayan go to Colombo.

I have told Khan Saheb about Abdul Ghani[4]. He will write to the latter. He has offered to pay all the expenses himself. He has called Ghani to Delhi for treatment of his tonsils, but it is not certain whether Khan Saheb himself will be able to go. He has been prohibited from entering even the Punjab. The

[1] This is in Urdu.

[2] & [4] Abdul Ghaffar Khan's sons

[3] Mehrtaj, Abdul Ghaffar Khan's daughter

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question is whether he can pass through the stations inside the Punjab boundary on his way to Delhi. He has sent a wire to the Punjab Government.

Blessings from
BAPU

[PS.]

If Madanmohan is there, please ask him to write to me and give me an account of his experiences in the Frontier Province. He could get no opportunity at all to talk with me.

A wire has been received today saying that the order[1] has been withdrawn.

From a photostat of the Gujarati: G.N. 2948

38. LETTER TO MANILAL AND SUSHILA GANDHI

December 24, 1934

CHI. MANILAL AND SUSHILA,

I have had no letter from you, though it is time I had one. I hope all of you are well.

You will now be having a new Agent[2]. Let us wait and see whether he proves his worth.

Did your Diwali number sell more copies?

Ramdas is getting on fairly well. Should I assume that you will not be able to send a permit?

I am going to Delhi for a month at the most. I will leave this place on the 28th. Ba will accompany me.

I am getting ready for jail. But it will be some time yet. It won't happen before February.

Have you met Rees Jones? He is a very good man. He was here for a few days.

Lakshmi has gone to Madras with Rajaji. Devdas is getting along very well.

Kishorelal and Gomati were bed-ridden for two or three days. They are better now. There is nothing to worry about.

I have been keeping good health. For the past three months, I have been taking fresh milk, uncooked vegetables and fruit. Hot drinks include only warm water with honey or heated sugarcane juice. This regimen has had no ill effect at all.

[1] Prohibiting Khan Saheb from entering the Punjab
[2] Syed Raza Ali

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What crops do you currently raise in the fields there? What is the total number of residents? Are all the buildings being used?

How is Sam?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4829

39. LETTER TO SAHEBJI MAHARAJ

December 25, 1934

DEAR SAHEBJI MAHARAJ,

Your prompt and full reply came in yesterday with the stainless steel nibs. They give me pleasure and pride. I shall try them. But my soul just now resides in the villages. The paper on which I am writing is village-made and so is the reed village-grown from which my pen is made. Economic laws like many others appear to be of two kinds, good and bad. Good laws should be good for all. Just now men, like the cows, seem to be a burden on the land. Do the majority need to die, so that the few city people may live? My humble attempt is to show that the villagers do not need to die and that they have an inherent capacity to live if they would but shed their laziness and make a corporate effort to live. City people have no such inherent capacity. Hence like Genghis they have to produce human hecatombs.

You will forgive me for arguing with you. I do, because I want to discover the flaw, if there is one, in my method of approaching the common object—all-round happiness.

Yours sincerely,
M. K. GANDHI

From a photostat: G.N. 2160

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40. LETTER TO ANAND T. HINGORANI

December 25, 1934

MY DEAR ANAND,

Father has just seen me. He has decided to work for the A. I. V. I. A. He is full of hope. He offers to build for you a floor over the present house wherein you can live your own independent life, and wishes to support you too. I want you to accept the proposal. I hope you will take care of yourself and be thoroughly restored. Vidya must write. No more just now.

Love to you both.

BAPU

SHRI ANAND HINGORANI
C/o A. S. BHAGCHAND KEWALRAMANI
COSMOPOLITAN VISHIN COTTAGE COLONY
SAROJINI NAIDU ROAD
SUKKUR (SIND)

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

41. LETTER TO JAMNALAL BAJAJ

December 26, 1934

CHI. JAMNALAL,

Please do not insist on the construction of the two rooms just now. I have refused my consent after thinking about the matter very carefully. Isn't all your money a Trust now? It will continue to yield sufficient income only if we save every pie that we can. This is true whether the property belongs to a private firm or to a Trust for the poor. In fact, we should exercise more care in the case of the latter. I have not been able to prepare a draft for the Maganlal Memorial. Most probably I shall draw up one.

I shall be very happy if nothing happens to Abhyankar. Tell him when you meet him that I frequently think of him.

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Khan Saheb is going to Delhi with me. Mehr too will be there. She also is doing well. At present Anand's father and Vaikunth Mehta are here. The latter has returned after a world tour. He will take great interest in the Industries Association.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2949

42. LETTER TO VALLABHBHAI PATEL

December 26, 1934

BHAISHRI VALLABHBHAI,

I got your letter.

I have written to Gangadharrao. Jamnalal had sent me his letter. I was not convinced by his argument. I have, therefore, asked him to come to Delhi. How long can we go on meeting the deficit in this manner? And from whom are we to beg the money?

You must have read Brelvi's article about the murders in Karachi and Lahore. I will see now what can be done in Delhi.

There was a letter from Andrews. He is hopeful. He is expected today. I don't think his being hopeful means anything.

Dr. Khan Saheb was served an order by the Punjab Government too. But he had to go to Delhi. So he asked me what he should do, since he would have to pass through the Punjab on his way. I, therefore, sent a wire to the Punjab Government asking whether the order also covered the railway stations. A reply to that has been received saying that the order was being withdrawn with effect from the 28th. And the Frontier order is expiring on the 29th in the natural course. If, therefore, they don't renew it, Khan Saheb will be able to enter the Frontier Province also. Mehr, as has already been arranged, is coming along with me. She will have no company —except mine, of course.

Vaikunth Mehta is here in connection with the Village Industries Association. He will stay for two more days yet.

I understand what you say regarding the nose. Since the doctors forbid you, we are helpless.

Be quite firm about the constructive work. If the people do not overcome their lethargy and attend to the essential tasks,

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there will be no satyagraha movement and no swaraj. We must learn mutual co-operation.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, pp. 150-1

43. VILLAGERS' HANDS

Dr. Ansari's is the latest reasoned opinion received on unpolished rice, whole wheatmeal and *gur*. I share it with the readers. The same kind of categorical replies have been received also from other eminent medical men. A digest of these is being prepared by Sjt. Kumarappa and will be duly published in these columns. Meanwhile let workers and others ponder over the following:[1]

> . . . In the process of polishing rice, all outer coverings of the grain are removed, consisting of the husk as well as the pigmented covering containing Vitamin B, fat and protein, which are necessary for health and growth. It has been proved that the absence of Vitamin B from polished rice has been instrumental in causing beri-beri. Unpolished rice, on the other hand, not being subjected to the boiling process used in polishing rice in the mills, retains Vitamin B as well as the protein, fat and mineral matter. . . .
>
> . . . The wheat grain consists of bran or outer envelope, mainly composed of cellulose, the kernel consisting of starch and the germ consisting of soluble starch, protein and some fat. . . .
>
> In the process of milling, the germ and the bran are rejected, and with it undoubtedly are discarded some of the most useful chemical constituents of the wheat, for with the germ a considerable amount of protein and fat are lost, and with the bran are lost mineral matter as well as some protein. . . .
>
> *Gur*, jaggery or molasses is produced as by-product in the manufacture of crystallized sugar. . . . *Gur*, consisting of cane-sugar and fruit-sugar in the proportion of 2 to 1, would be assimilated more rapidly than cane-sugar alone taken in the same quantity. Therefore, the nutritive value of *gur* is at least 33 p.c. superior to refined sugar.

The truth of the opinion can be tested by everybody for himself by trying pure *gur*, *chakki*-ground whole wheatmeal and hand-pounded unpolished rice.

Harijan, 28-12-1934

[1] Only extracts are reproduced here.

44. LETTER TO H. L. SHARMA

BIRLA MILLS, DELHI,
December 29, 1934

CHI. SHARMA,

Your fast should be completed today. Give me a full account soon. I reached here this morning.

Ramdas has gone to Deolali with Swami and will proceed from there to Bombay.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 140

45. A MESSAGE

December 29, 1934

The thought of Hindu-Muslim unity filled the whole being of Hakim Saheb. As we remember him today the best thing would be to cleanse our hearts and make all the effort we can to strengthen this unity.

M. K. GANDHI

From a facsimile of the Hindi: *Dillika Rajanaitik Itihas*, Part II, p. 213

46. INTERVIEW TO ASSOCIATED PRESS

December 29, 1934

Mahatma Gandhi said that he hoped to leave Delhi on January 28, 1935, as he must be at Wardha positively on the 29th. His work here is primarily concerned with Harijan uplift in this area, and also the promotion of village industries nearabouts.

He wished to make it perfectly clear that his visit had no connection with the work in the new Assembly, which begins on January 21. It was by pure accident that the Assembly work of Congressmen commences at a time when Mahatma Gandhi is here in connection with Harijan and village uplift work.

Questioned about his proposal to visit the Frontier in view of the Viceroy's advice against it, Mahatma Gandhi said:

It is beyond me and I have nothing to say at present.

The Hindustan Times, 30-12-1934

47. DISCUSSION AT HARIJAN HOME, KINGSWAY CAMP, DELHI [1]

[*December 29, 1934*][2]

[GANDHIJI:] Is this the hut that I was told was being hurriedly erected for me? Why this height of 16 feet, and these heavy pillars and this high plinth? A simple cutcha hut with grass-thatched roof was the one I had in mind and had expected to find here. It should not have cost more than Rs. 500, whereas this has cost Rs. 2,500.

[MALKANI:] The thing had to be hurriedly arranged. We have not had more than two rooms, we thought we should have a small terrace where we could have a little shamiana and where you might get plenty of sun and privacy as well. We went in for iron beams and rafters, as wooden ones would have taken much time.

[G.] No excuse at all. If you knew that this thing was going to cost so much, why did you not give up the idea altogether? I should have been perfectly comfortable in a tent. The pity is that you forgot that you were the representative of Harijans and villagers. You acted as Sjt. Ghanshyamdas's representative. If you had engaged some villagers to put up a genuine, *bona-fide* village hut, you would have had a sample of the work that our villagers can still do, and it would have conformed to our standard. And why this spiral staircase? You might easily have procured a wooden staircase!

[M.] No Bapu, it has been borrowed and will be returned as soon as we do not need it.

. . . In the evening, to cap the tale of our woe, came a newly-bought spittoon, and it was placed on his table by an unwary friend. That was the signal for a final explosion.

[G.] Who ordered this and why was it purchased?

[1] Extracted from Mahadev Desai's "Not Hut but a Palace"

[2] On this date Gandhiji arrived at the Harijan Home.

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[BRIJKRISHNA :] I had asked for one. I thought it would be borrowed.

[G.] But did you not also know that if it could not be immediately borrowed, the friends in the town were sure to purchase it?

[B.] I knew, but I had not thought that a thing costing a rupee and a half would be purchased. I should have gone in for one costing four annas or so.

[G.] And you would not have minded four annas! Well, send this back at once. I should be satisfied with a small earthen cup which costs almost nothing. I thought you would instinctively understand these things. Well, now let me tell you that if anything is purchased without my permission, I might be driven to non-co-operation with you.

. . . It was bed-time. Beds were being brought, and immediately Gandhiji said:

No bed-stead necessary. The cotton mattress over the mat is quite enough. Not that I should not use it if health made it imperative, but I should do without it as long as I could.

But, Bapu, even the poorest villagers have got their *charpais*.

[G.] I know, I know. Does that mean that we should imitate them in that convenient matter, when we cannot possibly imitate them in other things? If we cannot live like them, must have better food and better clothing, let us at least have the poor consolation of doing without a bed-stead.

Harijan, 11-1-1935

48. SPEECH AT HARIJAN INDUSTRIES EXHIBITION, DELHI

December 30, 1934

Crores of women who can spin and weave are starving at present. We should wear khadi so that they may get a piece of bread, if nothing more. We regard it as a matter of dharma to treat crores of Harijans as untouchables. By boycotting Chamars, Dheds, etc., we alienate them from our culture. No industry or profession through which one tries to earn an honest livelihood, can be regarded as degrading. It will be impossible to protect the cow if we do not win over the Harijans. Hides worth crores

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of rupees are exported from our country. It is our folly that we export more hides than any other country in the world. By doing that, we deprive the Harijans of a means of livelihood.

It is a great sin, a crime, to consider any human being as inferior to ourselves.

[From Gujarati]
Gujarati, 6-1-1935

49. LETTER TO PREMABEHN KANTAK

BIRLA MILLS, DELHI,
December 31, 1934

CHI. PREMA,

It is about 6 a.m. now, but it is pitch dark outside. My hands are stiff with cold. It is waste land all around where I am staying. A Harijan Ashram is to be established here. Two rooms have been built for special use. In addition, there are three or four tents.

I got your letter. You may go on asking me any questions that you like. I will reply to as many of them as I can when I get time.

How is Kisan? She was to come and stay with you for some time. What happened about that?

I am sure your work will go on and you will receive monetary help as and when needed.

Since you have unshakable faith in the power of Ramanama, you will certainly experience the truth of your faith. Go on repeating it even if you see darkness all around. If you do that, all will be well with you.

The small size of land holdings is a big problem. It will present difficulties even when we have power in our hands. Just now our experiments are intended to find out what we can do without power. Even small plots can be profitable if they are cultivated intelligently. We can demonstrate this only through experiments. But our own superficial knowledge in this field is a handicap. That is why we do not take up directly problems relating to agriculture. Our present aim is to popularize such crafts and industries as we can think of and as would be easy for the villagers to learn, so that we may teach cultivators to shed their lethargy and may also promote the application of intelligence to crafts. The rest will follow.

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I am certain that the people's condition was better formerly than it is today. This can be proved. In the past, the country drew wealth from outside. Land holdings had not become fragmented to the extent that they have today, and wealth was not drained out of the country as it is today. Nature did her work in her own way. Now we interfere with her work without full knowledge of her laws, and we do this in an organized manner. The result is that we are completely impoverished.

Ramarajya is certainly an imaginary ideal, but it can also be proved that something approximating to it did exist in former times. It is true, however, that at no time in the past were untruth and poverty completely absent and they are not likely to be so at any time in the future.

The practice of retiring into mountain caves was undoubtedly inspired by despair about the world. It may have had some use in the past, but it has none today. To give one's life in the service of one's fellow-beings is as good a thing as living in a cave.

Our attitude towards other people should be the same as towards ourselves. Though we may remain unattached to things concerning ourselves, we shall certainly feel cold and heat and try to relieve cold with heat and heat with cold. If we don't succeed, however, we shall not sit down and start crying. That is non-attachment. Our attitude to others shivering with cold should be the same. We must try to relieve their suffering. Seeing them shivering, we will give them or share with them what we have. If they still continue to shiver, we will suffer with them but will not lose our patience and resort to violence or untruth. That will be non-attachment on our part.

Khadi both is and is not a means of livelihood. It has been described as Annapurna[1].

Excepting violence, I think there are many things in Russia which seem worth accepting. It is possible, however, that the changes which now seem realizable only through force will not be accepted by people voluntarily in the very same form. But, then, it is not right to draw inferences, as all of us do, from what we read. We should think about our problems independently for ourselves. The person who is affected by a problem can solve it best.

It is impossible to eliminate inequality completely. But we can bring about the maximum measure of equality only by follow-

[1] Goddess Parvati, literally one who overflows with food

ing the path which I have shown. It is not a new truth I am holding up before the country but an old one (though perhaps in a new manner).

Cultivators can derive great hope from the fact that, by engaging themselves in subsidiary industries in their spare time, they can add considerably to their income.

The economic interests of cultivators should be safeguarded through proper organization. We can explain to them that economic betterment will not be possible unless they learn to organize.

The law of karma is easy to understand. It is similar to the law which we learn in mechanics. When several material forces operate simultaneously, we see only one result of their operation. That is also how karma operates.

You may, if you wish, go to a very small village. But it will be enough if you stick to the present place. If you can achieve complete success in one place, it will have the same effect that a right angle has.[1] At present we have no right angle.

I shall be here up to the 20th.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10365. Also C.W. 6804. Courtesy: Premabehn Kantak

50. LETTER TO VIDYA R. PATEL

December 31, 1934

CHI. VIDYA,

I got your letter. You do not seem to be writing to anybody in the Ashram. Have you kept up any study there? If you become lethargic, you will not be able to run your home when you have one. Do not, therefore, remain idle a single minute. You should spend some time in good reading and some in doing useful work.

I shall be pleased if you write to me regularly.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 9589

[1] In a parallelogram, where if one angle is made a right angle the remaining angles also will be right angles.

51. LETTER TO RAMESHWARPRASAD NEVATIA

December 31, 1934

CHI. RAMESHWAR,

I had your letter. You did well in writing at length. Keep up the practice. Teach Bhai Ghani to be as simple as possible. Let him come here if he wishes to. We shall have his tonsils examined by Dr. Ansari. I have sent through Swami a letter about the workers of the sugar mill. Send me a reply to it.

I shall be in Delhi till the 20th. Address the letter to Birla Mills though I am staying on the new plot purchased for Harijans.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3041

52. LETTER TO S. AMBUJAMMAL

December 31, 1934

CHI. AMBUJAM,

Your letter. You should see Kakasaheb from time to time. Krishnan Nair says that both the Devakis can come when the Ashram is opened. There is nothing to say about Lilavati. Inform me when everything is ready.

I expect you got the articles from Bardoli.

The stay in Delhi will extend up to the 20th at least. Keep writing to me. Ba, Mirabehn, Marybehn and Khurshedbehn are with me. Lilavati too is in Delhi. It is pretty cold here. Ramdas has gone to Bombay and Prabhavati is in Wardha. Mehrtaj is here living at Dr. Ansari's.

Blessings from
BAPU

[PS.]

You can take curds instead of milk and rice instead of wheat; the quantity of milk should be the same.

From a photostat of the Hindi: C.W. 9599. Courtesy: S. Ambujammal

53. *INTERVIEW TO "THE HINDUSTAN TIMES"*

DELHI,
January 1, 1935

It is true that I enjoy friendly relations with General Smuts.[1] We even met in London during the Second Round Table Conference and had discussions about India's goal. It is true also that he had advised acceptance of the proposals adumbrated in the White Paper, as distinguished from the J. P. C. Report. General Smuts had given that advice with certain reservations. I might state that to General Smuts's letter I had sent no reply. His was an informal private letter calling for no reply.

I would advise the public not to attach any importance to a matter of purely personal concern, carrying no public significance, especially when my opinion[2] on the White Paper proposals remains unchanged.

On his attention being drawn to recent newspaper reports suggesting that Mr. Andrews's recent visit to India was in connection with the J. P. C. Report, Gandhiji emphatically stated that it had nothing to do with the Report, nor was Mr. Andrews the bearer of any letter from General Smuts.

His visit was predominantly in connection with his forthcoming broadcast this month. So far as the J.P.C. Report is concerned, we had the briefest casual conversation, not extending over a few minutes, during which I gathered that Mr. C. F. Andrews was in substantial agreement with my opinion that the proposals are utterly unacceptable.

The Hindustan Times, 2-1-1935

[1] Gandhiji was asked to comment on the report that General Smuts "had impressed on Gandhiji the necessity of co-operating with Government in face of the strong rebellious Tory die-hard group which desires to sabotage and so destroy the whole scheme of constitutional reforms".

[2] *Vide* "Letter to Agatha Harrison", pp. 13-4.

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54. LETTER TO MANILAL AND SUSHILA GANDHI

DELHI,
January 2, 1935

CHI. MANILAL AND SUSHILA,

I got your letters as also the cable regarding Ramdas and Nimu. I wanted something like this, but I had not asked for a cable. It is difficult to say if Ramdas will go [to South Africa]. At present he is looking for an opening in some business in Bombay. Anyway Manilal has, though belatedly, discharged his obligation.

Harilal has for some time now settled in Rajkot. He seems to have undergone a metamorphosis.

I have noted what Sushila writes about Sita. It will be enough if she is educated as you four brothers were educated by me. I don't repent it. It does not matter that they had no formal schooling. They have lost nothing thereby. Harilal was stubborn and did eventually go to school, doing himself harm. What children get in the loving company of their parents they can get nowhere else. Sita need not be sent here. Know that you have a duty towards Sita as you have your other duties. When you try to discharge this duty you will learn the lesson of pure *brahmacharya*. Just by her trying to pick up your calling she will train herself. She will pick up your speech whether decent or indecent. If you know your grammar she will learn it. If you can keep your accounts, she will learn her arithmetic. She will dust, cook, fetch water, tend the plants, learn press work. In this way by learning yourselves and helping others learn, you will all rise higher and higher. When she grows up you can send her elsewhere where she can learn more. This is the purport of the varnashramadharma and there is economics underlying it. This is true education. Give up your fondness for schools. It is my firm belief that although the schools may offer you a free play for the intellect they do little towards character-building. I myself know many who have suffered in character by going to school. I do not know of many people who could add lustre to their character by attending schools. I for one believe that those parents who send their children to school do not observe their dharma. Yes, when the children grow up, that is, say, attain the age of sixteen, they can

do whatever they like. Hence, let Sita remain under your personal care till she is sixteen so that she turns out an accomplished girl and may not suffer any kind of handicap. To achieve this she should participate in all your activities and play her part intelligently. With this you will have observed your dharma.

The purport of all that I have said is only this: Forget for the time being your obsession with schooling for Sita. Let her have as much English, Hindi, Gujarati as you two can give her. Teach her your calling. You can impart to her plenty of knowledge through everyday conversation. In this way she will be making rapid progress. The right thing for her is to stick right there. Teach her the prayers, *bhajans*, etc. She should learn the *Ramayana* and other stories. Let her know about the *Gita* and other books. Some books you and Sushila have to read just for Sita's sake. None of you need think of the country for the time being. When you come you should all come together. Having thought over all this "do as you like"[1].

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4831

55. LETTER TO H. L. SHARMA

January 2, 1935

CHI. SHARMA,

I have your letter. Certainly I am responsible[2] but I had understood that you had nothing to hide. Do not read the letters that you get or don't let them affect you. Amtussalaam has not come here so far, she is probably at Indore. It is a great thing that Krishna has recovered. What is your diet these days?

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, between pp. 140 and 141

[1] *Bhagavad Gita*, XVIII. 63
[2] For other people learning about the addressee's fast

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56. *DISCUSSION AT CENTRAL BOARD, HARIJAN SEVAK SANGH*[1]

[*January 2, 1935*][2]

'Why', some of them asked, 'should this be put into a pledge?'[3] And this pledge seems more sociological than humanitarian. Eradication of untouchability is one thing, but this levelling of status seems to be altogether a different thing. Are we to regard our servants as equal to us in status? You seem to be driving us slowly to social and economic revolution.

[GANDHIJI:] I am surprised that the truth dawns upon you so late. You are very much mistaken if you feel that Harijans expect anything less from you. You may be quite ready to treat a few Harijans on terms of equality, but unless you are prepared to treat *all*—the sweeper and the scavenger—and not merely a Harijan Judge sitting on a Court Bench—you have not rid yourselves of the evil. The very idea of superiority is most loathsome. It is at the back of most of the race feuds in the world. The thing is universal, I am afraid, but among us, it is in its cruellest form, because it is claimed to have got a religious sanction.

'You are right, Mahatmaji,' said one of the members, 'there are some members on our Board who feel that Brahmins are superior to Vaishyas.'

[G.] They have no business to be on our Board. Removal of untouchability means one thing for a Harijan, another thing for a caste Hindu, and quite another for a Harijan Sevak.

'I quite see the thing,' said Shrimati Rameshwari Nehru, 'but how can I sign the pledge when I know that I do not treat my servant as equal to me in status? My peace of mind will go.'

[G.] It need not go. You will treat him as a member of your family.

[R. N.] It is easier said than done, Mahatmaji. How can I claim to treat him as a member of my family when I sleep on a cot or a sofa, and he stands at the door?

[1] Extracted from Mahadev Desai's "Self-introspection Week"

[2] The pledge which was a part of the constitution was discussed and adopted on January 2.

[3] It read: "I do not consider any human being as inferior to me in status and I shall strive my utmost to live up to that belief."

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[G.] You can, for the simple reason that you will sleep on your feather-bed, not because you are superior to him, but because it has become a need with you. No, no. You are unnecessarily afraid. It is more a mental adjustment than physical. I shall give you just one or two instances. When I went to Lady Astor's, she brought out all her servants to shake hands with me. They hesitated, but then they saw that they did not need to do so. Lloyd George, when I was his guest for a few hours, encouraged all his servants, as he would his own children, to hand me their autograph books for my signature.

[R. N.] I know, Mahatmaji, I know. Bertrand Russell also treats his servants as equals.

[G.] Well, then, why should you be any less than Bertrand Russell? You have a father who will place no obstacles in your way and a husband who will go the whole length with you.

No, no. This pledge is absolutely essential. You cut at the root of the movement if you do not have it, and you will justify the attitude of the sanatanists. As you have to discharge the financial obligations, you have to discharge the moral also, and I must say that, just as I should rue the day on which I collected money if I found that the money was ill-spent, in the same way I should feel guilty if I found that I was not discharging the moral obligation. You ought to have realized the implications of the movement when you joined it. I am not after extinguishing all differences. Who can destroy natural differences? Is there no difference between a Brahmin, a dog and a dog-eater? And yet the *Gita* says:

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पंडिताः समदर्शिनः ।।[1]

i.e., 'The men who have realized the Truth look with an equal eye on a learned and cultured Brahmin, on a cow, an elephant, a dog and a dog-eater.' There is a difference between them but the man who knows the science of life will say that there is no difference between them in status, as there is none between an elephant and an ant, a savage and a savant. Of course, the savage may be awe-struck before a savant; but the latter should not have any sense of superiority. No, we are all equal in the eyes of the law and God. That is the ideal we have to live up to.

But, then, there should be no master, no servant?

[1] *Bhagavad Gita*, v. 18

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No. There is a beautiful Latin saying—*Primus inter pares*—first among equals, and the Master or the President will be the first among equals. I can see that it is difficult to practise the thing; that is why you will say in your pledge that you will strive your utmost to live up to your belief. That we cannot practise it at once, or fully, does not show that the pledge is wrong; it shows that human nature can be despicable. No, you have got to understand that this is a fundamental thing of the movement. Otherwise, you will justify the charge that it is a dodge.

Harijan, 11-1-1935

57. SPEECH AT HARIJAN COLONY, DELHI[1]

January 2, 1935

The whole idea originated with Sjt. Ghanshyamdas Birla, and he had now donated the grounds for the Colony. As President of the Board and as a moneyed man, he was always thinking of ways and means for the economic uplift of the Harijans, and his ambition was to make this Colony a centre from which would radiate inspiration and all kinds of activity.

However, it is no use talking of one's ambition. Everything will depend on us, workers. No work will suffer for want of money, that much I can say, from my own experience of several institutions. Remember that we are debtors and Harijans are creditors. We have until today delighted in mounting on their backs, like 'the old man of the sea'. We have exacted labour from them and have not scrupled to belabour them, and even to kill them, when they raised a voice of protest. A Meerut zamindar is said to have seriously injured [some Harijans] and one has died. In Kathiawar, a similar thing happened, and there, too a Harijan died. The poor folks would seem to have been born in order to toil and moil for us! We have been guilty of a heinous sin, and it is time we expiated it. It is for that purpose that the Sangh was created. It is a stupendous task, but it has to be done. I have said it several times, and shall repeat it today, that, unless we discharge our debt, Hinduism will perish. Untouchability must be destroyed, or else it will destroy Hinduism. That is why I am giving myself no rest. Not that I do not need it. I may say that I have several years of arrears of rest to cover, but how can I have rest? How can one have rest with a raging fire within? How can any Hindu, knowing that Hinduism is on the

[1] Extracted from Mahadev Desai's "The Self-introspection Week"

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brink of an active volcano, afford to have a moment's rest? Not, surely, until the volcano is extinguished. In a stupendous task of this character, a gift of Rs. 3,500, like the one given by Ghanshyamdasji today, is as a drop in the ocean. Hundreds of millionaires like him will have to empty their treasures for this sacred task. If only you are consumed with a passion for it, the task will be done. There is no lack of money, as Ghanshyamdasji said. There will be none. All that is needed is the will and passion for it. The service of the Harijans is the service of Hinduism, and the service of Hinduism is the service of humanity. Hinduism is no exclusive religion, it tolerates no intolerance. Intolerance it holds to be a sin. But unless and until we befriend the Harijan, unless and until we treat him as our own brother, we cannot treat humanity as one brotherhood. The whole movement for the removal of untouchability is a movement for the establishment of universal brotherhood, and nothing less.

Harijan, 11-1-1935

58. TELEGRAM TO JAMNALAL BAJAJ

[On or after *January 2, 1935*][1]

ABHYANKAR'S DEATH GREAT TRAGEDY. CONSOLE HIS WIFE AND FAMILY. TELL HER SHE MUST BE BRAVE IF SHE WOULD BE WORTHY OF A BRAVE HUSBAND. I EXPECT HER TO KEEP UP THE TRADITIONS OF SERVICE ABHYANKAR HAS BEQUEATHED.

The Hindustan Times, 4-1-1935

59. LETTER TO CARL HEATH

January 3, 1935

DEAR FRIEND,

I thank you for your letter of 21st ultimo. Your previous letter was read by Mirabehn, Mahadev and later by Andrews. All of them put, independently of me, the same construction that I had. Of course, I unreservedly accept your correction. I simply want to say that it was after carefully reading your letter more than three times that I sent you the reply[2] I did. Andrews

[1] M. V. Abhyankar died on January 2, 1935.
[2] *Vide* Vol. LIX, pp. 435-7.

also read my reply to you, and he had nothing to suggest by way of alteration.

Of course, you knew the existence of the repressive laws. But you did not know, nor do you know now, what their continuance meant or means to us here. A strange confirmation of this comes from Dr. Maude Royden who is reported to have said at Karachi that the people in England knew nothing, through the daily Press or otherwise, of the amazing things which she heard during the two or three days she found herself amongst the very sober women of India. Andrews will be able to give you first-hand testimony of what he saw and learnt in Bengal.

You seem to regard the possibility of withdrawal of the forthcoming Bill[1] as a calamity. In my opinion, if the withdrawal comes even at the last moment, it will be a blessing both for England and India, for the simple reason that persistence in the measure in the face of an almost unanimous Indian opposition to it would mean an unbending attitude on the part of the British Parliament and utter contempt for Indian public opinion. I hope you have seen the bitter comment made by Rt. Hon. Sastri, who was at one time a *persona grata* at the India Office whose complete confidence he enjoyed, and the equally bitter comment of Hon. C. Y. Chintamani, who has been regarded as a moderate among moderates and who has, in season and out of season, condemned the Congress attitude in unmeasured language.

Now for the briefest summary of my own personal objections to the J. P. C. Report. I read that Report and the White Paper as one document. Whatever new there is in the former is not regarded at this end as an improvement, but quite the contrary, and it is the last straw which has broken the back of the Liberals. They had cherished the fond hope that the Joint Memorandum signed under the leadership of the Aga Khan would receive the favourable consideration of the Joint Parliamentary Committee and that some, if not all, of its recommendations would be accepted by it. The contemptuous dismissal of that Memorandum, beyond a mere courteous reference to it, has extorted the following remark from Sastri:

> No, Sir, it is impossible for the Liberal Party to give an atom of co-operation. Co-operation with friends that wish well of us will be worth while, but co-operation with those who have displayed the utmost

[1] The Government of India Bill on a new constitution for India. It received Royal assent and became an Act on August 2, 1935.

distrust of us, who do not care for our views and demands, and who enact a constitution in utter disregard of our wishes, what is co-operation with them, I ask? I should call it a suicide.

Summary

1. There is no suggestion in the J. P. C. Report that there should be a clause in the constitution providing for automatic advance to complete independence or whatever the elected representatives of India may decide to have.

2. The contemplated constitution saddles India with a greater financial burden than she is bearing today without any prospect of economic or political betterment.

3. At the centre, 80 per cent of the revenue is reserved out of any popular control.

4. There is no popular control over the military, whether as to policy or as to expenditure.

5. There is no popular control over the currency or the exchange of the country.

6. Even the control over the 20 per cent proposed to be left in the hands of the Finance Minister is subject to suspension by the Governor-General.

7. The provincial autonomy adumbrated in the Report is purely nominal, as the Governors of the provinces have such wide powers that they can, whenever they choose, make an end of responsibility. It would be utterly wrong for any Britisher to infer from Colonial precedents that these powers will be rarely, if ever, exercised. Indian past experience is quite the contrary.

8. Responsible Ministers have no right even to transfer any member, either of the all-India service or of the provincial service.

9. The so-called autonomous legislatures will have no right to amend the Police Acts or even Police Regulations.

10. British exploitation is made firmer than ever.

The overwhelming effect of all the foregoing objections considered together leaves an indelible impression upon the mind that, bad as the existing constitution is, the threatened new one will be infinitely worse. And what is more, if the threatened new constitution is passed, it would be most difficult for years to come to undo the mischief that will be done under it.

To clinch the whole of the objections, it is well to remember that the constitution is sought to be imposed upon the people who are already groaning under repression, such as, perhaps, has not been equalled in British Indian history. I am making this statement with the full sense of my responsibility. I have a

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vivid memory of Jallianwala Bagh. I have read Kaye and Malleson's volumes on the Sepoy Revolt, as it has been called, of 1857. Both make gruesome reading. Then, it was the naked sword. The repression represents the gloved fist, but deadlier on that account.

You may make whatever private use you wish of this letter. Nobody else is responsible for the opinion I have expressed in this. It has been shown to no friend beyond Mahadev, Mira and the typist.

My writing may seem bitter; but I would like to warn you against putting any such interpretation upon it. The language represents the truth and nothing but the truth as I have seen and felt it. It does not represent the whole truth. If I had the time and the capacity to give you the whole truth, the version would be even worse than it is.

In spite, however, of the black picture that I see in it, I have no bitterness in me against a single Englishman. I believe that the English Ministers are pursuing what they believe to be an honest policy to be adopted in the interest of India. It is their honest belief that British rule in India has been, on the whole, for her good. They honestly believe that under it India has advanced in economic progress and in political capacity, and that if India received the constitution that the vast number of the intelligentsia wish for, it would be a bad day for her. It is difficult to combat an honest belief, however erroneous it may be, as, in my opinion, it is in this case. But it would also be wrong to be angry over an honest belief of any person. Whilst, therefore, I hold the strong opinion that I have expressed in the foregoing summary I would ask you to believe me implicitly when I give you my assurance that, God helping, I shall take no step in haste or in anger.

I have retired from the Congress because, among other reasons, I want to impose silence upon myself, so far as it is humanly possible, about the political measures of the Government. I want, in my voluntary isolation, to explore the yet hidden possibilities of non-violence. Every action I am taking, no matter in what department of life, is being taken with that end in view. The only axe that I have to grind on this earth is to try to understand the ultimate truth of things which, at present, I seem to see only dimly. And after a laborious search I have come to the conclusion that if I am to see it in any fullness I can only do so by non-violence in thought, word and deed. What this search will lead me to, I really do not know myself,

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nor have I the slightest desire to see it before its time. For me, therefore, it is an incessant waiting upon God to show me the next step, and I shall be grateful if any of you friends can, with your full hearts, help me in that search.

Yours sincerely,
M. K. GANDHI

CARL HEATH, ESQ.
LONDON

From a photostat: G.N. 1028

60. LETTER TO MRS. LINDSAY[1]

January 3, 1935

DEAR SISTER,

A happy New Year to you all. Your letter reached me just in time to enable me to send you this little note.

I often think of you and my Oxford visits but the work in hand crowds out all love letters.

We have very difficult times here in every way. But I don't lose hope. I know that winter must be followed by summer.

It is loving thought to regard one's cats and dogs as members of one's family.

You know that Andrews was in our midst for a few days. He expects to return in April. Dr. Maude Royden is in Karachi. I expect to see her in Delhi where I am just now and where I expect to be for over three weeks.

Mira, Mahadev and Devdas are here. Pyarelal is away near Bombay.

With love to you all from us all,

Yours sincerely,
M. K. GANDHI

From a photostat: C.W. 9743. Courtesy: British High Commission in India

[1] Wife of Dr. Lindsay, Master of Balliol College. A photostat of the original of this letter was displayed at the U. K. pavilion of the Gandhi-Darshan Exhibition held at New Delhi in 1969-70.

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61. INTERVIEW TO THE PRESS

January 3, 1935

In Mr. Abhyankar, a brave and intrepid man has passed away. His death is a distinct loss to the nation. My own relations with him were growing day by day so intimate that his passing away I feel like a personal loss.

The Hindustan Times, 4-1-1935

62. NOTES

A Correction

In reference to the figures of production and sale given by the Secretary, A.I.S.A., in the self-sufficiency report published in our issue of the 9th November, he writes:[1]

> In *Harijan* dated 9-11-34, on page 312, figures of khadi production and sale of A.I.S.A. branches have appeared. Therein, with reference to Karnatak and Utkal Branches, it has been stated in the footnote that 'the production of the branches being inadequate, khadi had to be imported from [other] branches to meet the demand'. This remark does not apply to Utkal. . . . The purchases of the Utkal Branch from other branches during 1933 amounted to only Rs. 557, and not over Rs. 17,000 as would appear from the remark made. We regret the error.

Harijan Representation

At the request of a correspondent, I had asked Thakkar Bapa to tell me how many Harijans there were in Harijan Sevak Boards in all India. The returns so far received show, for ten provinces, 171 Harijan members against 1,158 non-Harijans. I give the figures by way of information only. It would be wrong to infer that these figures are a sign of solid work. They are undoubtedly evidence of two things:

(1) The Boards have tried to take as their co-members as many Harijans as they could find to help them.

(2) There are enough Hindus of standing who are prepared to lend their names to the Boards, whose avowed object is to

[1] Only extracts are reproduced here.

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seek for Harijans equality with the rest of their fellow Hindus in matters social, economical, political and religious.

I wish it were possible for me to add also that the number of so many caste Hindus and Harijan Hindus on the Boards is a sign of solid progress. Indeed, the large number of members on the Boards adds to the expenses of administration without increasing efficiency or the output of work. Means are being devised to increase efficiency and output, even if it should involve reduction of the number of members. In the service of the poor and the down-trodden, limitation of overhead expenses to a minimum is absolutely necessary. For the helpless can exercise no check on the extravagance, be it unconscious, of their helpers, no matter how benevolent, and the latter, unless they would put checks on their unconscious extravagance in the name of better management, are likely to spend more than they need. A critical examination of the administration of many charitable organizations would either reveal woeful extravagance or hopeless mismanagement and a criminal neglect of their trust by the trustees. Harijan Boards have to escape both misfortunes, if they are to render a good account of themselves to the Harijans, whom it is their sole aim to serve.

Harijan, 4-1-1935

63. NOTES

Bengal Harijan Sevak Sangh

Here is a summary of the work of the Bengal Provincial Harijan Sevak Sangh for the months of October and November last.

Expenditure in 2 months	Rs. 2,305	
Sangh's branches and organizations exclusively devoted to Harijan *seva* and attached to Provincial Sangh, or aided	9	
Whole-time honorary workers	33	
Hospital	1	with 6 b
Dispensary	1	attended monthly by 1000 patients
Medicines distributed from	6	centres
Schools entirely financed, also partly helped	65	
Number of pupils	1,900	

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Scholarships given	36	
Industrial Institute	1	Cottage Tanning Institute, Calcutta

I must deal with some of the details of this work in a future issue.

Harijan, 4-1-1935

64. ITS MEANING

> To my unaided mind you appear to be opening the first campaign of an endless and quixotic war against modern civilization. Long ago you proclaimed yourself its sleepless enemy, and now you would, if you could, turn it back on the course it has pursued for some millennia. I reel at the mere thought.[1]

This is from an intimate letter from a dear friend who wrote in reply to my letter, inquiring if he could extend his co-operation in the effort. As the view expressed so frankly by the friend is, I know, shared by quite a number of friends, it is well for me to explain my position. It would be impertinent for me to do so if my position was not also that of the A.I.V.I.A.

In seeking to revive such village industries as are capable of being revived, I am making no such attempt as the friend ascribes to me. I am trying to do what every lover of village life, everyone who realizes the tragic meaning of the disintegration of villages, is doing or trying to do. Why am I turning back the course of modern civilization when I ask the villager to grind his own meal, eat it whole, including the nourishing bran, or when I ask him to turn his sugar-cane into *gur* for his own requirements, if not for sale? Am I turning back the course of modern civilization when I ask the villagers not merely to grow raw produce, but to turn it into marketable products and thereby add a few more pies to their daily income?

And surely modern civilization is not millennia old. We can almost give its birth an exact date. If I could do it, I would most assuredly destroy or radically change much that goes under the name of modern civilization. But that is an old story of life. The attempt is undoubtedly there. Its success depends upon God. But the attempt to revive and encourage the remu-

[1] *Vide* Vol. LIX, footnote 1, p. 363.

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nerative village industries is not part of such an attempt, except in so far as every one of my activities, including the propagation of non-violence, can be described as such an attempt. The revival of village industries is but an extension of the khadi effort. Hand-spun cloth, hand-made paper, hand-pounded rice, home-made bread and jam, are not uncommon in the West. Only, there they do not have one-hundredth of the importance they have in India. For, with us, their revival means life, their destruction means death, to the villagers, as he who runs may see. Whatever the machine age may do, it will never give employment to the millions whom the wholesale introduction of power machinery must displace.

Harijan, 4-1-1935

65. LETTER TO CHHAGANLAL JOSHI

January 4, 1935

CHI. CHHAGANLAL,

See the accompanying postcard. Venilal is a fine man. Harilal knows him. It would be a good thing if Jaisukhlal's brother could be drawn into Harijan work.[1] He seems to be more in need of work than of income. Meet him. If you are satisfied with him, if Narandas agrees and if such persons are required near Rajkot, accept him.

Bapa seems to be very much pleased with you. How is Rama? How are Dhiru and Vimu faring?

Ramdas's ship is in mid-ocean. He is in Bombay now.

I am here at any rate up to the 20th. You will know from *Harijan* the activities here.

If any Harijan workers can take up other work besides khadi and arrange it round the latter like the planets revolving round the sun, there could be no objection at all to their doing so. On the contrary, it is desirable. If you have grasped this principle, follow it.

Panditji[2] is here. He is going to Sabarmati and will live there now. Lakshmibehn[3] will stay in Wardha for the present.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5528

[1] *Vide* "Letter to Venilal A. Gandhi", p. 26.
[2] Narayan M. Khare
[3] Wife of Narayan M. Khare

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66. LETTER TO VASUMATI PANDIT

January 4, 1935

CHI. VASUMATI,

I have your letter. It is all right if you take boiled milk when fresh milk is not available. You must not discontinue uncooked vegetables or fruit. The menu should also include *bhakhris*[1] of whole wheat flour and roasted wheat. It is very cold here. Yet I have not stopped my morning and evening walks. As usual the whole army moves with me. Amtul came yesterday. Ambujam enquires about you regularly. Her ashram will be ready by the Samkrant[2]. Keep in touch with Ramdas. I shall be here till the 20th if not longer.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9390. Also C.W. 635. Courtesy: Vasumati Pandit

67. INTERVIEW TO DEPUTATIONS

January 4, 1935

The deputation . . . led by Mr. Raghubir Narain Singh . . . pointed out to Gandhiji the various difficulties which faced them in reviving village industries and sought his help and guidance, to which Mahatmaji replied:

My first aim is to change the mentality of the people, not to coerce them as Roosevelt, Hitler or Mussolini are doing in their countries. As the mentality of the people has changed today towards khadi, so I hope to turn their mind in favour of indigenous industries.

My efforts are to keep up our civilization, and I will do my best for it.

He advised the deputationists to mobilize public opinion against mill products, so that the cottage industries might be revived.[3]

[1] Thick chapatis of wheat flour

[2] January 14

[3] It was decided that Gandhiji would receive the deputation again on January 11, to discuss the various points raised by them.

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Another deputation waited on Mahatmaji consisting of Chamars of the village of Kotana within the Baraut Tahsil in Meerut. . . . They wanted financial assistance from the Harijan Fund for conducting a case which has been instituted by the injured Chamars[1]. Gandhiji advised them to effect a compromise and try to raise money locally.

The Bombay Chronicle, 5-1-1935

68. MESSAGE TO PUBLIC MEETING, DELHI[2]

[*January 4, 1935*]

The best way wherein his countrymen could respect his memory was to emulate the fearlessness and devotion of the late Mr. Abhyankar whose death was a sad thing for the country.

The Hindustan Times, 5-1-1935

69. LETTER TO ESTHER MENON

DELHI,
January 5, 1935

MY DEAR CHILD,

If this letter can intensify the wishes, then this is to reciprocate your wishes. It is freezingly cold here. The 4 o'clock prayer bell has gone.

Of course, Harijans need ever so much more than mere temple-entry for their spiritual satisfaction. Temple-entry is not so much their spiritual need, as its grant is that of the arrogant caste Hindus. They can have no spiritual grace so long as they deny to their fellows in faith the same right of worship that they claim for themselves. Is not this quite clear?

With love and kisses added for the children,

Yours,
BAPU

[1] Who were alleged to have been ill-treated by the zamindar of the village

[2] Held on January 4, under the auspices of the District Congress Committee, at which tributes were paid to M. V. Abhyankar. Gandhiji sent this message through Mahadev Desai.

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[PS.]

In Delhi till 20th at least, 28th at the most. Then Wardha.

From a photostat. Courtesy: National Archives of India. Also *My Dear Child*, p. 109

70. SPEECH AT MEETING OF CENTRAL BOARD, HARIJAN SEVAK SANGH[1]

[*January 5, 1935*][2]

It is impossible to over-estimate the value of meticulous detail in your estimates. The path of service to the Harijans is strait and sharp as the razor's edge, simply because the goal is that of complete self-purification. We can never be too critical of ourselves, and every pie we get must be received as a dedication to God and used as a sacred trust. Broad heads, therefore, will never do, there is no room in your estimates for 'etceteras' and 'sundries'. For instance, I could not tolerate the item 'books, slates, etc., given free'. Supposing someone gave us a free gift of intoxicating drugs? Would they come under the item? No 'post, telegrams, etc.', either, nor newspapers, nor expenditure on rent. For you should be in a position to say: 'We do not need to spend money on telegrams, we send messages through kind messengers who will take them; we need spend nothing on rent, for we have persuaded some good friends to give us a house.' Expenditure on administration I can tolerate only to a certain extent, and I do not see any need for separate propaganda. Actual solid work is the most eloquent propaganda. I confess I allowed myself to be used for the purpose in that I suffered Thakkar Bapa to carry me about in his circus for about a year; but though I went from place to place under his directions, I must say that the best and the only part I could reconcile myself to was the walking tour in Orissa. Emulate me there if you can. The mutest servant is the most eloquent propagandist. Run a school yourself for Harijans, open a well or temple, help in digging a well or building a village school-house for Harijans. That will be true propaganda. I would ask you to copy the example of Mr. Frazer Hoyland, a schoolmaster from South Wales, who has come to work with his own hands

[1] Extracted from Mahadev Desai's "The Self-introspection Week"

[2] From *Gandhijini Dinwari*

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in the Bihar earthquake area under M. Pierre Ceresole. He has worked among the unemployed people in England and Wales, and knows that writing books and pamphlets is no propaganda, but that manual work and sharing in the toil of people one would serve is true propaganda. I should, therefore, not hesitate to drop the column for propaganda. You have a column showing office expenses. I can understand that in our poor country we cannot run our offices free of cost, but even there, run it through Harijans. If we must have peons, have only Harijans for the purpose, not treating them as peons but as your sons or members of your family. Expenditure on ashrams is a thing I must strongly warn you against. Let us drop the name of 'ashram' for it cannot be run without a solid fund of moral and spiritual capital. One of the branch Sanghs has budgeted Rs. 8,000 for an ashram. Well, I should rule it out, unless they can show that they are doing work worth 8 lacs. Broadly I might say that you should not spend a rupee until you are sure that you are getting ten rupees' worth of work out of it.

Harijan, 11-1-1935

71. LETTER TO UMADEVI BAJAJ

[Before *January 7, 1935*][1]

CHI. OM,

I write this letter with a pencil since I am writing while having my meal.

It is a bad habit to write while eating and it is equally bad to write with a pencil. Please don't copy my example in these respects.

It seems that your ear is still giving you trouble. You must go to Bombay. I am thinking of sending you a wire.

Write to me about Madalasa[2] also.

Blessings from
BAPU

[From Gujarati]

Panchven Putrako Bapuke Ashirvad, p. 341

[1] *Vide* the following item.
[2] Addressee's elder sister

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72. LETTER TO JAMNALAL BAJAJ

DELHI,
January 7, 1935

CHI. JAMNALAL,

The Delhi cold, instead of helping me to work harder, makes me do less work when so much work has piled up. What you say about Abhyankar is indeed what has happened. His loss is bound to be felt.

It seems that your ear is taking quite a lot of time to be fully cured. It will not matter at all if you cannot come. Nothing should be done which may interfere with the cure of your ear. Kamalnayan[1] cannot be sent to Ceylon now, not as long as malaria is raging there.

The discharge from Om's ear persists. Last week, I had sent her a wire and asked her to go to Bombay immediately and consult a doctor there. She doesn't seem yet to have done so. I would advise you to call her and get her ear examined by some doctor.

Lali seems to have settled down.

Mehr's case is difficult. She has been staying at Dr. Ansari's place from the day she arrived here. She just dropped in casually once. She has come to develop a feeling of revulsion against the Ashram. We shall have to leave her here. Fortunately, Dr. Khan Saheb's wife is arriving here. Mehr will perhaps stay with her. I wish to return to Wardha on the 22nd, and in any case on the 29th at the latest. Shankerlal[2] and Gulzarilal[3] have arrived here today.

Blessings from
BAPU

[PS.]

Ramdas is thinking of going to Bardoli and Lakhtar to bring away his papers, etc., to go through them. Please give him the fare, etc.

BAPU

[1] Addressee's son
[2] Shankerlal Banker
[3] Gulzarilal Nanda

[PPS.]

Dev Sharma came and saw me. He says that he is prepared to take charge of the Shail Ashram if he is given the entire expenditure that is incurred there at present. Let me know what you think about this.

From a photostat of the Gujarati: G.N. 2950

73. LETTER TO VALJI G. DESAI

January 7, 1935

CHI. VALJI,

I have not yet been able to write about the incidents in the *Ramayana*. In fact I have forgotten all that I was told about them. Now I shall have to write anew. I therefore want to consider some incidents. We must find that essay of Shastri on cow-protection. If you can find another secretary devoted to the cow, I shall entrust this task to him. If you cannot, you should start doing some work yourself instead of being there merely in name. Here again what is required is strength of character, not physical strength. How are your eyes? Try wet-sheet packs soaked in fresh milk when you go to sleep at night—whether or not your eyes are all right—will you? There is no harm in it. I have your *Ramakatha* in front of me and I am going to read it.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7468. Courtesy: Valji G. Desai

74. LETTER TO DUNICHAND

DELHI,
January 8, 1935

DEAR LALA DUNICHAND,

I have your letter. Your suggestions are good but nothing can be done by the Association that will bring it in conflict with the authorities. Relief of the kind you mention is surely political and has to be tackled by political bodies. There are however some items which will be taken up as the work progresses.

Surely villages won't require any inducement when they are helped to get some remunerative work for their idle hours. So

far as the industries are concerned, they won't be called upon to make any sacrifice.

The difficulty will come in when sanitary work and moral reform commence.

But in any case I take it you are going to do what you can to advance the village industries.

Yours sincerely,
M. K. GANDHI

From a photostat: G.N. 5591

75. LETTER TO VERRIER ELWIN

January 8, 1935

MY DEAR VERRIER,

The two suggestions had come to me before, though not exactly in the form you suggest. I am passing your letter on to Kumarappa. The suggestions coming from you acquire an added significance. Let us see.

Love to you all.

BAPU

[PS.]

Happy New Year.

[PPS.]

Delhi up to 20th.

FATHER ELWIN
GOND S. MANDAL
KARANJIA P.O., MANDLA DIST. (C. P.)

From a photostat: G.N. 8930

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76. LETTER TO MANILAL AND SUSHILA GANDHI

January 8, 1935

CHI. MANILAL AND SUSHILA,

I have your separate letters. I understand what you write about Ramdas. I did want a permit issued from there. But never mind if we cannot have it. I shall myself see about it here if Ramdas is willing.

I had a tersely worded letter from Mama about Medh[1], which I am enclosing along with one from Harilal. If you wish, you may let Medh read the letter. There is a great difference between what you recommended and what I find in this letter. Now Pragji alone remains to be consulted.

The new Agent came to see me. He has visited South Africa once. You will surely meet him. Keep me informed about your experience. I have of course asked him to bring about a reconciliation.

I am in Delhi these days. Ba, etc., are with me. We shall be here for a few more days. At any rate we must return by the end of this month. It is pretty cold here.

I hope you are all well.

Sushila seems to have acquired wide knowledge.

What Kallenbach says is on the whole true. Good Jews do not oppose us. Narandas's Kanu is with me.

Blessings from
BAPU

[PS.]

Tell Medh I am not writing a separate letter to him.

From a photostat of the Gujarati: G.N. 4830

[1] Surendra Medh

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77. LETTER TO NANDLAL

January 8, 1935

BHAI NANDLAL,

In your poetic fancy, you seem to have been engaged in debunking the Village Industries Association. And yet you sign yourself "Yours faithfully". Only a poet can do that. Do not give any cause to Lilavatibehn for being unhappy. Untruth does certainly follow truth; but ultimately it is left behind. Certainly even indigenous mills will render thousands of people unemployed, so only hand-pounded rice should be used. Your mind is full of so many things that unless you act spiritedly, you won't be able to achieve anything. It is better if you ponder over it and do what you feel is necessary.

Blessings from
BAPU

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

78. LETTER TO CHAND TYAGI

DELHI,
January 8, 1935

BHAI CHAND TYAGI,

Your letter gave me much pleasure. If possible you should come here with Raj Kishori. Only after meeting her can I suggest the right course. You must be keeping well. I am glad to learn that you find Balbir satisfactory.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 6630. Also C.W. 4278. Courtesy: Chand Tyagi

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79. ADVICE TO AHMEDABAD DEPUTATION[1]

January 8, 1935

Gandhiji advised them to preserve the cordial relations that were existing between Labour and Capital in Ahmedabad for the last 15 years and evolve a permanent scheme for an amicable settlement of all labour disputes in future.[2]

The Bombay Chronicle, 9-1-1935

80. A LETTER

January 8, 1935

DEAR SISTER,

I was glad to hear from you after so many years.

I am keeping myself in touch with Shantilal. I shall do what I can to help him. But to give personal attention to anybody has become almost impossible for me. That chapter of my life seems to have closed altogether.

Khurshedbehn is here. I am afraid she can't go to you. She is in . . .[3] with the village work. She has seen your letter. Of course, if you go to the Frontier, you can help the Frontier people in a variety of ways.

I dare not tempt you to come. For I can only give you a few moments if you come.

Yours sincerely,
M. K. GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] Kasturbhai Lalbhai, Vice-President, Ahmedabad Mill-owners' Association, Shankerlal Banker, Vice-President and Gulzarilal Nanda, Secretary of the Labour Association called on Gandhiji in connection with a wage dispute.

[2] As a result of this meeting it was decided to convene a bigger conference of the representatives of the two Associations.

[3] Omission as in the source

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81. INTERVIEW TO MRS. C. KUTTAN NAIR[1]

January 8, 1935

MRS. NAIR: It is my feeling, especially after attending the All-India Women's Conference at Karachi, that the women's movement in India is not a representative one. It only represents the aristocracy and upper middle class. Can you suggest practical measures to make it a real mass movement?

GANDHIJI: The obvious remedy would be for the existing members to throw themselves in the khaddar and other village industry movements and thus develop the village instinct and take pride in depending on villages for all their wants.

MRS. N. Do you not think that co-education from very early days till the end of the educational career will help a great deal in removing the sex obsession that we see in our midst today?

G. I cannot definitely state as yet whether it would be successful or not. It does not seem to have succeeded in the West. I tried it myself years ago when I even made boys and girls sleep in the same verandah with no partition between them, Mrs. Gandhi and myself sharing the verandah with them. I must say that it brought about undesirable results.

MRS. N. But do not worse things happen in *purdah*-ridden communities?

G. Yes, of course, but co-education is still in an experimental stage and we cannot definitely say one way or the other as to its results. I think that we should begin with the family first. There, boys and girls should grow together freely and naturally. Then co-education will come by itself.

MRS. N. As a teacher who has moved rather intimately with her students I have had occasion to come across some who, through ignorance and through information gathered from unhealthy sources during the period of adolescence, resorted to practices that were not conducive either to their physical or moral well-being. Will not the teaching of sex hygiene in schools in the most scientific and informal manner be really beneficial to our boys and girls?

[1] A leading social worker of Cochin. The notes of the interview prepared by the interviewer were revised by Gandhiji.

G. Yes. And there should be no reason why one should not be able to talk freely on this matter.

MRS. N. On discussing very freely the question of birth-control with many a married woman, I find in many cases, specially in the case of those with large families, that motherhood is often thrust upon them. Woman has no freedom in the real sense of the word if she has no right over her body. So for the sake of the mother, whose health is drained away by the bringing forth of too many children and for the sake of children themselves, who should be a joy to us, but who now come forth unwanted in such large numbers, may not birth-control through contraceptives be resorted to, as the next best thing to self-control, which is too high an ideal for the ordinary man or woman?

G. Do you think that the freedom of the body is obtained by resorting to contraceptives? Women should learn to resist their husbands. If contraceptives are resorted to as in the West, frightful results will follow. Men and women will be living for sex alone. They will become soft-brained, unhinged, in fact mental and moral wrecks, if not also physical. Then, while I believe man to be the worse sinner, woman is not very far behind him. Both sin, on the whole. Woman is not always the victim. She should realize her majesty and train herself to say "No" when she means it.

MRS. N. But is there not too much of sex indulgence even now and is the introduction of contraceptives going to make so much difference in the sex life of the individual?

G. Undoubtedly there is already much of sex indulgence and even sex perversion. But contraceptives would be putting the cap on them. They will give a status to intemperate connection which it does not enjoy now.

MRS. N. Even in exceptional cases where a woman is too weak for child-bearing or where either of the parents is diseased, cannot this method be resorted to?

G. No. One exception will lead to another till it finally becomes general. In the cases stated above, it is better that the husband and the wife live apart. Contraceptives which are being tried in the West are leading to hideous immorality and I am sure after a few years, the Westerners themselves will realize their mistake. Do you not know that Mussolini in Italy is giving donations to parents with large families?

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MRS. N. Perhaps Mussolini wants more fodder for cannon.

G. What about the English and the Dutch among whom contraceptives are popular? Are they against war?

MRS. N. Can a poor country like India afford to have its present vast population, which seems to increase at a tremendously rapid pace?

G. Nature will solve the problem for us, if we allow Nature to have free play. Contraceptives are an unnatural interference with her laws. If people want to multiply like rabbits, they will have also to die like rabbits. If we become licentious, there will undoubtedly be Nature's punishment descending upon us. It will be a blessing in disguise.

MRS. N. But is self-control possible for the ordinary man and woman?

G. Yes, under well-regulated conditions. Contraceptives are really for the educated people, who are the "sick" of humanity. I call them "sick" because their food and drink and the exceedingly artificial life that they are leading have made them weak-willed and slaves to their passions.

MRS. N. Do you then suggest, Mahatmaji, as a practical remedy for the over-indulgence in sex today, the releasing of the creative energy in man, through channels other than sex, by concentrating on matters like art, science, literature, etc.?

G. That is true so far as it goes. You have to be very careful in the choice of your food and drink and to keep both mind and body clean. Just as it is important to know what goes to the mind it is equally necessary to know what goes into the body. These are simple things, which will help you a great deal in the matter of self-control.

MRS. N. You know that in India there is no bar for physically unfit people to marry and bring forth children. Moreover, Hindu religion enjoins that none could get salvation without there being some male member to perform *shraddha* ceremony. This in normal circumstances is resulting in degeneration of the Hindu race. Are you, under these conditions, in favour of sterilization as is being done in Germany under Hitler?

G. There are crores of Hindus, especially untouchables who do not perform the *shraddha* ceremony. As regards sterilization I consider it inhuman to impose it as a law on the people. But in the case of individuals with chronic diseases, it is desirable to have them sterilized if they are agreeable to it. Sterilization is

a sort of contraceptive and though I am against the use of contraceptives in the case of women, I do not mind voluntary sterilization in the case of man, since he is the aggressor.

MRS. N. Mahatmaji, you say that a woman should not allow motherhood to be thrust upon herself but that she should be able to assert herself and definitely say "No" to her husband. Have you considered the fact that a Hindu woman especially has no economic status, and her defying her "Lord and Master" may result in disastrous consequences for her, and according to law she may be denied even maintenance, not to speak of a second home?

G. If you study statistics, you will find that what you say about the economic condition of a Hindu woman holds good only in the case of a microscopic minority. Do you not know that in Indian houses it is the woman that is generally the real master?

MRS. N. May I know how far your experiments in self-control in the Sabarmati Ashram have been successful?

G. It is very difficult to say. We have had individual cases of terrible tragedy, but those who visited the Ashram were much impressed by the general atmosphere of freedom, without sex consciousness, that prevailed there.

The Hindustan Times, 11-1-1935

82. *INTERVIEW WITH HALIDE EDIB HANUM*[1]

January 9, 1935[2]

[HALIDE EDIB:] How will you fight the curse of mechanization, Gandhiji? How will you keep human beings human souls?

[GANDHIJI:] It is all implied in my non-violence, Hindu-Muslim unity, the removal of untouchability and giving back to the villagers what belongs to them. The Harijan activity and the movement for the revival of village industries come naturally to me because of non-violence. It is cruel, it is sinful, to think

[1] Extracted from Mahadev Desai's "Weekly Notes". The interviewer was a Turkish lady who had taken a leading part in the Turkish Revolution. She was visiting India at the invitation of Jamia Millia to deliver a course of lectures. Mahadev Desai reports: "She came and sat down near Gandhiji and said, 'I have come to learn from you and take what I can for my own people'."

[2] From *The Hindustan Times*, 10-1-1935

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of mechanization in a country of 350 million human beings. Every human being is a machine, only it should be kept oiled and in proper trim. That is what I am trying to do.

Political freedom, I am sure, you are going to win but mechanization, I am afraid, might get hold of India.

Then, there is no escape from violence. I saw it as long ago as 1908, and ever since I have shaped all my activities in terms of non-violence. Complete mechanization is impossible in India without its resulting in violence in some shape or other.

I know, I know. But it's so difficult. The soul has to be preserved. I have written a play called *Masques and Souls*. There are more masques than souls, but if you will prepare a nursery of souls, it would be all to the good.

Oh yes, if we can find even one true witness to the Truth.

I am not very optimistic, for the opposite side is very strong.

I have never lost my optimism. In the seemingly darkest hours, hope has burnt bright within me.

You cannot kill your own hope, I know.

You are absolutely right. I cannot kill the hope myself. I must say I cannot give an ocular demonstration to justify the hope. But there is no defeat in me.

There will never be, I am sure, there will never be.

Harijan, 25-1-1935

83. LETTER TO MARGARETE SPIEGEL

DELHI,
January 10, 1935

CHI. AMALA,

I had your pencil note. I do not think that you will need another passport from Germany. That would be necessary if you wanted to go back to Germany. I am sure it is unnecessary for remaining here. At the same time, any foreigner is liable to be turned out at any moment without any reason being assigned. And now there is hardly any difference between a foreigner and one born in the country, because any person can be turned out of the country under the Ordinances law.

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You must let me know how you are feeling in Santiniketan. We are here probably till the 28th inst., certainly up to 20th.

Blessings from
BAPU[1]

SMT. AMALABEHN
(DR. MARGARETE SPIEGEL)
SANTINIKETAN

Spiegel Papers. Courtesy: Nehru Memorial Museum and Library

84. INTERVIEW TO SOCIALISTS

January 10, 1935

The socialists met him again and discussed the village industries problem from the socialist point of view. They are stated to have said that the first step in village programme should be to improve the condition of *kisans* who were being downtrodden by the zamindars and propaganda should be carried on amongst the *kisans* not to submit to the unfairness they are at present subjected to.

Gandhiji, it is understood, did not agree with this view and opined that attempts should be made to retain cordial relations between the two parties. Any split should be avoided and zamindars' sympathies should not be alienated in order to make the present programme succeed. He said that the time was not ripe to bring about a complete change all of a sudden, though that stage might be reached after some time. He said that the socialists' idea to revolutionize the present state of things might result in the zamindars seeking shelter with the third party.

The Bombay Chronicle, 11-1-1935

[1] The subscription is in Gujarati.

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85. INTERVIEW TO THE PRESS

January 10, 1935

What do you think about the latest move of the Government regarding your Village Industries scheme?[1]

I should be very glad if Government were to take the wind out of my sails. Much of the work that I propose doing is what Government ought to do. Let Government do whatever they can do, only let not anything be superimposed on the people. If Government helped me, I could produce magical results; but it could be possible only if they helped me in the right spirit. In other words, the Government should understand and appreciate the secrets of the programme.[2] There are so many ways in which they could help. They could help with the necessary legislation. But pray don't ask me to express any opinion on what Government are doing. I do not want to criticize their work. If it were necessary, I should write to them. So far as I am concerned my life is an open book, and there is absolutely nothing that I would keep secret from them. I have necessarily chosen items to which nobody's attention has been drawn and where I do not trench on ground covered by others. Thus, in my campaign for unpolished rice, hand-ground flour and village-made *gur*, I am simply asking people not to pay for undermining their health. For that is what they are at present doing, and I am thankful to say that I am supported in my view by the highest experts in the land. I dare not think of land improvement and improvement in the methods of agriculture, for I know my limitations, and I want people to do all that they can do without any outside help. My only object is to abolish idleness, to help people to turn their time to good account, to prevent misfeeding and to stop all economic waste. The whole of my campaign for unpolished rice, for hand-ground

[1] The Government had proposed allotment of one crore of rupees to the provinces for the economic development and improvement of the rural areas in order to forestall Congress activities in the villages and had issued a confidential circular in this connection.

[2] This sentence is from a report in *The Hindustan Times*.

flour, for *gur*, for hand-pressed oil and for the economic disposal of carcasses should be looked at in that light.[1]

The village uplift programme is not a new idea though the Congress, at its Bombay session recently, adopted it as one of the channels of its constructive programme of work.[2] I have spoken of it to the public during the last eight months.

Gandhiji spoke eloquently on the powers of *takli* and said that recently a spinner from Manchester had examined it and testified to its potentialities. The *takli* which once hardly exceeded the speed of a hundred yards per hour now operated at four hundred yards:

It is a marvellous thing and with intelligence applied to it it can produce an enormous change for the better.

Proceeding, Mahatmaji emphasized that the Village Industries Association had excluded politics from its ken.

Questioned as to the progress he had made in his work at Delhi Gandhiji said he was presently going slow in collecting materials and liked to see its great potentialities. The Spinners' Association had distributed one and a half crores of rupees among 160,000 people of which 120,000 were spinners, 24,000 washermen, and the rest weavers. From the competitive point of view there was no reason why the village industries meant to promote villagers' welfare should not hold their own against mechanized industries, provided it was clearly understood that village production was for its own consumption.

This policy had been recognized as economic even outside India and if followed would do great good to India. It was important not only from the general economic point of view but from other considerations so far as rice, wheat and sugar were concerned, for village products contained more vitamins and proteins whereas in industrialized products these were absent.

Harijan, 25-1-1935, and *The Hindustan Times*, 11-1-1935

[1] What follows is from *The Hindustan Times* report.

[2] In the circular the Government had described the Bombay session of the Congress as the greatest personal triumph of Gandhiji.

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86. LETTER TO UMADEVI BAJAJ

January 11, 1935

CHI. OM,

When will you shed your lethargy? The handwriting in your letter was not as beautiful as pearls. Though the letter is long, you haven't given much news in it. I still feel that it would be better for you to go to Bombay once and consult an ear specialist. It is very cold here. We seem to be camping in a jungle, but we enjoy our stay. As I have to see many visitors, I cannot cope with my work.

Ask Madalasa to write to me. What does she eat? What is her weight?

Blessings from
BAPU

[PS.]

Mehrtaj has forgotten you, me and everybody else. She is at Dr. Ansari's and enjoying herself.

[From Gujarati]

Panchven Putrako Bapuke Ashirvad, pp. 340-1

87. TELEGRAM TO JAMNALAL BAJAJ

DELHI,
January 12, 1935

JAMNALAL
BIRLA HOUSE
MOUNT PLEASANT ROAD
BOMBAY

JUST LEARNT SWARUPRANI UNCONSCIOUS. SEND FULL DETAILS.

GANDHI

Panchven Putrako Bapuke Ashirvad, p. 146

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88. TO THE MILL-HANDS

DELHI,
January 13, 1935

I hope you will gladly welcome the compromise arrived at in the dispute that was going on regarding your wages. . . .[1] It will be in your interest to accept willingly the cut in your wages—that will enhance your credit too, I have no doubt about it. I do not consider it a small matter that the main principle of the policy which we wanted to adopt years ago has been accepted in this compromise. Now we have to make a scheme at our earliest convenience to implement it. I need not tell you that its success mostly depends on your pure intentions and conduct. The welfare of both the employees and the employers lies in the mill continuing to function. He who understands this will never find it difficult to understand this compromise. I have been telling you from the very beginning of our acquaintance that the industry exclusively belongs neither to the mill-owners nor to the labourers. The capital of the owners is money while yours is labour. Both of these are useless unless there is unity between the two. If you have grasped what I am saying you will realize that the good of both lies in this compromise. You will also know how much progress we have made and how near we are towards the realization of the dream that we had been cherishing all along. I therefore hope that all the sisters and brothers will unanimously accept the compromise.

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

[1] Omission as in the source

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89. A DISCUSSION

[Before *January 14, 1935*][1]

Your campaign[2] is taking away from the Missionary's popularity.

[GANDHIJI:] I see what you mean but I do not know why it should disturb them. We are not traders trenching on one another's province. If it is a matter of serving oneself, I should understand their attitude, but when it is entirely a matter of serving others, it should not worry them or me as to who serves them.

But, perhaps, the authorities in charge of a Mission hospital would rightly feel worried if you sent your people to go and open a hospital in the same place.

But they should understand that ours is a different mission. We do not go there to afford them simple medical relief or a knowledge of the three R's; our going to them is a small proof of our repentance and our assurance to them that we will not exploit them any more. I should never think of opening a hospital where there is already one; but if there is a Mission school, I should not mind opening another for Harijan children, and I would even encourage them to prefer our school to the other. Let us frankly understand the position. If the object is purely humanitarian, purely that of carrying education where there is none, they should be thankful that someone whose obvious duty it is to put his own house in order wakes up to a sense of his duty. But my trouble is that the Missionary friends do not bring to bear on their work a purely humanitarian spirit. Their object is to add more members to their fold, and that is why they are disturbed. The complaint which I have been making all these years is more than justified by what you say. Some of the friends of a Mission were the other day in high glee over the conversion to Christianity of a learned pandit. They have been dear friends, and so I told them that it was hardly proper to go into ecstasies over a man forsaking his religion. Today it is the case of a learned Hindu, tomorrow it may be that of an ignorant

[1] Extracted from Mahadev Desai's "Weekly Notes", dated January 14, 1935

[2] Against untouchability

villager not knowing the principles of his religion. Why should Missionaries complain if I open a school which is more liked by Harijans than theirs? Is it not natural?

But does it mean that you would say the same thing about a Christian who embraces Hinduism?

I would. Here is Mirabehn. I would have her find all the spiritual comfort she needs from Christianity, and I should not dream of converting her to Hinduism, even if she wanted to do so. Today it is the case of a grown-up woman like her, tomorrow it may be that of a European child trusted to my care by a friend. Take the case of Khan Saheb's daughter entrusted to my care by her father. I should jealously educate her in her own faith and should strive my utmost against her being lured away from it if ever she was so inclined. I have had the privilege of having children and grown-up persons of other faiths with me. I was thankful to find them better Christians, Mussalmans, Parsis or Jews by their contact with me.

But if it was a pure case of conscience?

I am no keeper of anybody's conscience, but I do feel that it argues some sort of weakness on the part of a person who easily declares his or her failure to derive comfort from the faith in which he or she is born.

Harijan, 25-1-1935

90. FOREWORD TO "TWO SERVANTS OF GOD"

DELHI,
January 14, 1935

Though I had always longed for it, I was never able to be with Khan Saheb Abdul Ghaffar Khan for any length of time before the closing months of last year. Good fortune, however, brought me not only the younger brother but also the elder, Dr. Khan Saheb, very soon after their discharge from Hazaribagh prison. As luck would have it, they were under orders not to enter the Frontier Province till 28th December last. They were under discipline not to offer Civil Disobedience. And so they accepted the hospitality of Seth Jamnalal Bajaj in Wardha. I was thus privileged to come in intimate touch with the brothers. The more I knew them the more attracted I felt towards them. I was struck by their transparent sincerity, frankness and utmost simplicity.

I observed, too, that they had come to believe in truth and non-violence, not as a policy but as a creed. The younger brother, I found, was consumed with deep religious fervour. His was not a narrow creed. I found him to be a universalist. His politics, if he had any, were derived from his religion. The Doctor had no politics. This privileged contact led me to the conclusion that the brothers were much misunderstood. I, therefore, asked Mahadev Desai to note all he could from them of their lives and prepare for the public a sketch introducing them as men. He was to leave politics alone and avoid criticism of the Government. The result is this character-sketch. Let the reader judge whether the brothers' claim to be known as simple *Khudai Khidmatgars* (i.e., Servants of God) is vindicated by the following pages, assuming that they give an accurate and truthful recital of the events of their lives as the brothers gave them to Mahadev Desai.

M. K. GANDHI

Two Servants of God

91. LETTER TO NIRMAL KUMAR BOSE

January 14, 1935

DEAR FRIEND,

Your article has been simply waiting for my note on it. Your postcard has therefore come in time. I am glad you have reconsidered your position. You can publish your notes of the interview if you send it to me first for revision.

Yours sincerely,
M. K. GANDHI

[PS.]
Delhi till 23rd inst.

SHRI NIRMAL K. BOSE
6/1A BR. INDIAN STREET
CALCUTTA

From a photostat: G.N. 10518 and 10521

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92. LETTER TO JAMNALAL BAJAJ

January 14, 1935

CHI. JAMNALAL,

I understand why you will not be able to come. It is desirable that you should stay on there till the doctors permit you to leave. Do not overstrain yourself.

Ramdas feels that Manilal[1] is not very eager that the former should continue to stay at Manibhuvan[2]. It is best, therefore, that he should leave the place. He wishes to rent a separate room for himself and has asked for Rs. 25 as rent for it. I think we should let him have it. I know that all this is wrong. But Ramdas's illness is of such a nature that in his case wrong seems right. I do not know how far a father's love is misleading me in this matter. If you disapprove of this demand of Ramdas, by all means tell him so. You earned the privilege of doing so many years ago. Do what seems proper to you.

I understand what you say about Swaruprani. Sarup wires to me from time to time.

I must stay on here till the 25th at any rate, although we must leave here latest by the 28th.

Rajaji is coming tomorrow with Lakshmi.

Do you see Jayaprakash?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2951

[1] Son of Revashanker Jagjivan Jhaveri
[2] Revashanker Jhaveri's house in Bombay

93. LETTER TO LILAVATI ASAR

January 14, 1935

CHI. LILAVATI,

I have your letter. You are economizing very well. You must no more fall ill. Accept Narandas's advice in matters of food, studies, etc. I obviously cannot guide you from this distance. Always remember that fruits of patience are sweet.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9330. Also C.W. 6605. Courtesy: Lilavati Asar

94. LETTER TO NARANDAS GANDHI

January 14, 1935

CHI. NARANDAS,

I got your three letters. I had asked Mahadev to reply to the first. I understand about Aunt[1]. I shall be happy if she feels satisfied. It was good that the leg was operated on. Send me separately the figure of the expenditure incurred on this treatment. Pay the money from the balance of the Ashram funds with you. I think the monthly allowance is paid by Behcharlal. Am I right? I have a faint impression that it is so. Inquire and let me know. Is Aunt calm? Does Manu go to help her? Is Phuli[2] there? Does she faithfully follow her dharma? If we understand the real meaning of illness, it is a test of the person who is ill as also of his neighbours and relations. If God had ordered an even life for all, who would have tested whom? Who is Dr. Jadavrai?

Blessings from
BAPU

[1] Raliatbehn
[2] Daughter of Raliatbehn

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[PS.]

There was nothing serious with my feet. The skin had cracked because I had been careless during the cold. Stopping walks and proper care of the wound have cured it.

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8427. Courtesy: Narandas Gandhi

95. LETTER TO H. L. SHARMA

January 14, 1935

CHI. SHARMA,

We were both awaiting your letter. It has come just in time. You did well in renting a new house. I have seen the account of your expenses. The amount spent on postage is perfectly justified. You need not reply to anyone. Your notice published in *Harijan*[1] has been reproduced in many newspapers. Some have even written to me on the subject.

I cannot say when I shall leave here but I am booked for a three days' tour of the countryside after the 20th. Afterwards I rush off to Wardha.

What is the rent of the new house? Have you taken it on lease? I shall understand things better when you come here. Draupadi and the children too will come, I suppose.

Ramdas is in Bombay.

I have not understood what you say about borrowing Rs. 200 on mortgage. Who has mortgaged whose house, and why?

Blessings from

BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, between pp. 142 and 143

[1] Dated December 14, 1934

96. LETTER TO GANGABEHN VAIDYA

January 15, 1935

CHI. GANGABEHN,

This, being hand-made paper, is more expensive than ordinary paper and I, therefore, use it economically. Since I started using it, consumption of paper has gone down to one half, just as consumption of khadi cloth has gone down to one-tenth or even lower than that. Everything indigenous is always cheaper in the end. I am writing with a reed pen.

You are a keen observer. Examine everything in your surroundings carefully. Every article of food and clothing must, as far as possible, be indigenous.

Learn to eat fresh leaves uncooked, to drink milk without boiling it, to use wheat flour without sifting it and rice without polishing it. If you learn only this and no more and teach the villagers to do likewise, crores of rupees will be saved.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–6: G. S. Gangabehnne, p. 84. Also C.W. 8817. Courtesy: Gangabehn Vaidya

97. LETTER TO VASUMATI PANDIT

DELHI,
January 16, 1935

CHI. VASUMATI,

I got your letter yesterday. I am writing this reply the first thing in the morning, that is at 3.15.

If it is your own wish to help Chandubhai, do so with pleasure. I have no right to stop altruistic actions. Pay him whatever sum you wish to without expecting that it will be returned. No one would be at fault if it is not returned. Business is like that. Sometimes the dice throw is in one's favour and then it goes on; and when it is not, it persists against one. But then can we know what is good and what is bad for us?

Don't therefore hesitate to do what your own *atman* bids you do. The inclination to give away is always worth cultivating. Do we really own what we regard as our own?

Don't believe what you might hear regarding my feet or any other newspaper stories. Great men's boils become magnified into tumours. We should therefore give no thought to the boils of mahatmas. I am as well as I was in Wardha. I shall be leaving behind a bad tooth! Or maybe it returns with me. I may leave here on the 25th.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9392. Also C.W. 637. Courtesy: Vasumati Pandit

98. LETTER TO MARGARETE SPIEGEL

January 16, 1935

CHI. AMALA,

I have your letter. The only thing for treating chilblain is to keep the affected parts warm, even to the exclusion of open-air exercise. The newspapers are too amusing. You must not put any faith in what you read in the newspapers, especially about events in the life of mahatmas. Their pimples are turned into carbuncles and a simple headache becomes a sign of hastening end[1]. . . .

I am glad you like Santiniketan so well and the people in it. I am glad too that you are adding Bengali to your knowledge of languages. You should ask Indira to write to me. Get her mother's address in Almora and write to her mother that you are teaching Indira French. How many girls are you nursing? What are they suffering from? What is your time-table? Are you cooking your own food or are you taking only bread, raw vegetables and milk? If you are taking raw vegetables, what are they?

Love.

BAPU

Spiegel Papers. Courtesy: Nehru Memorial Museum and Library

[1] The letter being damaged here, one sentence following this is illegible.

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99. LETTER TO MADALASA BAJAJ

January 16, 1935

CHI. MADALASA,

I have your letter. It is surprising that your weight is not increasing. But that does not matter. Since you are all right in other respects, leave things as they are. Milking cows is very good work indeed which you have started. I hope you drink the milk as soon as it is extracted.

Is the vessel kept quite clean? Do you wash the udders first with a solution of potassium permanganate and then with clean water? Do you wash your hands before milking?

Do you rub the cow's body gently with a gunny-bag? Do you feed the cow yourself with your own hands? This is really good work which you have started doing. Write to me again.

Blessings from
BAPU

[From Gujarati]

Panchven Putrako Bapuke Ashirvad, p. 316

100. LETTER TO HARIBHAU PHATAK

DELHI,
[*January 17, 1935*][1]

MY DEAR HARIBHAU,

I have your letter. I can't remember the letter you are referring to. It is just likely that the tremendous pressure at which I am dealing with my correspondence has put your letter out of my mind and it is lying buried in the heap before me.

I have not said that there should be no propaganda. Propaganda there must be. I have said, and I still maintain, that there should be no paid propaganda or if there is, there ought to be a separate collection about it. It is the business of *savarna* Hindus to organize such propaganda. Therefore funds

[1] The source has '17-1-1934' which is evidently a slip. In January, 1934 Gandhiji was on tour in the South.

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should be raised, if funds are necessary, earmarked for that purpose. My own impression is that paid propaganda creates no effect whatsoever. We conduct schools and hostels with a definite object, which is to discharge the obligation we owe to the Harijans. It is wholly different in scope, therefore, from the establishment of schools, etc., under the old regime. Every school we open is a fresh nail in the coffin of untouchability, and having travelled all over India in that cause you will let me judge the result. It is therefore that I have said that the opening of schools and hostels [is][1] the best propaganda for conducting the campaign against untouchability. We have plenty of money; but where are the schoolmasters to be had? *Savarna* schoolmasters are not to be picked up in the streets. Now, reverse the process. If you utilize 90 per cent of the funds for propaganda and reserve 10 per cent for schools, how will you measure the success you would have attained in the conversion of *savarna* Hindus as we are able to measure the result by the number of schools and hostels that we succeed in opening and conducting? Daily I have letters from Harijans complaining of our spending money for purposes other than opening schools, hostels and the like. I have no letter from anywhere complaining that we do not carry on enough propaganda. Yours is the first letter received by me. In Maharashtra I do not know what you will do in the matter of propaganda even if the whole of the collections were to be used by you for propaganda work. Show me a programme and I am prepared to examine it on its own merits. I have no bias. One way or the other, my sole concern is to see that untouchability is removed. I wonder if I have made my point perfectly clear. If not, you must write again developing your views.

The complaint you make about the composition of the Maharashtra Provincial Board is, of course, your own speciality. It has nothing to do with propaganda. You have simply to get Deodhar to give you a minimum of time or ask him to retire in favour of one who can give the time, or have him as the ornamental head but have a Vice-Chairman who would conduct the proceedings and actually organize the work from month to month, and even from day to day. If you suggest any such Vice-President, I will discuss the thing with Thakkar Bapa in the first instance.

Now about mill rice and hand-pounded rice. When you say that mill-pounded polished rice is [not] dearer than hand-pounded,

[1] The source has 'are'.

I know that there is a flaw in your statement. Hand-pounded rice is as much polished as mill-pounded polished rice. You have to test the thing for yourself. If you will take hand-pounded unpolished rice, it would be any day and everywhere cheaper than mill-polished rice when we compare the prices of unpolished mill-pounded rice and unpolished hand-pounded. But you will never have the mills to produce unpolished rice in large quantities. From the health standpoint, I have universal medical testimony that mill-pounded unpolished rice suffers in vitamin when compared with hand-pounded unpolished rice. To remove the outermost husk is a very simple and expeditious process. It is the polishing process by the hand which sends up the price of labour which I obliterate in my calculation because I do not want to go beyond the process of removing the outermost husk. Make the investigation for yourself and then give me the prices. You are not the only person who have committed the error if you have committed it. It is most natural because we have never investigated these processes nor have we ever troubled to know the distinction between polished and unpolished rice. Unpolished rice is a most beautiful grain. It is either yellow, red or dark white, never white like the polished rice. The red variety is the best, and sweet to taste, and cheaper withal. I opened out one grain from the paddy and showed to those around me the full unpolished grain. I had not seen it before. But in a heap of half-polished rice I saw a whole paddy grain. I immediately removed the husk with my finger nails. Out came the beautiful red grain from its husk. I would defy anyone to show that such unpolished rice is dearer than mill-polished rice. Test again for your satisfaction and then tell me if you still claim to be right in your supposition that polished rice is cheaper than hand-pounded unpolished rice.

Yours,
BAPU

SHRI HARIBHAU PHATAK
62 SADASHIV PETH
POONA CITY

From a photostat: G.N. 1374

101. LETTER TO AMRIT KAUR

January 17, 1935

MY DEAR SISTER,

I must dictate if I am to write to you at all today. You must not overwork yourself. You must give yourself proper rest and build up your body to the extent it is possible. As a confirmed believer in the natural mode of living, I think that we can rebuild shattered bodies by conforming to the laws of nature. Very often I have known persons who have succeeded in getting better where medical assistance has failed. This is no reflection on the doctor brother.

I hope you got copies of the A.I.V.I.A. constitution and have sent in your form to Kumarappa.

I would like the Raizada to convince me that it is proper for ourselves to prosecute poor Harijans for breach of the Sarda Act. In the mean time, I am certain, we must not undertake these prosecutions. Prosecutions must be preceded by educative propaganda.

Love.

BAPU

From the original: C.W. 3519. Courtesy: Amrit Kaur. Also G.N. 6328

102. LETTER TO ESTHER MENON

January 17, 1935

MY DEAR CHILD,

I have your letter and the children's. Tangai[1] is a wise girl and so she has learnt to resign herself to the sorrows that come to her.[2] The spirit of resignation is bad when sorrows come out of our conscious errors; but when they come for reasons we do not know and cannot know, resignation is the proper thing. In other words, constant endeavour and surrender to the will of God have to go hand in hand.

[1] Addressee's daughter

[2] *Vide* the following item.

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Your description of your visit to Porto Novo and Maria's losing herself in her work is very good.

My feet won't let me walk, because immediately I try, the crack reopens.

C. F. Andrews could not write to you as he had no time whatsoever. It was touch-and-go whether he would be able to catch the steamer he did.

Both A.I.S.A. and A.I.V.I.A. are absolutely non-political associations.

You must come to Wardha some day. Delhi is too far for you. What is Menon being paid for hospital work? We leave here, at the latest, on the 28th instant. We have been passing through a very severe spell of cold weather.

Love.

BAPU

MRS. ESTHER MENON
"THE VISION"
TANJORE (S. INDIA)

From a photostat. Courtesy: National Archives of India. Also *My Dear Child*, p. 110

103. LETTER TO TANGAI MENON

January 17, 1935

MY DEAR TANGAI,

You are a very brave girl cheerfully going through the illness you get from time to time. You must ask Daddy this question: 'Why do I get these sores when you are yourself a doctor? You should find a way of helping me.' I hope you are much better now.

Love and kisses.

BAPU

My Dear Child, p. 121

CWMG - LX

104. LETTER TO NAN MENON

January 17, 1935

MY DEAR NAN,

You have written a very good letter in good steady hand. You were quite right in wishing me a Happy [New] Year because you wrote your letter on the 27th December. But there is no use now in my returning the wish, for the New Year is well on its way.

You must tell me how you felt when you began your spinning on the new wheel. Do you know how to spin on the *takli*?

Love and kisses.

BAPU

My Dear Child, p. 121

105. LETTER TO MURIEL LESTER

January 18, 1935

MY DEAR MURIEL,

You have been moving from place to place with such rapidity that I have not known where to send you my letters. Hence my silence.

I believe that I have received all the letters you have written —not more than four, not less than three. Of three I have a distinct recollection.

I have forwarded your cheque to Thakkar Bapa for Harijan funds.

I am dictating this letter in Delhi where I have come in order to pass a few days at the Harijan Home for which Shri Ghanshyamdas Birla has donated 20 acres of land costing Rs. 30,000. I am living on that piece of ground. I expect to return to Wardha on the 28th instant, at the latest.

You see I have not yet gone to jail, and you can depend upon my not forcing the pace. My application for permission to go to the Frontier Province has been turned down. That, of course, is not the last word.

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Even if you do not hear from me, you have to continue to write.

Love from us all.

BAPU

MISS MURIEL LESTER
LONDON

From a photostat: G.N. 6562

106. LETTER TO DUNICHAND

DELHI,
January 18, 1935

DEAR LALA DUNICHAND,

I have your letter with the enclosure. I have glanced through it. It was unnecessary, in my opinion, to publish it. Dr. Satyapal needs no defence from you; and if he does, I think your letter has spoiled his case. Public workers have to possess the hide of a rhinoceros. They cannot afford to be sensitive to the extent of being thin-skinned. But I must confess to you that though I have not talked to more than two or three persons and that too when the talk became relevant, I have laid the blame of the Punjab defeats at Dr. Satyapal's door. His inexhaustible energy, courage and suffering are undeniable. But he has a knack of often estranging good people from him. I intended to talk to him about it, but unfortunately he went to jail before I could do so. It is my opinion that if Dr. Satyapal had been wise and judicious, not one of the Punjab seats would have been lost.

Yours sincerely,
M. K. GANDHI

LALA DUNICHAND, B.A.
KRIPA NIVAS
AMBALA CITY

From a photostat: G.N. 5592

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107. LETTER TO JAGDISH SHASTRI

January 19, 1935

BHAI JAGDISH SHASTRI,

A list of the chapters of the essay on cow-protection is enclosed herewith. You can add to it, you may even change the order.

1. Origin of cow-protection.
2. The position in the Vedic Age.
3. The position in the Age of the *Smritis*.
4. The position in the Age of the Epics.
5. The attitude of other religions.
6. Origin of dispute with the Muslims.
7. Is cow-protection an essential feature of Hinduism? If it is, then what does it signify? Does the tradition date back to the ancient times? Difference between the attitudes of the Arya Samajists and sanatanists and its critical appreciation.
8. The present position—census of goshalas. Difference between Jain *pinjarapoles* and Marwari goshalas and feasibility of cow-protection through them.

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

108. SPEECH AT SANSI BASTI, DELHI

January 19, 1935

I had promised to Thakkar Bapa that I would visit this Harijan Colony some time for half an hour. Today I have the opportunity to come here. It is deplorable that first Hindu society has sinned against these Sansi brethren, regarding them as untouchables and then the Government on its part has declared them a criminal tribe. It is a matter of shame for us Hindus that because of negligence on our part these people were left without work, and since they must make a living some of them adopted crime as a profession. But not every one of them is a criminal, nor can it be so. Nevertheless the whole community came to be called a criminal tribe. I would ask the Sansi brethren to eschew the evil that has crept into their midst due to our indifference. You should give up

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drink and gambling, and carrion too, if anyone takes it. You should also give up stealing, etc., so that you can be recommended for exemption from reporting at police stations. May God grant you the good sense to follow my advice.

[From Hindi]
Harijansevak, 25-1-1935

109. DISCUSSION WITH A DONOR

HARIJAN HOME, DELHI,
January 19, 1935[1]

He was taken upstairs as soon as Gandhiji was free to see him. The neatly dressed old man placed before Gandhiji ten neatly arranged wads of currency notes and said: "This is for the poorest and the most deserving. You know them better than anyone else."

[GANDHIJI:] That's very good. But how many years' savings does this mean?

Many years. But I sent a hundred for the earthquake and a hundred to Assam, and in Allahabad four years ago I gave Rs. 500 for the peasants.

Oh, then tell me what was your salary and what is your pension? And what were you?

I was a schoolmaster. When I retired after many years' service, my salary was Rs. 52 a month. I get no pension, but I was given a gratuity of Rs. 2,700.

And how long ago did you retire?

Five years ago.

And how much do you spend on your own living?

Oh, my living! Hardly much.

But still one has to live. Tell me how much you need.

A little *dal-roti* does not cost much. I can do with Rs. 10 a month. I have no one to take care of. I used to have nephews whom I supported and educated, but now I am free. I have also a Sanskrit school to which I devote most of my time now. It is a free school.

[1] According to Mahadev Desai's "Weekly Notes", from which this has been extracted, the discussion took place on the day on which Gandhiji spoke at Jamia Millia; *vide* the following item.

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So you saved a few thousands out of your small salary and have been devoting it to the service of the poor. A great thing. How I wish everyone could learn the art from you.

Yes, Mahatmaji, I have spent very little on myself and I have often been able to give away what I had to the poor.

Admiring his padded clothing, which did not need to be supplemented by shawls or blankets, Gandhiji asked: And where did you get this khadi?

It is home-made khadi.

You make me envy you.

"I have still some savings left, Mahatmaji," said the old man, his face suffused with the joy of giving. "I shall bring all that, some other time. I do not know where to give the money. I know you, and you know the poorest who deserve help. I am deeply thankful."

Harijan, 1-2-1935

110. SPEECH AT JAMIA MILLIA, DELHI[1]

January 19, 1935[2]

I do not know whether, while you listened to the story unfolded by the Begum Saheba, you were, like me, drawing a comparison between the history of Turkey and India. I could not fail to draw many a parallel between the two stories. No birth comes without agony, and as I listened to the story, not yet finished by the speaker, and not yet finished in action, I found that all is in the melting pot, all is transitory in this transitory world. One could not say what would be the end of the world in which Turkey and India were but insignificant spots. But it is best to know that what matters to India and to everybody is his or her own individual action. For we must know that true history is not the history of kings and dynasties, but of individual men and women in general. Some who died in utter neglect and misery were great heroes and heroines, not great kings, however big the empires they had founded and whatever the destruction they wrought on the face of the earth.[3]

[1] Extracted from Mahadev Desai's "Weekly Notes". Gandhiji presided over the lectures delivered by Halide Edib Hanum on January 18 and 19, 1935.

[2] From *Gandhijini Dinwari*

[3] *The Hindustan Times*, 20-1-1935 reports Gandhiji as having said: "Those who die in utter distress and suffering are the real heroes and heroines and not the monarchs and kings, however high their empires might be."

The history of man and woman is still in the making. What are a thousand or even a million years in the limitless cycle of time? They are but a speck, and as I listened to the story of Turkey, I derived hope that, if we modelled our action according to the Right and nothing but the Right, there would be nothing but a bright future for us all.

There is an indissoluble tie that binds India to Turkey, not because we have suffered alike, but because Turkey has a Muslim population which has so much in common with India because of her millions of Muslims, who are flesh of our flesh and blood of our blood and bone of our bone. May Begum Saheba's coming in our midst result in binding Hindus and Muslims in an indissoluble bond.

Harijan, 1-2-1935

111. LETTER TO ANAND SWARUP GUPTA

DELHI,
January 20, 1935

BHAI ANAND SWARUP[1],

Do come, except on Monday. You will be shown the new way of plying the *takli*. I shall give you a few minutes if possible. It takes half an hour to teach the new way to those who bring their own *takli*. Afterwards it is only a matter of practice. You can come on or before the 27th.

M. K. GANDHI

SHRI ANAND SWARUP
VAISHYA SCHOOL
MEERUT, U. P.

From a photostat of the Hindi: C.W. 9744. Courtesy: Anand Swarup Gupta

[1] Assistant Director, Purana Department, Ramnagar, Varanasi

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112. DISCUSSION WITH EDITH HOWE-MARTYN

[Before *January 21, 1935*][1]

She talked of her experience of the British slums and put in a strong plea for the "poor woman" who had to submit to the strong man.

[GANDHIJI:] There is no *poor* woman. Poor woman is mightier than man, and I am quite prepared to demonstrate it to you if you come to the villages of India. Any woman there would tell you that, if she did not want it, there was no man born of woman who could compel her. I can say this from my own experience in relation to my wife, and mine is no solitary instance. If the will to die rather than to yield is there, no monster can make the woman yield. No, it is a mutual affair. Men and women both are a mixture of the brute and the divine, and if we can subdue the brute, it is well and good.

But what is the woman to do, if the man for the sake of not having more children goes to another woman?

So now you are shifting your own ground. If you misconceive your premises, you are bound to come to wrong conclusions. Don't assume things and try to unman man and unwoman woman. Let me understand the basis of your gospel. When I said your birth-control propaganda was sufficient introduction, there was some seriousness behind the joke, for I know that there are some men and women who think that in birth-control lies our salvation. Let me, therefore, understand the basis from you.

I do not see in it the salvation of the world, but what I say is that without some form of birth-control there is no salvation. You would do it in one way, I would do it in another. I advocate your method as well, but not in all cases. You seem to regard a beautiful function as something objectionable. Two animals are nearest to the divine when they are going to create new life. There is something very beautiful in the act.

Here again you are labouring under a confusion. The creation of a new life is nearest the divine, I agree. All I want is

[1] Extracted from Mahadev Desai's "Weekly Notes", dated January 21, 1938. The interviewer was a birth-control enthusiast from England.

that one should approach that act in a divine way. That is to say, man and woman must come together with no other desire than that of creating a new life. But if they come together merely to have a fond embrace, they are nearest the devil. Man unfortunately forgets that he is nearest the divine, hankers after the brute instinct in himself and becomes less than the brute.

But why must you cast aspersion on the brute?

I do not. The brute fulfils the law of his own nature. The lion in his majesty is a noble creature and he has a perfect right to eat me up, but I have none to develop paws and pounce upon you. Then I lower myself and become worse than the brute.

I am sorry. I have expressed myself very badly. I confess that in a majority of cases it is not going to be their salvation, but a factor which will conduce to higher life. You understand what I mean, though I am afraid I have not been able to make myself quite clear.

Oh, no. I do not want to take any undue advantage of you. But I want you to understand my view-point. Do not run away with misconceptions. Man must choose either of the two courses, the upward or the downward, but as he has the brute in him, he will more easily choose the downward course than the upward, especially when the downward course is presented to him in a beautiful garb. Man easily capitulates when sin is presented in the garb of virtue, and that is what Marie Stopes[1] and others are doing. If I were to popularize the religion of indulgence, I know that men would simply clutch at it. I know that, if people like you in selfless zeal cried themselves hoarse upholding your doctrine, you might even ride to apparent victory, but I also know that you will ride to certain death, of course totally unconscious of the mischief you are doing. The downward instinct requires no advocacy, no argument. It is there embodied in them, and unless you regulate and control it, there is danger of disease and pestilence.

Mrs. Howe-Martyn, who until now seemed to accept the distinction between the divine and the devilish, contended that there was really none and that they were much more allied than people imagined.

So you think the devil and the divine are the same? Do you believe in the sun? And if you do, don't you think you must believe in the shadow?

[1] English advocate of birth-control; author of *Contraception: Its Theory, History and Practice* and various other works on sex and marriage

Why should you call 'shadow' devil?

You may call it 'no-God', if you like.

I do not think there is no-God in the shadow. There is life everywhere.

There is a thing like absence of life. Do you know that Hindus will reduce the body of the dearest one to ashes as soon as life in it is extinct? There is an essential unity in all life, but there is diversity, too, and one has to penetrate it and find the unity behind—but not by intellect, as you are trying to do. Where there is truth, there must be untruth; where there is light, there must be shadow. You cannot realize the wider consciousness, unless you subordinate completely reason and intellect, and the body, too.

Mrs. Howe-Martyn looked puzzled, and time was fast running against her. But Gandhiji said:

No. I am prepared to give you more time. But for that you must come to Wardha and stay with me. I am as great an enthusiast as you, and you must not leave India until you have converted me or converted yourself.

Harijan, 1-2-1935

113. LETTER TO AMRIT KAUR

HARIJAN HOME, DELHI,
January 21, 1935

DEAR SISTER,

I have sent in your application to Kumarappa. You shall be your own judge as to the enforcement of rules 9 and 10[1] in your own person. What I expect you to do is not a visit to every village in your district, but acquisition of a right knowledge of the villagers' wants and organization of the effort to meet them. For this you are fully fitted in spite of your dilapidated body of which we must talk when we meet.

I leave on 28th which is my silence day. Come if you easily can between 26 and 27.

[1] Framed under bye-law 10 of the All-India Village Industries Association; *vide* pp. 10-3.

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The cold spell has meant more than the loss of a crore of rupees for the starving millions.

Love.

BAPU

From the original: C.W. 3520. Courtesy: Amrit Kaur

114. LETTER TO RAJENDRA PRASAD

January 21, 1935

I see no harm in going. I think you should discuss everything but making it clear that you have no mandate[1]. You could only convey the purport of the conversations to the Committee[2] and its decision. It should be strictly understood that though you would meet as representatives, the talks must be regarded as informal till they reach the stage of some concrete proposal to be discussed by the respective committees. At the end of the conversations the agreed purport should be reduced to writing and no report should be given to the Press of the conversation.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

115. LETTER TO SHUAIB QURESHI

January 21, 1935

Give my kind regards to the Nawab Saheb and tell him that I am still paying the penalty of having said that when I found you in your surroundings I was reminded of the great Omar.[3]

There is talk of communal peace, but I fear there is no time yet. It can come only out of a heart unity and we must wait for it. No patched-up peace can last.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

[1] As Congress President the addressee was to negotiate with M. A. Jinnah, President of the All-India Muslim League, "for an agreed settlement between the communities which could replace the so-called Communal Award". The talks started on January 23 and continued with a short break up to March 1, but without any tangible result.

[2] Congress Working Committee

[3] It is not clear whether any portion of the letter has been left out here.

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116. LETTER TO KHALIQ

January 21, 1935

There seems to be nothing in the coming interview[1] between Jinnah and Rajenbabu. Let us have real unity, even if we have to wait. In the Assembly much will depend upon the correct behaviour of Congressmen on every occasion.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

117. LETTER TO G. V. MAVALANKAR

January 21, 1935

BHAI MAVALANKAR,

I have your letter and the papers pertaining to the Vidyapith's books. I cannot swallow your opinion. But I regard my opinion as of no worth.

Do invite Sardar to join both the organizations. I shall also speak about it tomorrow, if, that is, I don't forget. Do as you think proper about the finances. On my part I have relieved myself of the worry after I had your letter. By all means do pay from the Gujarat Sabha's funds to compensate for the loss caused by frost. If you still need my sanction, send me a draft.

Blessings from
BAPU

SJT. GANESH VASUDEV MAVALANKAR
ADVOCATE
BHADRA, AHMEDABAD

From a photostat of the Gujarati: G. N. 1242

[1] *Vide* "Letter to Rajendra Prasad", p. 98.

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118. LETTER TO PADMA

January 21, 1935

CHI. PADMA[1],

I have your letter after many days. You never acknowledge mine. The itch is a disease contracted through carelessness and unhygienic habits. How did you get it and how could it become aggravated in this season?

I have not seen any of Father's articles. He had sent me [some] many months ago. So much frost has since accumulated.

You have not given an account of your activities. Does Father do anything besides writing articles?

We shall leave Delhi on the 28th.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6150. Also C.W. 3506. Courtesy: Prabhudas Gandhi

119. LETTER TO VASUMATI PANDIT

January 21, 1935

CHI. VASUMATI,

I have your letter. You can certainly stay with Gangabehn. I should like it if you settled there. Yes, your visit to Madras is still to come off. Ambujam's Ashram is ready. She expects you there. Go to Bochasan when you return from there. You may like to go to Madras *via* Wardha. I expect to reach Wardha on the 29th.

How did Gangabehn's finger come to have abscess?

I hope Ramniklal[2] has recovered his strength. Let him write to me when he feels impelled. How is Tara[3]?

Blessings from
BAPU

[1] Daughter of Sitla Sahai, an ashram inmate from U. P. and an active worker of the All-India Spinners' Association

[2] Ramniklal Modi, an ashram inmate

[3] Wife of Ramniklal Modi

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[PS.]

I just got word about the arrival of the parcel of ink. I shall write about it after examining it.

SMT. VASUMATIBEHN
HARIJAN ASHRAM
SABARMATI

From a photostat of the Gujarati: S.N. 9391. Also C.W. 636. Courtesy: Vasumati Pandit

120. LETTER TO JETHALAL G. SAMPAT

January 21, 1935

CHI. JETHALAL,

I disposed of your letter soon. We are bound to have such experiences. When you are all right, write to me from time to time about the developments. For the present at any rate let us not take the matter to the Press. I have suggested to Jamnalalji to solve the question at a domestic level. Let me know if anything has happened since then. Keep Jamnalalji also informed about it. Even if the police do not give us the number, we may answer them as often as they may ask us. In my first year while I was travelling by a train from Delhi to Madras, they came to question me seven or eight times. Since I looked like a fakir, there was no question of their enquiring about my name, although they would persistently ask for my ticket number. When I reached Madras their vehicle would invariably follow mine. Others used to be annoyed; I was only amused. The law says that people are in duty bound to give their name, address, etc., to the police as often as they might ask for them. When we are fighting we may do anything that the rules permit.

How is your work going on otherwise? Have you done anything regarding [village] industries?

Blessings from
BAPU

[PS.]

I am writing this from Delhi. Reply to Wardha.

From Gujarati: C.W. 9848. Courtesy: Narayan J. Sampat

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121. INTERVIEW TO UNITED PRESS[1]

January 21, 1935

QUESTION: When do you think you will be able to give an actual start to the work of the Village Industries Association?

GANDHIJI: It is difficult to say what is meant by "start". But if by it is meant actual work through different agencies in villages, I am unable to fix the exact date, because we are moving very cautiously—cautiously in the sense that we do not want to make any mistakes so long as it is possible to avoid them—because of the varied nature of the work to be done. This work is like sailing on an uncharted sea.

The Central Board is meeting in Wardha on the 1st of the next month, when perhaps a definite step will be taken. Meanwhile, not a moment has been lost. We have been collecting valuable information, and we are having promises of support from many quarters.

Q. Do you intend to start branches of the Association in all the provinces simultaneously, or do you intend to make a beginning in a few selected places? Which will be the headquarters of the Association? Will a branch be established here before you leave?

G. We aim at having no branches, but agencies all over India, the ideal being to have as many agents as there are villages, so as to ensure perfect distribution of work. The secret of success of this effort lies in decentralization. I do not know if an agency will be formally established in Delhi before I leave. But I am collecting all the information that is available. The final appointment will be made by the Central Board. The headquarters are in Wardha, where Seth Jamnalalji has given a valuable garden with a large bungalow in it, and he has promised more land, if it is required for subsequent arrangements.

Q. Is the Association likely to depend on its unaided strength for all information, statistical or otherwise, in respect of the dead or dying industries you seek to revive, or will it invite the co-operation of all official and non-official agencies operating in India at present?

[1] The report of the interview was revised by Gandhiji.

G. The Association will do nothing unaided, so vast is the work to be done. Therefore it will invite and receive co-operation of all agencies, not excluding the official agencies.

Q. Will the Association seek to revive only those industries whose revival is not reasonably calculated to come in conflict with the various world economic and commercial forces now acting and reacting on India; or will the Association try to revive the dead industries irrespective of such considerations and merely because in their ancient flourishing condition they used to give food to millions of villages?

G. The Association will certainly seek to revive and encourage as many industries as are necessary for the moral and material growth of village life. It will not be deterred by the so-called conflicting world forces.

Q. It is generally agreed that the cotton mills of India have not taken very kindly to the khadi industry. If the Association attempts to resuscitate those dead, dying or unorganized industries which are likely to clash with the interests of more organized, indigenous industries, is it not your apprehension that the Association will meet with opposition?

G. It is likely that the Association will meet with opposition from mechanized industries, such as sugar-mills, rice-mills and flour mills. It is for us to find a way out of the difficulty. I have every hope that we shall be able to overcome these difficulties.

Q. Take, for instance, the question of sugar *versus gur*. Sugar is a protected industry and is now fairly well-organized. It was stated in the Press some time ago that the Association will try to increase the consumption of *gur*. If it is true, do you not think that by doing so it will evoke the opposition of the sugar industry?

G. That may be so. If the consumption of *gur* increases and the consumption of sugar decreases, it would be a blessing for India, because medical testimony goes to show that *gur* is superior to sugar in nutritive value; and it is the business of the Association, as also of the public, to see to it that no mechanized industry is allowed to interfere with the health of the people.

Q. May I have your views on whether or not the Association should supplement the existing large-scale industries, without antagonizing them?

G. The answer to it has already been given.

Q. Am I wrong in suggesting that, from the resuscitation of dead village industries, such as you contemplate, to the industrialization of India on human, rational and intelligent lines (as opposed to greedy capitalism), it is but a step?

G. I do not know if a vast country like India, with her millions of people having four months of enforced idleness on their hand, can afford to have large-scale industries and yet live a life of tolerable comfort. . . . Large-scale, centralized industries in India, except such industries as cannot be possibly carried on in villages, must mean starvation of millions, unless honourable employment is found for the displaced millions.

Q. If what the Press says about the Government circulars[1] forestalling the activities of the Village Industries Association is true, do you think there is any chance of the Association coming in conflict with the Government?

G. There is no possibility of the Association coming in conflict with Government, because the ideal that the Association has set before it appears to me to be different from that of the Government effort if I have understood it rightly, except, perhaps, in the matter of sanitation. We should certainly not take up the work of sanitation in villages where the Government agencies might be doing it.

There is no idea whatsoever to supplant the Government agency. It may be to supplement the work.

Q. I suppose you have read the Government circular.

G. Yes.

Q. You must have noticed that the Government suspect that through this Association you will have greater opportunities of coming in closer contact with the villages, which you will utilize to prepare for organizing civil disobedience on a far more gigantic scale.

G. It never crossed my mind; I have never worked it in that indirect fashion. It would defeat the very end that I have in view. I want the material and moral growth of the villages for itself, and if it is achieved, it would be a full satisfaction of my ambition.

Similarly, if ever I should have to organize civil disobedience, it would be organized independently of any other activity. If full effect is given to the word "civil", all this suspicion should be dispelled. But I have patience enough, and I am convinced that, if what I have said is true, all the suspicion will be dispelled without any further effort on my part.

Q. I would ask another question. You said that you could show a miracle if Government understood the spirit of your village industries scheme and lent its help to you. What do you mean by help? Is it financial assistance?

[1] *Vide* "Interview to the Press", pp. 72-3.

G. I simply say that, if Government understand the secret of my methods and give me complete co-operation in the work I am doing, I undertake to show miracles. I do not want financial co-operation. I want moral, enthusiastic endorsement from Government.

The Hindustan Times, 22-1-1935, and *Harijan*, 8-2-1935

122. LETTER TO R.[1]

January 22, 1935

CHI. R.,

Panditji[2] writes to me that you have exceeded all limits. You have been incurring debts in spite of your good income and you also steal. You behave as it pleases your own sweet will. If all this is true, it is painful. You would remember what I had told you in Bombay. You had taken a pledge before me not to practise deceit—do you remember?

Panditji is likely to reach there in a day or two. Wake up from your swoon and see that you do not tarnish Panditji's reputation and that of the Ashram. Remember your promises. Satisfy Panditji.

Write to me in detail. Wrongdoing is not as great a sin as trying to hide it. We all sin but one who confesses and wipes it away is sure to be blessed. It is enough if one undoes the wrong that one might have committed.

[From Gujarati]

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

[1] The name has been omitted.
[2] The addressee's father

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123. QUESTIONS AND ANSWERS[1]

[About *January 23, 1935*][2]

I have been asked by Sir S. Radhakrishnan to answer the following three questions:

(1) What is your religion?
(2) How are you led to it?
(3) What is its bearing on social life?

My religion is Hinduism which, for me, is religion of humanity and includes the best of all the religions known to me.

I take it that the present tense in the second question has been purposely used instead of the past. I am being led to my religion through Truth and Non-violence, i.e., love in the broadest sense. I often describe my religion as religion of Truth. Of late, instead of saying God is Truth I have been saying Truth is God, in order more fully to define my religion. I used at one time to know by heart the thousand names of God which a booklet in Hinduism gives in verse form and which perhaps tens of thousands recite every morning. But nowadays nothing so completely describes my God as Truth. Denial of God we have known. Denial of Truth we have not known[3]. The most ignorant among mankind have some truth in them. We are all sparks of Truth. The sum total of these sparks is indescribable, as-yet-Unknown Truth, which is God. I am being daily led nearer to it by constant prayer.

The bearing of this religion on social life is, or has to be, seen in one's daily social contact. To be true to such religion one has to lose oneself in continuous and continuing service of all life. Realization of Truth is impossible without a complete merging of oneself in and identification with this limitless ocean of life. Hence, for me, there is no escape from social service; there is no happiness on earth beyond or apart from it. Social service here must be taken to include every department of life.

[1] The questions and answers have also been reproduced in F. Mary Barr's *Bapu*, International Book House, Bombay, 1949, with slight variations.

[2] According to Mary Barr Radhakrishnan's questions came at the time when Gandhiji was about to set out on a village tour from Delhi where he was camping. This Gandhiji did on January 23, 1935.

[3] Mary Barr's version does not include this sentence and the one preceding.

In this scheme there is nothing low, nothing high. For all is[1] one, though we *seem*[2] to be many.

Contemporary Indian Philosophy, p. 21

124. LETTER TO KANTI GANDHI

January 23, 1935

CHI. KANTI,

I got your letter yesterday evening. Devdas had told me nothing earlier. Yesterday I asked him about it and learnt that he had told me nothing because he had wished to spare me. He had spoken to Mahadev yesterday morning. I have passed on your letter to Devdas so that he can study it in the context of your earlier letters and guide me accordingly. Since Mahadev had come to know everything before I did he will read this. He has not read your letter received yesterday. Have no fears about your letters. No one will read anything surreptitiously without my permission. Nor have I around me anyone who would do such a thing. But I do wish you would learn to shed this reserve soon. This reserve is an obstruction to your progress. But then I would of course not insist on it.

The alliance you contemplate is not a great shock to me. I shall surely not be shocked if you choose your partner from Kerala. I have only to examine the reason for your choice. We have to think whether you can do anything staying in Ramachandran's house. It is not proper to decide this question or your future programme on the basis of your letter. It no doubt involves some expense but I wish you to come to Wardha and see me. I shall arrive there on the 29th evening. It will do if you come on the morning of the same day. This letter will reach you only on Saturday morning, not leaving you much time. You have no reason to be uneasy. I am not likely to forsake you. I trust you. You have found the noble company of Maganbhai, Kaka, etc. You have respect for Devdas. You yearn for my blessings. All will surely be well with you. I am writing this before the prayers.

Blessings from

BAPU[3]

From a photostat of the Gujarati: C.W. 7292 Courtesy: Kantilal Gandhi

[1] "Are" in Mary Barr's version

[2] Mary Barr has "may *seem*".

[3] This is followed by the instructions: "No one but Mahadev may read this. Kaka may."

125. LETTER TO VITHAL L. PHADKE

January 23, 1935

BHAI MAMA,

Shouldn't we say that you are but a luckless fellow? I had your letters all right and I had also replied to them. The answer to your first is Congress; the second I had asked Mahadev to answer. As I am short of time and so that you may have it promptly here is my answer to your third. Your treatment should consist of water-cure, hip-bath, sitz-bath; but in your diet you should have milk, uncooked vegetables and wheat. The sun-bath should be had with full exposure of the body. And rest. Your health must improve. How is Saheb? I discontinued my [daily] walks because I developed cracks on the skin of my feet owing to the cold and partly also owing to carelessness on my part. I am better now and the cold too had abated.

. . .[1] will stay on in Madras for some time now.

Blessings from
BAPU

SJT. MAMASAHEB
[C/o] SJT. DESHPANDESAHEB
AT THE BARRISTER'S, SHANKAR TEKDI, BARODA

From a photostat of the Gujarati: G.N. 3828

126. HOW TO BEGIN?

Correspondents have been writing, and friends have been seeing me, to ask me how to begin the village industries work and what to do first.

The obvious answer is, "Begin with yourself and do first that which is easiest for you to do."

This answer, however, does not satisfy the enquirers. Let me, therefore, be more explicit.

[1] The source is illegible here, but presumably it was "Kaka"; *vide* "Letter to Narahari D. Parikh", pp. 113-4.

Each person can examine all the articles of food, clothing and other things that he uses from day to day and replace foreign makes or city makes by those produced by the villagers in their homes or fields with the simple inexpensive tools they can easily handle and mend. This replacement will be itself an education of great value and a solid beginning. The next step will be opened out to him of itself. For instance, say, the beginner has been hitherto using a tooth-brush made in a Bombay factory. He wants to replace it with a village brush. He is advised to use a *babul* twig. If he has weak teeth or is toothless, he has to crush one end of it, with a rounded stone or a hammer, on a hard surface. The other end he slits with a knife and uses the halves as tongue-scrapers. He will find these brushes to be cheaper and much cleaner than the very unhygienic factory-made tooth-brush. The city-made tooth-powder he naturally replaces with equal parts of clean, finely-ground wood-charcoal and clean salt. He will replace mill-cloth with village-spun khadi, and mill-husked rice with hand-husked, unpolished rice, and white sugar with village-made *gur*. These I have taken merely as samples already mentioned in these columns. I have mentioned them again to deal with the difficulties that have been mentioned by those who have been discussing the question with me. Some say, with reference to rice for instance, 'Hand-husked rice is much dearer than mill-husked rice.' Others say, 'The art of hand-husking is forgotten, and there are no huskers to be found.' Yet others say, 'We never get mill-husked rice in our parts. We can supply hand-husked rice at 19 seers to the rupee.' All these are right and all are wrong. They are right so far as their own experience in their own district is concerned. All are wrong because the real truth is unknown to them. I am daily gathering startling experiences. All this comes from beginning with oneself. The following is the result of my observations to date.

Whole, unpolished rice is unprocurable in the bazaars. It is beautiful to look at and rich and sweet to the taste. Mills can never compete with this unpolished rice. It is husked in a simple manner. Most of the paddy can be husked in a light *chakki* without difficulty. There are some varieties the husk of which is not separated by grinding. The best way of treating such paddy is to boil it first and then separate the chaff from the grain. This rice, it is said, is most nutritious and, naturally, the cheapest. In the villages, if they husk their own paddy, it must always be cheaper for the peasants than the corresponding mill-husked rice, whether polished or unpolished. The majority of rice found

ordinarily in the bazaars is always more or less polished, whether hand-husked or mill-husked. Wholly unpolished rice is always hand-husked and is every time cheaper than the mill-husked rice, the variety being the same.

Subject to further research, the observations so far show that it is because of our criminal negligence that rice-eating millions eat deteriorated rice and pay a heavy price into the bargain. Let the village worker test the truth of these observations for himself. It won't be a bad beginning.

Next week I must take up *gur* and other articles of diet and another part of village work.

Harijan, 25-1-1935

127. HIS ECONOMIC FAITH

Professor Sam Higginbottom, Director of the Agricultural Institute, Allahabad, and a member of the Board of Advisers of the All-India Village Industries Association, writes in the course of a letter:[1]

> I enunciate my economic faith which is at the base of all my economic and spiritual efforts for India.
>
> The two primary factors of production are land and labour. These are united or married, and the offspring is all material things needful and desirable for man's physical well-being. We call it 'capital'.
>
> Capital is the offspring of the union of land and labour. India has land and labour in great abundance. Both need wise use and guidance to be most beneficial to India. This they have lacked very largely up to the present. Hence I stress the training of village workers who will not waste all their time complaining of what they do not have, and, therefore, get discouraged and beaten at the start; but workers who will take the village as it is, with all its resources or lack of them, and, by making better use of the existing resources and the potential resources that are within the present financial grasp of the villager, create, with the land and their labour, the capital within the village suited to the village needs. This is a long, slow, educative process that means hard work, but certain success. . . .
>
> The details of the programme will include proper use of all village wastes for soil enrichment; the prevention of erosion; the right system of rotation of crops; the selection of better seed, methods and implements;

[1] Only extracts are reproduced here.

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cattle improvement through selective breeding and proper feeding; co-operation for purchasing and marketing of village products, for road improvement; development of existing village industries that process village products and, wherever necessary, the introduction of new village industries to round out the village life.

There is a great deal in this with which every lover of the movement for the restoration of village life to its proper status must heartily agree.

Harijan, 25-1-1935

128. NOTES

Another Harijan-sevak Gone

Acharya Gidwani was a staunch Harijan-sevak. He was deeply interested in Harijan work. He was bringing up a Harijan girl as a member of his own family. With him there was none low, none high. Love of Harijan service was an integral part of his nature. I had known him fight for Harijans when he first came to me. He never hesitated whenever the call to service came. Such servants of humanity never die. They live through their service. The deceased leaves a brave widow and a large family. I tender them my respectful sympathy.

Credit *v.* Cash

The question repeatedly arises in the management of the numerous khadi bhandars of the All-India Spinners' Association whether khadi should be sold on credit. For years past I have held the opinion that it is a wrong principle to have credit sales in businesses conducted on purely philanthropic lines. Such philanthropic management should be able to teach the public that credit sales mean an advance upon the prices that would be asked for cash sales. Only such sales can become an index of public patronage of a business run on philanthropic lines. I have found in the end that, whilst there may be some heart-burning in the beginning, there is a decided advantage. Philanthropy has to be detached from immediate results. It has got to work on simple, unchallengeable faith. I would, therefore, strongly advise all managers of stalls under the All-India Spinners' Association and allied organizations, and the All-India Village Industries Association, which will be presently at work, to adhere to the principle of cash sales, and elimination of credit altogether.

Harijan, 25-1-1935

129. LETTER TO HALIDE EDIB HANUM

DELHI,
January 25, 1935

DEAREST SISTER,

Prof. Malkani just brings me the news of your loss. I know that death has no terror for you. You regard it as a firm friend. I do not therefore send you any condolences. But if you are in need of a companion at this moment, then you know that you are to count me as one among many who would be silently sharing with you whatever it may be called—grief, separation, loss, etc. I do not come to pay a ceremonial visit. Prof. Malkani takes this note and being a valued worker represents me.

Love.

M. K. GANDHI

BEGUM SAHEB HALIDE EDIB
DARYAGANJ

From a photostat: G.N. 911

130. LETTER TO J. C. KUMARAPPA

January 26, 1935

DEAR KUMARAPPA,

You know that I am bringing w[ith] me a large party. Ba, Mirabehn, Mahadev, Manu, Devraj, Balwantsingh (new), Rajkishori (new), possibly one or two more. We must see how the thing is to be managed. My account must not be mixed up with the Industries Association. It will have to be a separate department so far as the expenses are concerned.

Love.

BAPU

From a photostat: G.N. 10107

131. LETTER TO JAMNALAL BAJAJ

January 26, 1935

CHI. JAMNALAL,

I have your letter. Khan Saheb is here today. I read out your telegram to him. You must have received the long telegram of blessings which he sent after reading it. You appear to be specializing in arranging marriages. This marriage will be remembered as a historical event. Poor Sophia could never have thought that she would marry a Pathan. Nor could Saadulla have imagined that he would marry a Khoja girl. I like your selection very much. Both will be happy and Sophia will be able to do public work as much as she wishes. All of us will reach Wardha on Tuesday. There will be no new face in our party. A nice girl engaged to Chand Tyagi's Balbir is with us. Both Marys will get down at Betul.

It seems that Sardar, Rajaji and Rajenbabu will have to stay on till February 8. The discussion on the Bill will be over by then.

Kamalnayan has become impatient to go to Ceylon but he should wait for some time.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2952

132. LETTER TO NARAHARI D. PARIKH

January 26, 1935

CHI. NARAHARI,

I have not been able to reply to your letters. It would do if Shankerlal collects the sum due from Ambalalbhai under dairy account. Examine carefully how much the dues amount to and let me know the figure too.

You may if you wish start a tannery. Would you like to take on an expert Chamar? I shall see if I can persuade Surendra to take the training. Obtain the Trustees' sanction for the double loss sustained by the dairy.

It would be worth while to have the Trust-deed executed.

I expect to reach Wardha on the 29th.

Kaka[1] is still in Madras and will stay on for two months if not more.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9068

133. LETTER TO VALJI G. DESAI

January 26, 1935

CHI. VALJI,

I have your letter. Why this distress over your resignation?[2] If we cannot cope with a thing and have to leave it as a matter of dharma, should we be happy or unhappy about it?

Didn't this idea of willingly leaving office come from you? You may, if you wish, continue to hold the office of secretary, such as it is, for the present. Leave it if you feel it is your dharma to do so. I shall not take any steps till your reply comes.

Chitre is still with me and I have a wish to take him to Wardha. His cough persists. He had a temperature too which has since returned to normal. I got your article.

Blessings from
BAPU

[PS.]

What you write about Jagadish Shastri is not what happened. I had respected your opinion.

From a photostat of the Gujarati: C.W. 7469. Courtesy: Valji G. Desai

134. ACHARYA GIDWANI MEMORIAL

Acharya Gidwani's death has left a void among good workers in the Harijan cause. It is not one which can be easily filled. Acharya Gidwani made no distinction whatever between high and low. He never believed in exclusiveness as between Harijans and non-Harijans. He was a born worker. For the last few years, he had a Harijan girl in his house brought up as his own daughter.

[1] D. B. Kalelkar
[2] *Vide* "Letter to Narandas Gandhi", p. 116.

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This is not the occasion to describe his other services. His capacity for renunciation was very great. He was the first Principal of the Gujarat Vidyapith. He had the knack of stealing the hearts of his students. In order to perpetuate his sacred memory, the Gidwani Memorial Fund is being instituted under the chairmanship of Shri Parikshitlal Majmudar. Shrimati Indumati Chimanlal, Shri Vadilal Lallubhai Mehta and Shri Jethalal Jivanlal Gandhi are its secretaries. It is my hope that one and all will help to raise a good sum. The fund which was collected when Acharya Gidwani left Gujarat, was used for the service of Harijans. I hope it will be the same again. I think no other use of the amount would give his soul the same satisfaction.

Contributions should be sent to Harijan Ashram, Sabarmati or Congress House, Bhadra, Ahmedabad, or Navajivan Karyalaya, Gandhi Road, Ahmedabad.

[From Gujarati]

Harijanbandhu, 27-1-1935

135. LETTER TO JAMNALAL BAJAJ

January 27, 1935

CHI. JAMNALAL,

I have your letter. Why is your ear not behaving? What reason does the doctor give? Do you need a change to a dry climate? Are you regular in your food and exercise and rest? Write in detail to me at Wardha. It does not matter if you can not go to Wardha for the present. We shall make do with correspondence.

Vallabhbhai, Raja, etc., will have to stay on here for the time being. Your two meetings will therefore stand postponed. Send for Shankerlal and dispose of the important matters pertaining to the Charkha Sangh.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2953

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136. LETTER TO VASUMATI PANDIT

January 27, 1935

CHI. VASUMATI,

You will not give me your programme and then throw the responsibility on me. I had sent a reply to your letter at Bochasan all right. For the present you have to go to Madras. After that you can join Gangabehn at your pleasure. You should go to Madras *via* Wardha.

I am writing to Chandubhai about the ink.

Write to me in detail about your experiences.

Blessings from
BAPU

[PS.]

We shall reach Wardha on Tuesday.

From a photostat of the Gujarati: S.N. 9393. Also C.W. 638. Courtesy: Vasumati Pandit

137. LETTER TO NARANDAS GANDHI

DELHI,
January 27, 1935

CHI. NARANDAS,

I have your letter. Read the accompanying letter and give it to Keshu. This match seems good to me if you all approve it. Whatever the final decision, inform me at Wardha immediately.

Let me know what changes you noticed in this year's budget for the dairy.

Valji has sent in his resignation as Secretary because he doesn't have the necessary knowledge for looking after the dairy and the tannery and is not inclined to take the trouble to acquire it.

Kanu is happy here. Panditji is here just now and Kanu is even learning a little music with his help and English with Marybehn's help. Since his needs are few and simple, he gets along all right.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8428. Courtesy: Narandas Gandhi

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138. SPEECH AT M.L.A.S' MEETING, DELHI[1]

January 27, 1935

Facing the mild afternoon sun, Mahatma Gandhi referred to the twin legislations sought to be promoted in the last Assembly, and said:

As regards the Temple-entry Bill, this need not be pursued at the present moment, because obviously public opinion must be sufficiently cultivated in its favour. The Harijan workers are doing this, the mass mind of the Hindu is passively in favour of it. Yet the intelligentsia among sanatanists, especially the pundits, are still against it.

In a matter of this kind, they could not force the pace by a majority of votes alone. Those interested in the subject might meanwhile make a special study of the subject.

As for the Removal of Untouchability Bill, Mahatma Gandhi advised, this could be pursued to the end. It concerned the civic rights of the Harijans and so could be taken by all legislators, whether Hindus, Mussalmans or others. Even if the whole body of Hindu opinion were to be against the removal of untouchability, still he would advise a secular legislature like the Assembly not to tolerate that attitude, for in this matter there was no interference with religious rights or religious observance, but simply the removal of untouchability from the statute law of this country. Take for instance the use of public wells which was the sorest point with the Harijans. Cattle could approach these wells and tanks, but not the Harijans. It bordered on inhumanity when it was known that in Rajputana thousands of rupees had to be spent for boring wells, and yet there the Harijans were not allowed to use them. Similarly about schools. He could quote chapter and verse on this matter. There was the Bill promoted by Mr. M. R. Jayakar[2] and another Bill recently drafted by Mr. C. Rajagopalachari. Such a Bill could be further elucidated and amended, if necessary, but it should be pursued as quickly as possible. It was the bounden duty of the Hindus, after the resolution passed[3] by the Conference in Bombay under the chairmanship of Malaviyaji, to support a Bill of this kind and for the Hindu members of the Assembly to actively pursue it.

[1] Held in the Harijan Colony, Kingsway Camp. Thirty-five M. L. A.s attended the meeting at the invitation of G. D. Birla.

[2] Published in *Harijan*, 18-2-1933; *vide* also Vol. LIII, p. 329,

[3] On September 25, 1932, *vide* Vol. LI, p. 139.

The services of Harijan Sevak Sangh would be available to the members in this matter.

There were other directions in which the Assembly could help in the Harijan welfare. No doubt provincial Governments were wide awake and trying to do several things for the Harijans. The activities of the Harijan Sabha perhaps stimulated their efforts. All that was for the good of the Harijans. The Harijans should take aid from whatever quarter it came, provided it in no way compromised their essential interests. But the Government could give only according to regulations and no more. The Harijan Sevak Sangh however was not bound by such restrictions.

The Assembly was a fit enough body for exercising legitimate pressure upon the Government to see that funds were allotted for the purpose of the Harijan uplift. This could be done perhaps by moving a resolution. They could also consult Mr. M. C. Rajah and give him any help he might require.

Lastly, Mahatma Gandhi referred to the cruel treatment of the Harijans in certain parts of India recently. He instanced a case of recent assault by zamindars in Meerut on the Harijans over the *begar* (forced labour) question in which one Harijan was reported to have died. There was yet another report of tragedy from Cawnpore the full facts of which are not known yet. Then there was the ancient quarrel in Chettinad between the Nattars and the Harijans, the latter of whom were not allowed to wear the cloth they liked. Some of the Nattars were very unreasonable and tried to defend their attitude on the ground of custom. On these and other instances of cruel treatment, the Assembly members might put questions and try to do something.[1]

The Hindustan Times, 28-1-1935

139. ADVICE TO STUDENTS[2]

DELHI,
[Before *January 28, 1935*]

We propose doing medical work there. How shall we go about our business, Mahatmaji? Could you give us some hints?

GANDHIJI: I have experience of this work since my early days in South Africa. Let me then begin with a warning. By

[1] A brief discussion followed in which Asaf Ali, C. Rajagopalachari, S. Satyamurti, K. Nageswara Rao and others took part.

[2] Extracted from Mahadev Desai's "Weekly Notes", 28-1-1935. Prof. Winsor of St. Stephen's College along with a dozen students had called on Gandhiji one evening.

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taking a little medical aid to them, you do not really help them. You must teach them sanitation and hygiene, which alone can prevent malaria. Quinine does seem to subdue malaria, but will not root it out. What is essential is the preventive treatment and the after-care of patients. They do not know that careless diet often prepares the breeding ground for malaria germs. They eat anything and everything. But a malaria patient must eschew starch, too much protein, and live mainly on milk during convalescence. That is what you have to tell them. Teach them how to prevent disease. I will not congratulate you if you tell me that you have distributed a thousand quinine pills. Give them practical lessons in sanitation if you can. Go there with spades and shovels, fill up stagnant pools, see to the drainage, see that their wells are properly dredged and that their tank is not contaminated. The late Principal Rudra, under whose hospitable roof I have had the privilege of living, used to tell me how Delhi had fought a successful battle against the swamps and mosquito-breeding pools around Delhi. We have now to teach the people to do what the municipality or the local boards may not do, for want of funds or any other reason.

Above all, teach them to rid their village of filth and dirt. It is the most difficult part of your work, unless you would be willing scavengers. For days you must sweep the streets and teach them to preserve health and conserve their golden manure at one and the same time. Poore's *Rural Hygiene* used to be a precious little book on this subject. You have to teach them to bury their night-soil in nine-inch deep pits and cover it up with earth, the principle being that such earth is full of life and that the sun's rays penetrate that depth. In a little while the whole will be converted into rich manure, and you can grow the finest vegetables on this ground.

I had better tell you about internal hygiene, too. You must study the problem of food from the point of view of health; know the foods charged with vitamins and persuade them to eat hand-husked unpolished rice, whole wheatmeal, whole sugar, greens grown on their own patch of ground, and oil fresh-pressed in the village oil-press. Every doctor nowadays insists on prescribing a few green leaves to be eaten raw. Every peasant could grow all kinds of *bhaji* for nothing and eat it raw as part of his normal diet. It was discovered during the War that compressed and dried vegetables were harmful and that, not lime-juice, but the juice pressed out of fresh limes, was the preventive of scurvy.

We are very thankful. Could you tell us what we should teach in a little Harijan school we are running?

All that I have told you. Let me assure you that education in three R's is as nothing compared to a sound grounding in the elements of hygiene and sanitation. I happened to see a number of Harijan girls learning in a Daryaganj school. As soon as I saw them, my eyes caught sight of their dirty nails, dirtier noses and dirt-accumulating little trinkets on their noses and their ears. This thing had apparently never struck the good woman who was in charge of them. Teach them first the lessons of cleanliness. Literary training by itself is not of much account. Take care of the essentials I have told you. Remember that unlettered persons have found no difficulty in ruling over large States. President Kruger could hardly sign his own name. Teach them the three R's by all means, but don't make a fetish of them.

One more question. We have a little Cold Weather Fund. How are we to find the most deserving folk for this?

Well, hand it over to me or to the Harijan Sevak Sangh.

No. We would administer it ourselves.

Well, then, go to the slums of the city, seek out the poorest and give them.

To the slums?

Certainly. Surely not the Viceregal quarters, for you will find the stables there warmer and cleaner and more comfortable than our hovels. No, you need not go very far. You will find people around you wanting the things which you can spare and they most need. Mirabehn, for instance, noticed that the *chowkidar* here was shivering in the cold. She gave him her blanket, as Dr. Ansari had given her his shawl in England.

But, Sir, sometimes these people pretend to be poor when they are not. How are we to find out the *bona-fide* cases?

So you must be God! Pray don't think you have a monopoly of honesty.

Concentrate on one village—Wazirabad;[1] make it a model village and then ask me to come and inspect your work. Take my blessings and come to me later on for my certificate.

Harijan, 8-2-1935

[1] Prof. Winsor and the students had done relief work in Wazirabad after the floods the previous year.

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140. DISCUSSION WITH A SHROFF[1]

[Before *January 28, 1935*]

"My heart's desire is fulfilled", he uttered in ecstasy and gave the hundred-rupee note and yarn to Gandhiji. Gandhiji asked him:

What are you doing? I remember to have seen you before. Where have you come from?

[S.] I am coming from Madras. I am doing nothing. I am happy taking your name.

[G.] But if you are doing nothing, where did you get the hundred rupees from?

Oh, Mahatmaji, I have something more.

Then, why not give that, too?

He pulled out another hundred-rupee note and handed it to me.

But let me know what you are doing?

I was a shroff. But I am one no longer. I divided the property between my three sons and am now free, free to do your work. Have me as your scavenger, I want nothing else.

So you divided all the property between your sons and left no share for me?

Oh, no. Everything is yours. I had thought of bringing a thousand rupees for you. My son did give thousand rupees, but he did so reluctantly. He had lost something this year and would not cheerfully part with a big amount. I said: 'Take back half of it, and send it to me when I ask for it.'

And with this he took out all the rest of the notes and gave them to me. Laughing heartily Gandhiji said:

But how will you go back? Keep something for your fare.

No. I can send a telegram for money. I do not need anything. Take it all, Mahatmaji, it is all yours.

What do you propose to do now?

Nothing. Have me as your humblest servant. If not, let me stay here a couple of days and then I will go to my home in Rajputana.

[1] Extracted from Mahadev Desai's "Weekly Notes", 28-1-1935

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Gandhiji gave instructions for putting him up and gently said:

Mahadev, return to him all the notes. How can we take all that? Or have one and return the rest.

"Nonsense," said the proud donor. "I will not touch again what I have given. Mahatmaji, believe me, all is yours. I wanted to bring a thousand, but could not."

If you will give me all I want, give me a crore.

I will, but I must send the *hundi* to God, and if I were saint Narasinha Mehta, God might cash it.

Well, well, I wish all Marwaris were like you. You are giving me *all* you have, whereas millionaires give me a paltry hundred or a thousand.

Gandhiji said, in childlike mirth, which he simply could not repress:

But, why not, why not ask your sons also to give me something? Why must they enjoy their wealth?

They will give, you may be sure. I have still kept some silver. It is yours. Naught is mine. All my desires have had their full fruition today, now that I have seen you and touched your feet.

Harijan, 8-2-1935

141. LETTER TO RAMNIKLAL MODI

January 28, 1935

CHI. RAMNIKLAL,

I got your letter. It will satisfy me if you spend three pice[1] once every month. Spend as much time with Nathji as necessary. It will not have been wasted. You are not going to be scared because the work in the villages is new to you, just as we are not to be discouraged whether the eleven vows[2] are new or old. We will not see the shore till we learn to be content with whatever the villages offer to meet our needs.

[1] For writing a postcard to Gandhiji

[2] Observed in the Ashram; they were of non-violence, truth, non-stealing, *brahmacharya*, non-possession, body labour, control of the palate, fearlessness, religious tolerance, swadeshi, removal of untouchability. *Vide* Vol. XXXVI, pp. 398-401.

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Tell Gangabehn that the work of dispensing medicine is not the end of our journey. Our destination is farther. She should write to me when she is ready.

Blessings from
BAPU

SJT. RAMNIKLAL MODI
SATYAGRAHA CAMP
BOCHASAN, *via* ANAND
B.B. & C.I. RLY.

From a photostat of the Gujarati: G.N. 4182

142. LETTER TO NARAHARI D. PARIKH

January 28, 1935

CHI. NARAHARI,

I have your letter. I shall obtain opinions on cow's milk and buffalo's. There is bad news from every place about the damage by frost. Are the papaya trees blighted or have we lost only the season's fruit? Does any one of us know about the kind that can withstand frost? Learn about it from the local agricultural department if it can be done without difficulty.

To what do you attribute the increase in the cow's milk?

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9069

143. LETTER TO VASUMATI PANDIT

January 28, 1935

CHI. VASUMATI,

My letters appear to trail behind you. I am writing about the ink directly to Chandubhai.

You must get ready by the 10th February to go to Madras. You should earmark five years for Bochasan. I only wish you would settle somewhere.

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Today we are leaving for Wardha.

Blessings from
BAPU

SMT. VASUMATIBEHN
C/O RASIKLAL BHOGILAL
VISNAGAR, *via* MEHSANA

From a photostat of the Gujarati: S.N. 9394. Also C.W. 639. Courtesy: Vasumati Pandit

144. LETTER TO VALJI G. DESAI

January 28, 1935

CHI. VALJI,

As far as I can remember, I think I have already written about [enlargement of] the spleen. However, it may be that I had intended to but forgot to write. It is cured by giving the sufferer as little milk as possible together with juicy fruits. It is true that the doctors give a special medicine for it but I don't know how far it is effective. The dietetic experiment I mention is quite well-known. In children it is soon cured.

I have come to know Jagadish Shastri intimately. I have gone through the synopsis of the thesis he has written. I spoke to him about the opinions of Anandshankarbhai and Vaidya. The young man is fairly painstaking. I have suggested[1] to him to try to rewrite his thesis with a new approach along the lines suggested by me. I have rearranged the chapters for him, and I hope he will try to conform to the titles. I have also indicated sources from where he could obtain literature on the subject. Now let us see what Fate has in store—for mother cow and for us.

I got your articles. The one about Kagawa's[2] friend I have made shorter. I have pruned down a little the portion relating to the missionaries since that is not the subject of our journal.

I had not carried with me the article on cow-protection during the march[3].

[1] *Vide* p. 91.
[2] Joseph Kagawa, a Japanese Christian missionary
[3] The Dandi march in March-April, 1930; *Vide* Vol. XLIII.

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How is your health nowadays? What is the condition of your eyes?

Blessings from
BAPU

[PS.]
We take the train to Wardha this evening. Chitre went to Hardwar yesterday.

From a photostat of the Gujarati: C.W. 7470. Courtesy: Valji G. Desai

145. LETTER TO VIDYA A. HINGORANI

January 28, 1935

CHI. VIDYA,

I have your letter. You have not written anything about your health. You both have to live with Father and show him great affection. Is Anand fully restored? Write to Wardha. I shall continue to write to Gangabehn.

Blessings from
BAPU

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

146. ADVICE TO CONGRESSMEN[1]

NAGPUR,
January 29, 1935

I insist on the industrial education of girls. That will make them independent. They will not have to depend on others if they are not married. If married, they can lend a helping hand at home. If widows, they can earn their own living.

The Hindu, 30-1-1935

[1] A large number of Congressmen met Gandhiji at the railway station when he passed through Nagpur *en route* to Wardha.

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147. LETTER TO DINSHAW MEHTA

January [29][1], *1935*

MY DEAR DINSHAW,

I have not been able to reach your letter to Mahadev earlier. I do not know how I can make your appeal bear fruit. The only scheme that I can suggest for the financial management of the institution apart from its trust is your almost cent per cent success. But that does not depend purely upon skill. There must be the hand of God in it also. If He blesses you with success, that would be sufficient scheme. If He does not, nothing that you can do personally will avail. I know that this can give you little satisfaction. But what you call my mature judgment makes me say this without any hesitation.

I was grieved to hear about Khambhatta.[2] I hope that he is gaining ground quickly. Your advice for a radical change is certainly sound. He should surely adopt it. I entirely agree with you that he should leave Bombay at any cost. You can show this letter to him.

Please write to me at Wardha. This is being dictated on the train that is taking us to Wardha.

SHRI D. K. MEHTA
THE NATURE CURE CLINIC
6 TODIWALLA ROAD, POONA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] The source has January 30. Gandhiji however was in the train on the 29th.

[2] Behramji Khambhatta; *vide* "Letter to Behramji Khambhatta", 30-1-1935.

148. LETTER TO HARIBHAU PHATAK

WARDHA,
January 29, 1935

MY DEAR HARIBHAU,

I have your postcard. Evidently you have not been reading *Harijan*. I have reproduced the testimony of Dr. Ansari and other doctors in its pages.[1] Medical testimony in favour of unpolished rice is universal. It is being eaten even now in Sambalpur and many parts of Bengal. Proof of the pudding is in the eating. You should try the thing yourself. You are quite right in saying that unpolished rice is harder to cook. But it is not harder to digest if it is well cooked. It must take longer to cook for the simple reason that unpolished rice contains organic salts and protein. Polished rice is practically starch. Starch always takes less time to cook. Unpolished rice is like unskinned pulses or vegetables. If you skin your dal and your vegetables they are easily cooked, but they are also less nutritious. A nutritious article takes a longer time to digest, as it must, but it is not on that account considered to be indigestible. If you say that you cannot eat the same quantity of unpolished rice as that of polished, you will be quite right. Our object, however, is not to fill the belly with as much as can be put into it, but to take a proper proportion of balanced foods. The habit of eating polished rice is waste of national health and wealth.

You will remember you sent me medical opinion which you thought was in favour of cow's milk in preference to buffalo's milk. I think I showed to you that the authority you sent was not conclusive. The authority in question merely showed that cow's milk was better for infants than buffalo's milk. I want decisive opinion in favour of cow's milk to buffalo's milk even for adults if that opinion can be honestly sustained.

Yours,
BAPU

From a photostat: G.N. 1373

[1] *Vide* "Villagers' Hands", p. 33.

149. A LETTER OF INTRODUCTION

January 29, 1935

TO MY AMERICAN FRIENDS:

Sjt. Kodanda Rao has been in America for some time. He is a member of the Servants of India Society founded by the late G. K. Gokhale whom I have regarded and often described as my political guru. Sjt. Kodanda Rao was private secretary to the Right Hon. Srinivasa Sastri when he was appointed the Agent-General of Government of India in South Africa. He was editor of the *Servant of India* when he left for America. He is a moderate in politics and an ardent social reformer holding advanced views on many social problems. He rendered me great assistance whilst I was permitted to carry on the anti-untouchability movement from the Yeravda Prison. I have no doubt that he will receive a patient and courteous hearing wherever he goes. Any assistance rendered to him will be deeply appreciated by me.

M. K. GANDHI

From a photostat: G.N. 6299

150. LETTER TO G. SITARAMA SASTRY

January 29, 1935

MY DEAR SITARAMA SASTRY,

I had your three letters, two of which do not call for any answer.

Have you sent Kumarappa your form duly filled in? If the experiment that is being made in the use of groundnut oil for lighting purposes is successful, it will have far-reaching consequences. I hope that whoever is carrying on the experiment will persevere in spite of failures. I am sorry that you could not collect much funds. But the absence of response ought not to cause any worry to you. You should simply cut your coat according to the cloth.

Yours,
BAPU

SHRI G. SITARAMA SASTRY
VINAYA ASHRAM
CHANDOLE P. O., GUNTUR DT.

From a copy: C.W. 9738

151. LETTER TO ABDUL GHAFFAR KHAN

January 29, 1935

DEAR KHAN SAHEB,

By the courtesy of the authorities I was able to get your prompt reply. I have now come to Wardha. Here I shall be for some time at least.

I was obliged to leave Mehrtaj with Dr. Khan Saheb in Delhi where he has taken a house for the Assembly session. Mrs. Khan Saheb has arrived. Both she and her daughter are quite well. Your letter was translated to Mehrtaj, but she will not come to Wardha. Her difficulty is this: She is so gentle and wants to be so appropriate that she would not take advantage of the facilities that are offered to her. She wants to live in Wardha as the others are living. She is physically and mentally unable to do so; and she won't live as she would like to although she knows that she has the fullest liberty to do so. In Mariam she has a companion of her age and habits. So she would not leave her. And she had become fast friends with Zohra[1] who has showered all her affection on Mehrtaj. She had under Dr. Ansari's roof all the little things to which she was accustomed and she had no hesitation in taking them, because the whole family also did as she was doing. It was, therefore, impossible for Mehrtaj to tear herself away from the surroundings she liked and return to those which she did not like[2]. We all therefore felt that for the time being it was best to leave Mehrtaj with Dr. Khan Saheb. Urdu tuition will be provided for her. She has promised to write to me regularly. I hope that you will be satisfied with what I have done and that

[1] Daughter of Dr. M. A. Ansari

[2] *Vide* also "Letter to Jamnalal Bajaj", pp. 60-1.

you will not worry about her. After all, God acts through children as through grown-up people, and we can but try gently to lead girls like Mehrtaj who are still growing.

Nor need you be anxious about Ghani. We are doing everything that is possible in the circumstances. You will be pleased to know that through Jamnalalji's effort Sadullah Khan was engaged to Sofia Somji.[1] The engagement was announced on the 26th instant. We have all wired our blessings.[2] Sadullah is still in Bombay. Jamnalalji's ear is not yet quite healed. Granulations continue to form. He will have to be in Bombay yet another month. You will please send me any instructions you wish to about Mehrtaj and Ghani. Lali is also with Dr. Khan Saheb in Delhi. I shall let you know later what is fixed up for Lali.

KHAN SAHEB ABDUL GHAFFAR KHAN
B CLASS PRISONER
CENTRAL PRISON, SABARMATI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

152. LETTER TO R. M. MAXWELL

January 29, 1935

DEAR MR. MAXWELL,

By your kindness I have now received a letter from Khan Saheb Abdul Ghaffar Khan in reply to my letter, which you had kindly forwarded to him. Another letter is necessitated by Khan Saheb's reply, and exchange of letters may have to be continued before the matter of his children can be finally fixed up. I now enclose herewith my reply[3] to Khan Saheb's letter which, I hope, will be delivered to him.

In the letter received from Khan Saheb there occur the following paragraphs:

> The conditions here do not agree with me. If possible, I would like to be transferred to a Frontier Province or Punjab jail. Maybe that my health will improve as a result of the change.
>
> There was a letter from Mrs. Dr. Khan Saheb to the Superintendent of the jail, for an interview with me. I wonder why those people

[1] *Vide* also "Letter to Jamnalal Bajaj", p. 113.
[2] The telegram is not traceable.
[3] *Vide* the preceding item.

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did not afterwards turn up here. If Dr. Khan Saheb should come and see me, I shall tell him all about Mehrtaj.

I wonder if Khan Saheb Abdul Ghaffar Khan will be or can be transferred to a Frontier Province or Punjab jail. May Dr. Khan Saheb or any of his relatives see Khan Saheb Abdul Ghaffar Khan in the jail?

I am,
Yours sincerely,

Encl. 1

R. M. MAXWELL, ESQ.
SECRETARY TO GOVERNMENT
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

153. LETTER TO ABDUL GHANI

January 29, 1935

MY DEAR GHANI,

I have your letter. For the time being, you will draw what money you need from Rameshwar.

Here is a free translation of a letter I have received from Father. Just now Father's dream about his children cannot be fully realized. As you will see from a copy of my letter[1] to Father, Mehrtaj won't be educated as Father wants. Dr. Khan Saheb will do the best that is possible. Her natural inclination is to be where Dr. Khan Saheb is. I have, therefore, left her and Lali with the Doctor in Delhi. Lali will probably go to Dehra Dun. You are now the one who can, if you will, carry out Khan Saheb's wishes. But there can be no compulsion, whether for you or for any other. I hope you will do the best you can to come up to Khan Saheb's expectations.

You should send me regular letters, so that when I write business letters to Father, I can incorporate portions from yours.

ABDUL GHANI
HINDUSTAN SUGAR MILLS
GOLA GOKARANNATH

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* pp. 129-30.

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154. LETTER TO M. FARZAND ALI KHAN

January 29, 1935

DEAR FRIEND,

I was pleased to listen to you yesterday during my silence. So far as the Congress constitution is concerned, I can do very little in the matter. But I am of opinion that the Working Committee of the Congress will not favour any scheme of relaxing the constitution. The requirements are surely minimum.

As for the reflection cast upon the Ahmadiya community by Ahrars[1], I have absolutely no knowledge about it. If they have indulged in the language you brought to my notice, it is most unfortunate. I exercise no influence over them. Would it not be better for you to mention this matter to Maulana Abul Kalam Azad or to Dr. Ansari?

Yours sincerely,

M. FARZAND ALI KHAN
HOME SECRETARY TO
HIS HOLINESS HAZRAT KHALIFA-TUL-MASIH
QADIAN (PUNJAB)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

155. LETTER TO J. S. NAYAK

January 29, 1935

DEAR FRIEND,

I wish you could realize that your letter was written in anger. Every consideration was shown to you. Just imagine what would be my fate if everyone was to be allowed to sit near me whenever he liked. There are so many inquisitive souls today that

[1] Belonging to Majlis-i-Ahrar, a nationalist Muslim party

I would not be able to satisfy their desire even if I sat in front of them for twenty-four hours.

Yours sincerely,

SHRI J. S. NAYAK, B.A.,B.L.
RAHMAN MANZIL, NICHOLSON ROAD
CASHMERE GATE, DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

156. LETTER TO MOTILAL ROY

January 29, 1935

DEAR MOTIBABU,

I had your long letter. Surely I did not want you to give so much time to my letter. Of course, I understand you. There was nothing by way of complaint in my letter, and you may be sure that nobody has complained to me about the Prabartak Sangh. If I had written to you on the basis of any such complaint, I would have certainly given you the name or at least told you that I had such a complaint. What I wrote arose solely from your own letter. My view about debts remains unaltered. I think we who are immersed in the service of humanity have got to be more cautious than ordinary businessmen in dealing with finance. But I must not lengthen out this argument. I know that you will do whatever appeals to your inner self.

Yours sincerely,

SHRI MOTILAL ROY
PRABARTAK BHAVAN
61 BOWBAZAR STREET, CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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157. LETTER TO R. V. SASTRI

January 29, 1935

MY DEAR SASTRI,

I have not read your long report about Ganesan. But Mahadev has given me its contents. I propose to read the whole of it myself. Thakkar Bapa has read it. Here is a copy of my letter[1] to Ganesan. I want you to act with decision and firmness. We have to help Ganesan against himself. I have a very weak corner for him. But he is incorrigible about financial transactions. He must not be supported.

I am anxiously awaiting your letter about *Harijan*. I now find that by re-transferring it to Poona it is possible to save Rs. 2,400 per year—not a small thing; and if the estimate is correct, it will be sinful if we incur the additional expense of Rs. 2,400 per year for the luxury of publishing it in Madras. If you think it worth while to come down to Wardha for this purpose, you could do so. I am writing freely and briefly to you in this matter because I rely upon your capacity to look at things philosophically and detachedly, even where you are yourself concerned.

You should finish off arrears of matter left over even though you may have to print a double number. We cannot afford to have much arrears. And now that the scope of *Harijan* is extended, demand on the space will be greater than before.

Encl. 1

SHRI R. V. SASTRI
MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] This is not traceable.

158. LETTER TO R. S. VIDYARTHI

January 29, 1935

DEAR FRIEND,

I am not interested in talkies industry. I have never attended a cinema in my life. I know [what] a harm it has done. Many of my friends tell me that it has an educative value. I can neither prove nor disprove that assertion.

Yours sincerely,

SHRI R. S. VIDYARTHI
ANAND MATH
LUCKNOW

From a copy: Pyarelal Papers. Courtesy: Pyarelal

159. LETTER TO K. KRISHNA MENON

January 29, 1935

DEAR FRIEND,

I have your letter regarding the Panchama Night School in your neighbourhood. You should produce a certificate for efficiency from the Secretary of the Kerala Harijan Sevak Sangh and the Branch's inability to help the School, and then make an application to the Central Board for help. If it is worthy of help, I doubt not that the application will be fully considered by the Board.

Yours sincerely,

SHRI K. KRISHNA MENON, B.A.
COOTIPURAM P. O.
SOUTH MALABAR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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160. LETTER TO RAYUDU RANGAIAH

January 29, 1935

DEAR FRIEND,

I have your letter. I do not understand the burden of your complaint. You have made general statements. I would ask you to discuss whatever you have with Sjt. Bapineedu, Secretary of the local Sangh.

Yours sincerely,

SHRI RAYUDU RANGAIAH GARU
PRESIDENT
WEST GODAVARY DISTRICT
ADI-ANDHRA ASSOCIATION, ELLORE (W.GODAVARY DT.)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

161. LETTER TO SECRETARY, THE NEW INDUSTRIAL AND COMMERCIAL EDUCATION SOCIETY

January 29, 1935

DEAR FRIEND,

I have your letter. Your scheme does not make any appeal to me.

Yours sincerely,

SECRETARY
THE NEW INDUSTRIAL & COMMERCIAL
EDUCATION SOCIETY
99 LAXMI ROAD, POONA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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162. LETTER TO AMRITLAL V. THAKKAR

January 29, 1935

DEAR THAKKAR BAPA,

I could not reach yesterday the letter about Kodanda Rao. I could only therefore dictate it today in the train and get it posted in the train. I was dead busy with visitors coming in even during my silence. All writing, therefore, had to be stopped at 10 o'clock. My consolation, however, lies in the fact that this letter[1] will reach you well in time to catch this week's ocean mail.

I have already written[2] to Ganesan and Sastri. Copies of my letters herewith.

Encl. 3

SJT. A. V. THAKKAR
DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

163. LETTER TO J. AWASTHI

WARDHA,
January 30, 1935

DEAR FRIEND,

I like your plain words. Of course, if it is not the same plate that was auctioned by me, you are entirely absolved. I am now asking for the return of the plate to you.

Yours sincerely,

SHRI J. AWASTHI
BRIJ NIVAS
NEW GANESHGANJ, LUCKNOW

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* "A Letter of Introduction", p. 128.
[2] *Vide* "Letter to R. V. Sastri", p. 134.

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164. LETTER TO THE EDITOR, "NISPRUHA"

January 30, 1935

DEAR FRIEND,

I have your printed appeal. Here is my message.

"I regard Abhyankar's death as a personal loss for the simple reason that I had come to prize his association more and more, and I had great hopes of his rendering some signal service to the country. But God had willed otherwise."

Yours sincerely,

THE EDITOR
"NISPRUHA"
NAGPUR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

165. LETTER TO SURENDRANATH MAHEY

January 30, 1935

DEAR FRIEND,

I have your letter. I am for the abolition of all castes as they exist today. I am in favour of abolition of all distinctions of high and low, but I am not in favour of abolition of varnashramadharma which to me is the antithesis of caste. I do believe that Hindu Marriage Law requires amending. If you can succeed in inducing legislators to interest themselves in the cause, it will be good. I cannot, because I believe that I am attending to things which are of greater moment at present than marriage reforms through legislation.

Yours sincerely,

SHRI SURENDRANATH MAHEY
10 TEMPLE ROAD
LAHORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

166. LETTER TO M. K. PANDURANGA

January 30, 1935

DEAR FRIEND,

I thank you for your exhaustive letter. I have handed your book to a friend who is interested in food reform. As soon as it comes back to me, I shall go through the chapters mentioned by you. I understand all that you and your wife have gone through.

Yours sincerely,

SHRI M. K. PANDURANGA
BLISS CULT COLONY, AMBATTUR R. S.
VILLIVAKKAM P. O., MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

167. LETTER TO ACHYUT PATWARDHAN

January 30, 1935

MY DEAR PATWARDHAN,

You have done well in bringing the weavers' case to my notice. I had a similar case in Orissa during the walking tour. It was a question affecting 10,000 weavers. I have resolutely set my face against doing anything for weavers who weave mill-spun yarn, for they cut their own throat by weaving mill-spun yarn, and they know it. But they wrongly plead helplessness. As I told the weavers of Orissa, in a weaving family where there is one weaver, the rest of the members help in attending to the different processes through which yarn has to pass before it comes to the loom. My suggestion then is that every weaver family should spin its own yarn, that is to say, it should do the ginning, carding and spinning. Such a family should use for itself the khadi woven by it and put the surplus on the market. This will ensure spinning of a high order, because all the members of the family would be interested in spinning as strong and even yarn as is possible. Of course, the income of the weaver would increase in exact proportion to the skill employed in producing good yarn.

With efficient management, I can show that such a family stands to gain by taking up spinning. The gain will be threefold. It will be independent of the middleman who sells yarn and the fluctuations of the yarn market, and save a portion of the money spent in buying cloth required for the family, for, except when the price of cotton goes down very low, the value of cotton required for domestic use will always be less than the price of cloth purchased in the market. Moreover, it has been found by experience that a man and woman use less yards of khadi than of mill-cloth, and less still where khadi and yarn are respectively hand-woven and hand-spun. And it is the universal testimony of practised spinners that when they have khadi woven out of their own yarn it lasts three times as long as manufactured cloth.

If this thing appeals to you, you can organize [the work]. A. I. S. A. can come to the assistance by purchasing the surplus khadi that these families will weave.

I am telling the weaver friend whose letter you have enclosed that you would explain my scheme to him.

If you like the scheme and any of the weavers will take it up under the conditions mentioned by me, you should, in order to save time, place yourself in touch with Gangadharrao, who, officially or unofficially, I do not remember which, represents the Karnatak branch of the A. I. S. A.

Yours sincerely,

SHRI ACHYUT PATWARDHAN
COURT ROAD
AHMEDNAGAR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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168. LETTER TO M. MADIAH

January 30, 1935

MY DEAR MADIAH,

I have your letter. I think you have got to exercise patience. We have made great headway, and we shall do more if there is self-restraint. I do not believe in propaganda through pamphlets or in costly buildings. A Bhajan Mandiram is good. But you should be satisfied with an unpretentious humble building.

Yours sincerely,

SHRI M. MADIAH
ADI-KARNATAKA STREET NO. 1
MALVILLI TOWN, MYSORE DISTRICT

From a copy: Pyarelal Papers. Courtesy: Pyarelal

169. LETTER TO RAMACHANDRAN

January 30, 1935

MY DEAR RAMACHANDRAN,

I had your letter about Bhole. I see that Bhole has been now discharged. Was he discharged as cured, or because of any complaint in respect of him? I have a suspicion that it might be the other, because of Bhole's letter just received.

I enclose herewith Madiah's letter and copy of my reply[1]. If there is anything for you to say in this matter, you will do so.

SHRI RAMACHANDRAN
DEENA SEVA SANGH
MALLESWARAM P. O., BANGALORE CITY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* the preceding item.

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170. LETTER TO PURNACHANDRA SARMAH

January 30, 1935

MY DEAR SARMAH,

I have your letter. You have to fix up everything with Annadababu and get him to approach the A. I. S. A. if he has a workable scheme.

Yours sincerely,

SHRI PURNACHANDRA SARMAH
PRESIDENT
DISTRICT CONGRESS COMMITTEE, NOWGONG (ASSAM)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

171. LETTER TO T. T. SHARMAN

January 30, 1935

MY DEAR SHARMAN,

I have forwarded your letter to Kakasaheb Kalelkar who will go into the matter. He is just now in the South principally for the purpose of helping Hindi Prachar work. I would ask you to put yourself in touch with him. His address is: Kakasaheb Kalelkar, C/o Hindi Prachar Sabha, 107 Armenian Street, G. T., Madras.

Yours sincerely,

SHRI T. T. SHARMAN,
EDITOR
"VISWAKARNATAKA DAILY"
BANGALORE CITY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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172. LETTER TO AMRITLAL V. THAKKAR

January 30, 1935

DEAR THAKKAR BAPA,

With reference to your question embodied in your letter of 21st instant, the only thing I can recommend is that the local reformers should zealously support persecuted Harijans as if they were their own blood brothers and sisters. If even this much cannot be guaranteed to them, we may not wonder that from motives of self-protection they go over to some other religion where they believe they can get some degree of protection.

Herewith a letter from Pratap Dialdas[1]. Inform Malkani that I have written to him. If the contribution has not been already used for Harijan work in Thar-Parkar District, please do so now.

Encl. 1

SHRI A. V. THAKKAR
GEN. SECRETARY
HARIJAN SEVAK SANGH, BIRLA MILLS, DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

173. LETTER TO JAMNALAL BAJAJ

January 30, 1935

CHI. JAMNALAL,

I got your letters on arrival here. Your ear seems to be giving you a good deal of trouble. All of us here feel anxious. Ghanshyamdas also is worried. He has great faith in his Jew doctor in Calcutta. His operation seems to have proved successful. That is another reason why he is pressing that if your ear trouble is not cured soon, you should consult that doctor. I have asked Dr. Jivraj to let me have his opinion in detail. You also may think over this suggestion. I do not like the repeated postpone-

[1] A Sindhi philanthropist

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ments. Would you like Janakidevi to come over there? Last evening, it appeared as though she wished to do so. She also felt that perhaps you wanted her there. If that is so, she would certainly want to go. I have suggested that she should wait for your reply to this letter. If you wish, you may send a wire in reply to this. Give all details about the pain.

I shall be here for the present. Please drop the idea of coming here immediately. Come only when the doctors positively permit you to do so.

I do wish you would follow my advice regarding food. Take milk, eat fruit, chapatis made of whole wheatmeal, exclude rice, potatoes, etc., and eat green vegetables regularly. Do not eat anything in between the meals. Scrupulously avoid eating anything except at fixed hours. The load on the stomach at every meal should be as light as possible. You should not go by doctors' advice about food. Their experience, too, is very limited in this matter.

Just now I myself am sending Durgaprasad's money. I had asked them to send it. I had no idea whatsoever that he had no money even to pay the fare to Bombay.

Blessings from
BAPU

[PS.]

Mehrtaj did not come after all. Lali will probably go to Dehra Dun.

From a photostat of the Gujarati: G.N. 2954

174. LETTER TO JAMNALAL BAJAJ

January 30, 1935

CHI. JAMNALAL,

After I wrote you a letter in the morning I met Janakidevi. She is no doubt restless and wants to go to you. Hence do send a wire tomorrow saying yes or no.

The Rs. 900 that Dr. Khan Saheb used to get has stopped. What Khan Saheb used to get has also as good as stopped. Both the brothers are definitely in straitened circumstances. He was telling me that at present you meet the expenses of the Doctor's son. I think no money is likely to come from anywhere for Ghani either. Hence if anything is being given we should not expect it to be returned. Tell me if you want to suggest anything to me in this connection.

There is a letter from Khan Saheb written from jail. A translation of it will of course be enclosed.

Blessings from
BAPU[1]

From a photostat of the Gujarati: G.N. 2955

175. LETTER TO BEHRAMJI KHAMBHATTA

January 30, 1935

BHAI KHAMBHATTA,

I hope you are now improving. You must give up your attachment to Bombay. Be content with what God has given you. Are you likely to find any difficulty in living in Poona? Do let me know.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6607. Also C.W. 4397. Courtesy: Tehmina Khambhatta

176. LETTER TO VALLABHBHAI PATEL

January 30, 1935

BHAI VALLABHBHAI,

I forgot to tell you that Shah[2] had been here to see me. He wishes to work for the Board but not like a twelfth man. I do feel that some use should be made of him. Can he not be appointed "Honorary Economic Adviser" or "Consultant"? He is not particular about fees.

I had hoped to be able to travel with you. We could discuss nothing in Delhi. In a way, however, it was good that you stayed back. On my arrival, I received another letter from Andrews. It contains nothing new. He is merely building castles in the air.

[1] This is followed by the direction: "The translation of Khan Saheb's letter should accompany this."

[2] Prof. K. T. Shah, the economist

What a contrast between the cold there and the comparatively warm weather here!

Blessings from
BAPU

SARDAR VALLABHBHAI PATEL
NEW DELHI

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, pp. 151-2

177. MESSAGE TO AHMEDABAD MILL-WORKERS

[On or before *January 31, 1935*][1]

Tell workers that they are weakening their cause and that of labour generally by illegitimate strike. Let them not tarnish the good name they have earned for themselves. I hope they will regain balance and resume work.

The Hindustan Times, 1-2-1935

178. LETTER TO BHUJANGILAL CHHAYA

WARDHA,
January 31, 1935

CHI. BHUJANGILAL,

I had your letter. I do not mistrust you. What I wrote to you was in accordance with your nature as I know it. Your intentions are good but you are constantly obstructed in implementing them. Complete your study and do whatever service you can after that. Don't do anything against your inclination. One should discriminate between what is worth while and what is worthless and then do whatever one can to the best of one's ability. You should carefully examine where precisely you stand.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2593

[1] The report appeared under the date-line "Ahmedabad, January, 31".

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179. LETTER TO MOOLCHAND AGRAWAL

January 31, 1935

BHAI MOOLCHAND,

Your letter. I hope no one will, in the first instance, bear malice towards the sanatanists and, again, mind the boycott imposed by them. In the event of a boycott we should bear with whatever hardships it brings.

Keep me informed of all the developments.

From a photostat of the Hindi: G.N. 767

180. LETTER TO VIYOGI HARI

January 31, 1935

BHAI VIYOGI HARI,

Herewith a small item for *Harijansevak*. If possible gather some more information about this matter there. I fail to understand this boycott.

What have you done about the Hindi lessons for Prabhavati?

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1098

181. LETTER TO BRIJKRISHNA CHANDIWALA

January 31, 1935

CHI. BRIJKRISHNA,

You are pardoned—though such errors could have been easily avoided. We are susceptible to subtle faults such as anger and the like from which it is not easy to escape. But everything will turn out well as you are ever on the alert.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2441

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182. ESCAPING THE OBVIOUS

When I was addressing a mixed conference of Harijans and non-Harijans the other day, I happened to deplore the fact that at railway stations one heard the cry 'Mussalman milk, Mussalman water'; 'Hindu milk, Hindu water'. 'Hindu chapati' and 'Mussalman chapati' I could bear, though I did not believe in anything like it; but Mussalman and Hindu milk, with the making of which man had nothing to do, I could neither understand nor tolerate. I added that those who believed in the total removal of untouchability had to be free from superstitions like 'Mussalman and Hindu milk and water'.

I have already remarked in these columns that those who refuse to take water and the like touched by Harijans may not claim that they are free from the taint of untouchability. It would be preposterous to justify the practice of differentiating between Mussalman and Hindu water and milk, when we do away with the difference between Harijan water and milk and non-Harijan water and milk. The great movement for the removal of untouchability would lose all its charm if it became a mere salve for conscience without truth behind it. The virus of untouchability is all-pervasive, and those who believe in it cannot be said to be free till they have ceased to regard any single individual as untouchable or in any way inferior in status by reason of his birth, community or faith.

A letter has just come to emphasize the necessity of a proper understanding of the implications of the movement. It describes how there was a public dinner arranged over the celebration of the silver jubilee of a high school in Berar. Harijan students were invited to it. The letter informs me that the Harijan students were provided with separate seats, the guests drawn from all the other castes and communities sitting in one row. Here was a wanton insult needlessly offered to the cultured Harijan students, who could not be recognized as such from their appearance. Such insults at this time of the day at a high school function show that, though much headway has been made in the campaign against untouchability, the superstition persists even in the least expected quarters and in the least expected manner. It should be borne in mind that here there was no question of inter-dining,

there was no question of mixed cooking, it was a question merely of sitting in the same row. If sitting on the same bench in the same compartment in a railway train and eating one's food in that condition is not inter-dining, surely this was not. But in the dictionary of untouchability, inter-dining has a specific meaning which excludes sitting at meal-time in the same row with people.

Harijan, 1-2-1935

183. BEE-KEEPING[1]

In answer to an inquiry, Shri J. N. Jayakaran of Y. M. C. A. Rural Reconstruction Centre, Ramnathpuram, Coimbatore, gives the following interesting information:

> Krishnaswami Naidu, a small holder, knows, and demonstrates to his neighbours, that the total outturn from a coriander crop is represented not merely by the usual quantity of coriander which it can produce without the help of bees, but also by the increase in the quantity of production caused by better pollination by these busy insects *plus* 42 pounds of A 1 golden honey, this latter alone bringing to his pocket a decent sum of Rs. 63.
>
> He has but 10 hives of bees, which he has caught from nature and hived in cheap dealwood boxes.

Bee-keeping seems to me to possess immense possibilities. Apart from its village value, it may be cultivated as a hobby by moneyed young men and women. They will add to the wealth of the country and produce the finest health-giving sugar for themselves. If they are philanthropically inclined, they can distribute it as health-giving food among sickly Harijan children. There is no reason why it should be a luxury of the rich or an expensive medicinal vehicle in the hands of the hakims and vaidyas. No doubt, my hope is based on inferences drawn from meagre data. Experiments that may be made in villages and in cities by young men and women should show whether honey can become a common article of food or has to remain an uncommon article, which it is today.

Harijan, 1-2-1935

[1] This appeared under "Notes".

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184. HOW TO BEGIN? –II[1]

Last week I dealt with rice. Let us now take up wheat. It is the second most important article of diet, if not the first. From the nutritive stand-point, it is the king of cereals. By itself, it is more perfect than rice. Flour bereft of the valuable bran is like polished rice. That branless flour is as bad as polished rice is the universal testimony of medical men. Whole-wheat flour ground in one's own *chakki*[2] is any day superior to, and cheaper than, the fine flour to be had in the bazaars. It is cheaper because the cost of grinding is saved. Again, in whole-wheat flour there is no loss of weight. In fine flour there is loss of weight. The richest part of wheat is contained in its bran. There is a terrible loss of nutrition when the bran of wheat is removed. The villagers and others who eat whole-wheat flour ground in their own *chakkis* save their money and, what is more important, their health. A large part of the millions that flour mills make will remain in and circulate among the deserving poor when village grinding is revived.

But the objection is taken that *chakki* grinding is a tedious process, that often wheat is indifferently ground and that it does not pay the villagers to grind wheat themselves. If it paid the villagers formerly to grind their own corn, surely the advent of flour mills should make no difference. They may not plead want of time, and when intelligence is allied to labour, there is every hope of improvement in the *chakki*. The argument of indifferent grinding can have no practical value. If the *chakki* was such an indifferent grinder, it could not have stood the test of time immemorial. But to obviate the risk of using indifferently ground whole-wheat flour, I suggest that, wherever there is suspicion, the flour of uneven grinding may be passed through a sieve and the contents may be turned into thick porridge and eaten with or after chapati. If this plan is followed, grinding becomes incredibly simple, and much time and labour can be saved.

All this change can only be brought about by some previous preparation on the part of workers and instruction of villagers.

[1] For the first instalment, *vide* pp. 108-10.

[2] Quern

This is a thankless task. But it is worth doing, if the villagers are to live in health and elementary comfort.

Gur[1] is the next article that demands attention. According to the medical testimony I have reproduced in these columns[2], *gur* is any day superior to refined sugar in food value, and if the villagers cease to make *gur* as they are already beginning to do, they will be deprived of an important food adjunct for their children. They may do without *gur* themselves, but their children cannot without undermining their stamina. *Gur* is superior to bazaar sweets and to refined sugar. Retention of *gur* and its use by the people in general means several crores of rupees retained by the villagers.

But some workers maintain that *gur* does not pay the cost of production. The growers who need money against their crops cannot afford to wait till they have turned cane-juice into *gur* and disposed of it. Though I have testimony to the contrary, too, this argument is not without force. I have no ready-made answer for it. There must be something radically wrong when an article of use, made in the place where also its raw material is grown, does not pay the cost of labour. This is a subject that demands local investigation in each case. Workers must not take the answer of villagers and despair of a remedy. National growth, identification of cities with villages, depend upon the solution of such knotty problems as are presented by *gur*. We must make up our mind that *gur* must not disappear from the villages, even if it means an additional price to be paid for it by city people.

Harijan, 1-2-1935

185. LETTER TO F. MARY BARR

WARDHA,
Unrevised *February 1, 1935*

CHI. MARY,

I was expecting your letter today. I am glad Mary Junior had an enema. It must have given her considerable relief. Where have you put up? Are you comfortable there, and are you getting all you need? You will not hesitate to ask me to do anything that may be required and that I can do. Mary has got to become strong and fit.

[1] Jaggery
[2] *Vide* "Villagers' Hands", p. 33.

You have well put the result of your stay in Delhi.[1] Blessed are they that expect nothing, but twice blessed are those that feel sure that they have got what they need.

I like the prayer too with which you have ended your letter. Do you remember it? It is: 'May rural-mindedness increase.' When that mindedness takes a firm hold of us we shall be only happy living in the villages and make villages infinitely more habitable than the finest city in the world can ever be.

I have already opened the conversation with the girls as to who is ready to join you for two or three months.

We had a perfect downpour yesterday. It is very fine today. But no such thing as cold here.

Blessings to both of you from
BAPU[2]

MISS MARY BARR
C/O SETH DEEPCHANDJI
BETUL

From a photostat: G.N. 6037. Also C.W. 3367. Courtesy: F. Mary Barr

186. LETTER TO B. MADHAVA BALIGA

February 1, 1935

DEAR FRIEND,

I have your letter. I do not know what I have done with the verse sent by Sastri. Most probably they are still lying in the *Harijan* file. There is a great deal of matter still lying awaiting attention. If you have a copy, you may send it to me. It may be that I might have examined the verse, and not finding it suitable for the columns of *Harijan*, might have destroyed it.

For the answer to your question I would refer you to my Introduction to *Anasaktiyoga*[3] published in Gujarati. I translated the Preface into English for the benefit of the readers of *Young India*. If you get hold of the old file of *Young India*, you will find the translation in it. The answer briefly is this:

The *Gita* was written not to establish ahimsa, but to show a groping world a way of acting truly in every conceivable circum-

[1] The addressee had stayed with Gandhiji during his visit to Delhi in January.

[2] The subscription is in Hindi.

[3] *Vide* Vol. XLI, pp. 90-101.

stance. But nevertheless you can gather that the *Gita* leads you infallibly to ahimsa. Remember that Arjuna was not striving to follow ahimsa, but he was struggling to get out of the the duty in front of him because of his partiality which he had suddenly developed for his kinsmen. The question before him was not whether to kill or not to kill, but whether to kill one's kinsmen or not to kill them.

Then, again, *nigraha*[1] in the verse quoted by you means a fruitless fight against one's fundamental nature. Fight against one's weakness is repeatedly enjoined in the *Gita*, but where a weakness becomes settled nature with a person all fighting becomes vain. Arjuna's nature was that of a fighter, not because he was born to fight but because his own individual nature loved fighting. When, what may appear to us, weakness in a man becomes part of his being, it ceases to have the quality of weakness with him; and if at the behest of someone such a person begins to fight against his nature, he is bound to fail or else he would become a hypocrite. To ask such a person to go against his nature would be to expect a leopard to change his spots.

Yours sincerely,

SHRI B. MADHAVA BALIGA
VANI VILAS MOHALLA
VONTIKOPPAL P.O., MYSORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

187. LETTER TO FEROZE GANDHI

February 1, 1935

MY DEAR FEROZE,

I have your postcard. I hope that Kamala is now better and has got rid of the effects of the needle. I would like you to write to Poonamchand Ranka. He complains that he never got any acknowledgment of any of the parcels he sent. He tells me too that the oranges are none of the best in Nagpur at the present time. Nevertheless, he will continue to send what he can get. I hope, too, that you are getting vegetables properly packed from Delhi. If not, you will tell me unhesitatingly.

SHRI FEROZE GANDHI
BHOWALI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] Restraint, *vide Bhagavat Gita* III. 33.

188. LETTER TO RAMACHANDRAN

February 1, 1935

MY DEAR RAMACHANDRAN,

Herewith is a letter from the office of the Municipal Commissioner regarding the complaint of Kuppachari. Please see the Chairman of the Reception Committee. The poor man ought to receive some compensation from whoever may be considered primarily liable.

Encl. 1

SHRI RAMACHANDRAN
BANGALORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

189. LETTER TO S. SUNDARESA IYER

February 1, 1935

DEAR FRIEND,

I have your letter with two books for which I thank you. I am conversant with the argument on birth-control. If the statements made are based on incontrovertible experience, the way of control described in the pamphlet is not half as bad as the artificial method. As to the second book, I wouldn't have the time to go through it. The subject does not interest me. If people could change their colour and if the whole world became one colour, I think that we would have a sorry world. What mankind has to conquer is prejudice, whether it is against race or colour.

Yours sincerely,

SHRI S. SUNDARESA IYER, M.A., B.L.
ADVOCATE
MYLAPORE (MADRAS)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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190. LETTER TO MOHANLAL

February 1, 1935

MY DEAR MOHANLAL,

I like your very thorough report on the allegations of the Meghs of the Arya Nagar Colony. Can you now follow it up by seeing the members of the Sabha[1], finding out how the negotiations go and do whatever is possible on behalf of the poor Meghs? I suppose the corresponding Salvation Army Colony is flourishing, well managed and that the Christian settlers or tenants, whatever they be, are quite happy.

Yours sincerely,

SHRI MOHANLAL
HARIJAN SEVAK SANGH
LAJPAT RAI BHAWAN, LAHORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

191. LETTER TO AMRITLAL V. THAKKAR

February 1, 1935

DEAR THAKKAR BAPA,

There was a long complaint from the Meghs of the Arya Nagar Colony of the Punjab. I had referred the complaint to Mohanlal. Herewith is his very thoughtful and complete report. You will also find a copy of my reply to Mohanlal.[2] You do whatever you can from your end. Does Ghanshyamdas know the chief people of the Dalit Pratinidhi Sabha? I am speaking to Dr. Gopichand in the matter. He is here in connection with the Village Industries Association.

Encl. 2

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] Dalit Pratinidhi Sabha
[2] *Vide* the preceding item.

192. LETTER TO MURARILAL

February 1, 1935

DEAR DR. MURARILAL,

Your letter is most businesslike and valuable. It will be very helpful. I am passing it on to Sjt. Kumarappa who will write to you fully about it. Those persons who require monthly assistance can be accommodated by the Agent or Agents who will be appointed. The idea is that the Central Board[1] should have no financial responsibility in respect of paid workers. Agents will be expected to collect what funds they require from local donors and manage their agency. That is the only way in which we shall be able to run this Association efficiently.

Yours sincerely,

DR. MURARILAL, M.B.
UDYOG BHAWAN, CAWNPORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

193. LETTER TO C. SUBRAMANIAM

February 1, 1935

MY DEAR SUBRAMANIAM,

If the teachers are truly repentant, I suppose they must be allowed to remain. It is difficult for me to give you infallible guidance without knowing the parties and knowing the method under which the institution is being run. There can never be too much purity in teachers. And the problem of getting the right type of teachers and managers for institutions where boys or girls receive training is proving more and more baffling.

Yours sincerely,

SHRI C. SUBRAMANIAM
C/O SHRI L. K. MUTHUSWAMI
161 VICTORIA HOSTEL, TRIPLICANE (MADRAS)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] Of the A. I. V. I. A.

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194. LETTER TO AVINASILINGAM CHETTIYAR

February 1, 1935

MY DEAR AVINASILINGAM,

I enclose herewith a letter received by me from Subramaniam and copy of my reply[1]. If the facts set forth in the letter are correct, I hope you will take energetic steps to overtake the evil.

SHRI AVINASILINGAM CHETTIYAR, M.L.A.
NEW DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

195. LETTER TO SECRETARY, PATIT PAVAN SABHA, BHIWANI

February 1, 1935

DEAR FRIEND,

I have your letter. I never interfere in Municipal or other elections.

Yours sincerely,

THE SECRETARY
PATIT PAVAN SABHA
BHIWANI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* the preceding item.

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196. LETTER TO K. RAMAMURTI

February 1, 1935

DEAR FRIEND,

If the crucibles you mention are or can be a village industry which the villagers can carry on without power machinery or complicated hand-driven machinery, the Agent of the Association, when one is appointed, for Rajahmundry, will be able to attend to your suggestions.

Yours sincerely,

SHRI K. RAMAMURTI
HON. SECRETARY
THE INDIAN INDUSTRIAL SYNDICATE, RAJAHMUNDRY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

197. LETTER TO T. L. KANTA RAO

February 1, 1935

DEAR FRIEND,

I have your letter of 26th ultimo. I would refer you to Shri G. Sitarama Sastry, of Vinay Ashram, Chandole, who will be the Agent in charge of the Guntur District. I have no doubt that he will take all the assistance that medical men can give. Sanitation and hygiene are an integral part of the village uplift programme.

Yours sincerely,

SHRI T. L. KANTA RAO
SECRETARY
THE GUNTUR DT. L. I. M. ASSOCIATION, GUNTUR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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198. LETTER TO KANTI GANDHI

February 1, 1935

CHI. KANTI,

You must have received my letter sent through Kakasaheb. It has neither been answered nor acted upon. It cannot be that you did not receive it. Devdas has forwarded to me your last letter to him. I am waiting for you as eagerly as a thirsty man would wait for water. I wish you would come and stand before me in answer to this letter. I do not want to scold you. I only want to know your heart. Maganbhai is also here. You are therefore bound to find the place convenient in every way. You should know that I do not at all want to take away your freedom.

Come soon.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7293. Courtesy: Kantilal Gandhi

199. LETTER TO JAINENDRA KUMAR

February 1, 1935

BHAI JAINENDRA,

This may be the brief answer to your letter. You yourself have given it. For a belief in rebirth, it is necessary to believe in the existence of 'I'. If I do not exist and God alone exists, then who is to be reborn and how? This realization itself is rebirth, isn't it? The possibility of rebirth is there only as long as the 'I' exists. When you truly believe—merely saying it is not enough—that 'God alone exists', then there is no rebirth for you. The man who becomes one with God is liberated. This much your reason will certainly accept. But it will not be realized in experience. Realization may take even thousands of years. Realization comes through the heart. The head can provide only logic. But what is the worth of logic? Service alone can bring about realization.

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

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200. LETTER TO AMRIT KAUR

WARDHA,
Not revised *February 2, 1935*

DEAR AMRIT,

Here is my message for the Harijans who are troubled about child-marriages.

"In these days of self-purification, Harijans ought to know that they are to avoid all the bad customs of caste Hindus. They should therefore avoid child-marriages. But reformers may not be impatient. Sarda Act is, in my opinion, a wise step. But it may not be strictly enforced against Harijans when it is very laxly enforced against caste Hindus. There should be effective enlightened propaganda by Harijans among fellow Harijans on the evil of child-marriages and the bearing of the Sarda Act on them. And then when it is made certain that people wilfully ignore that Act, a few prosecutions may be undertaken. But even then they must be the sole concern of Harijans. They may not ask for or receive even financial assistance in this matter from caste Hindus. In any case at least one year should be given to concentrated propaganda."

If this is not the message you want you may withhold publication and let me know what you want.[1]

There is no cold here. We have been having rains instead. I hope you are better.

Love.

BAPU

SHRI RAJKUMARI AMRIT KAUR
JULLUNDUR CITY

From the original: C.W. 3521. Courtesy: Amrit Kaur. Also G.N. 6330

[1] For the message as modified, *vide* "Letter to Amrit Kaur", 18-2-1935.

201. LETTER TO DR. B. C. ROY

February 2, 1935

DEAR DR. BIDHAN,

Rani Vidyavati is the wife of a poor broken-down zamindar in Hardoi district. I have known her for years as a staunch Congress worker. She has been to jail. She is now ailing from some disease which the local doctors opine requires special treatment, probably even an operation. They have advised her to seek the shelter of Chittaranjan Seva Sadan. Naturally the request came to me some months ago that I should write to you and inquire whether you could accommodate her at the Seva Sadan as a poor patient. But later, there seemed to be an improvement in her health, and therefore she postponed her going to Calcutta. Now, evidently, she has to undergo special treatment. If you find that she can be admitted to the Seva Sadan, please write to me and telegraph to her at Barua House, Wazir Hasan Road, Lucknow. It might be as well to telegraph to her directly even if you cannot admit her.

Yours sincerely,

DR. BIDHAN CHANDRA ROY
36 WELLINGTON STREET
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

202. LETTER TO JAMNALAL BAJAJ

February 2, 1935

CHI. JAMNALAL,

I have your letter and wire. Janakidevi is leaving today. This letter will be sent with her.

I have explained to her, too, about food. I have no doubt that she will be of great help to you.

Please do not worry about Om. I will keep her with me.

Janakidevi's heart is weak. Get her examined. She will not take any medicine, but still we had better ascertain what the

trouble is. We shall also know what treatment they suggest.

Get the receipt for Ranchhodbhai's money issued in the name of Narandas or any other person who is a trustee on behalf of the Udyog Mandir. I have forgotten the names of the trustees.

I shall remain here for the present. I am not at all harassed by mosquitoes. There are none on the terrace. Last night it was raining and so I slept downstairs. There was no trouble even there.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2956

203. LETTER TO KANTI GANDHI

February 2, 1935

CHI. KANTI,

I received your letter just now. I am surprised and pained by it. It gives an entirely different picture of you. But the best thing is to appear what you are. In your last letter to me you had yourself expressed your willingness to come here. Now when I call you here, why do you feel nervous? What would be the plight of a son who is afraid to go near his father? How fearsome his father or grandfather must be! I had called you here out of love. I wanted to guide you after knowing your mind. But I see that I would not be able to give you any consolation. Be at ease. Do not come. Look within yourself, be calm and good. Live independently and rise high. That is my hope and my blessing.

My letter must have reached you. You must have also received my letter sent to you along with Kakasaheb's. I have destroyed your letter.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7294. Courtesy: Kantilal Gandhi

204. LETTER TO SHIVABHAI G. PATEL

February 2, 1935

CHI. SHIVABHAI,

I have your letter. It seems that a beginning has been made. In my opinion there is no place for buffaloes or ghee made out of buffalo's milk in our village industries. What shall we gain by interfering in the activities which are going on quite systematically? We do not want to make a business out of it. One who understands the dharma of cow-protection would not speak for the buffalo.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9515

205. LETTER TO PREMABEHN KANTAK

February 3, 1935

CHI. PREMA,

I am very late this time in replying to your letter. I get no time at all.

I have been writing so much today that the right hand feels tired and I am now writing with the left hand.

The body must have lost some strength but I have no such feeling. The fast[1] has not in the least led to an increase of weakness. Fasting never does if one knows how to return to normal diet afterwards.

I believe that the effect of my diet on my health has been nothing but beneficial. But I cannot give reasons for this belief.

I am very glad that Father, Mother and others came and saw you.

There is certainly a remedy for the frequent pimples which you get. For a few days live only on fruit and uncooked *bhaji*. Take steam treatment and the pimples will then immediately

[1] From August 7 to 13, 1934, undertaken to atone for the beating up of Lalnath, an opponent of Gandhiji's Harijan activities; *vide* Vol. LVIII.

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shrink. Having done this, bathe in cold water. The skin will probably clear up in three or four days. Then start taking milk or curd which is not sour along with fruit and uncooked *bhaji*. Among the different *bhajis*, fenugreek leaves, spinach, *luni* and lettuce are the best. I eat even the leaves and twigs of mustard.

To pray to God for anything means to aspire for it intensely. God is both different and not different from us. He is different because He is perfect, and He is not different because we are a portion of Him. If a drop of water separated from the sea may not pray to the sea, to whom else may it pray? But does the sea have to do anything to answer the prayer? Prayer is the anguished cry of one who cannot bear separation. The embodied soul cannot help uttering such a cry.

The key to the nation's progress both is and is not in our hands. We can help in its progress if we reduce ourselves to a cipher. It is in our hands to do that. But the progress itself is not in our hands, because our reducing ourselves to a cipher means leaving ourselves entirely in the hands of God who alone is the digit of unity.

"O Udho, the secret of karma is beyond human understanding" is an absolute truth. We can know that there is a law of karma, but we do not know how it works. That is God's mercy. We do not know the laws of even an earthly king. How then can we know the laws of God who is Law personified?

The appearance of victory in the early part of this struggle was an illusion, and the appearance of defeat also is nothing but an illusion. In the lexicon of one who has unshakable faith in the ultimate victory of truth, there is no such word as "defeat".

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10366

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206. LETTER TO SHIVABHAI G. PATEL

WARDHA,
February 3, 1935

CHI. SHIVABHAI,

I do not see any objection to your wanting to join a school. You alone can say whether you will be able to shoulder the responsibility of that work or not.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9514

207. LETTER TO BEHRAMJI KHAMBHATTA

WARDHA,
February 4, 1935

BHAI KHAMBHATTA,

I was very happy to read your letter and equally surprised. One may say you have risen from the death-bed. Your fasts were also very severe. Will the leprosy be cured also? Convey my thanks to Dinshaw. If the remaining troubles are cured as well, the result can be said to be marvellous. I am not at all surprised that Tehmina nurses you like Sita. I should be surprised and pained if it was otherwise. Write to me the details of your treatment when you get time.

Blessings from
BAPU

SHRI BEHRAMJI KHAMBHATTA
NATURE CURE CLINIC
6 TODIWALA ROAD, POONA

From a photostat of the Gujarati: G.N. 6608. Also C.W. 4398. Courtesy: Tehmina Khambhatta

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208. LETTER TO G. D. BIRLA

February 4, 1935

BHAI GHANSHYAMDAS,

I have your letter. Your account of the two interviews[1] is good. I see it all now very clearly. Nothing more remains to be done. But I am toying with the idea of writing to Sir Henry Craik. If I do, of course I shall send the letter on to you. If you don't like it, you need not forward it. Bhulabhai[2] cannot sign his name in the visitors' book. In these matters we gain nothing by swerving from the golden mean. Bhulabhai's courteous rejoinder should be regarded sufficient. Time will do the rest.

The courtesy and goodwill of the Home Member are personal. The policy in the report of the Joint Parliamentary Committee is that of the bureaucracy. The policy of the bureaucracy shows no courtesy. There is in it deliberate discourtesy. I expect nothing good to accrue from it. When the policy of the bureaucracy changes, any sort of constitution can be made to do for a long while. Today the question is of a new thing being imposed, and that too by force. No one holds a good opinion of it. You may well stick to your attitude. I am writing at such length only to tell you that I see no ray of hope in the atmosphere. My personal optimism of course remains constant even in the face of darkness. It has no other basis save the truth of our position.

You may get Vallabhbhai to decide as to what attitude Bhulabhai should adopt.

Even as I am writing this, my desire to write to the Home Member is becoming less keen.

The dates must have arrived.

Blessings from
BAPU

From Hindi: C.W. 7970. Courtesy: G. D. Birla

[1] With the then Viceroy Lord Willingdon and the Home Member, Sir Henry Craik

[2] Bhulabhai Desai, an eminent lawyer and leader of the Congress Party in the Legislative Assembly.

209. LETTER TO H. L. SHARMA

February 4, 1935

CHI. SHARMA,

Being tired I am writing with the left hand. You must have received the dates sent to you. Amtul writes that you are both miserable. It is a matter of regret if it is true. Dr. Ansari had sent a list of Urdu books and some Hindi books too, which I rejected. Now he has promised to send the English. I do not worry except on your account. It is well if you are putting your time to good use. Send me the time table.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 144

210. LETTER TO AMTUSSALAAM

February 4, 1935

DEAR DAUGHTER AMTUSSALAAM,

I was pained to read your letter. What was the point in going to Khurja and rushing back? Anyway I shall reconcile myself to whatever brings you peace. The news about Sharma too makes me unhappy. He alone knows the sacrifices he has made. But it is not a happy state of affairs. I hope your health is better. This letter is written with the left hand as the right hand pains.

Blessings from
BAPU

From a photostat of the Urdu: G.N. 313

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211. LETTER TO M. J. KANETKAR

WARDHA,
February 5, 1935

MY DEAR KANETKAR,

It is only when you remind me that I think of the printed card or letter. I hope I have never been found so churlish as to resent printed appeals by throwing at editors contemptible messages. I sent[1] you from the train what I thought was the best I could do in the time at my disposal. If I have repeated myself in my message to your paper, it is again because what I had originally given was of the best. I am sorry I can't give you anything more or better. Better I shall never succeed in giving you; more I could give if I had the leisure to recall the past things between good Abhyankar and myself and weave them into a readable story. For that I have no leisure. Although I have been a journalist, so called, for nearly thirty years I have not acquired the knack of writing long things at will. I am a bad spinner. You should thank me that I have given to this letter so much of my time, every second of which, I assure you, is precious to me. But I have given it for the memory of an old co-worker and for your sake, as in sending the book you had sent me his introduction. I wish I could say even now that I have read your book. I took it up half a dozen times, and the reading of it had to be interrupted for something more precious.

Yours sincerely,

SHRI M. J. KANETKAR, B.A.
EDITOR, "NISPRUHA"
1056 SITABULDI, NAGPUR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* "Letter to the Editor, *Nispruha*", p. 138.

212. LETTER TO DR. B. C. ROY

February 5, 1935

DEAR DR. BIDHAN,

I send you herewith a questionnaire[1] on milk which you will please answer at your early convenience.

I am now in a position to seek your concrete assistance for the A. I. V. I. A. The Board has been sitting for the last four days continuously and has given instructions to its members to prosecute the programme of inducing the villagers to take to hand-husking of unpolished rice and pressing their own oil and cane, and grinding their own corn wherever these four primary employments have been given up, and to attend to village sanitation and hygiene. Now, in all this work you can give the greatest assistance by securing the co-operation of medical men, medical students and other students. You can cover the whole of Bengal with an army of workers, paid or honorary; and if the workers are good, they will repay tenfold whatever they might get, in a visible and immediate improvement in the economic condition and health of the villagers. You can even produce a village literature that may become the model for the whole of India. I say this deliberately, because no province has so much chemical skill as Bengal; and is it not that which is principally required in the prosecution of this programme?

I have asked Profullababu to see you in this matter. I know you will help him.

Yours sincerely,

Encl. 1

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* the following item.

213. A QUESTIONNAIRE

February 5, 1935

Ayurvedic physicians say that cow's milk is the prince among milks from the health point of view. They give buffalo's milk an inferior place. Does modern medical science sustain that view? If so, in what way?

One hears it stated often that all fats do not act alike on the system. Is there any distinction between butter extracted from cow's milk and that from buffalo's milk? If so, what is it? That pound per pound buffalo's milk yields a larger quantity of fat or butter than cow's milk is irrelevant to the inquiry.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

214. LETTER TO C. MUKERJEE

February 5, 1935

DEAR SISTER,

I have your letter. The best way you can help the Association is to carry on propaganda amongst the members advocating the use by them of village products and manufactures wherever they are available, and secondly to send out women workers to the villages near their place of residence to do sanitary work amongst the villagers and to induce them to take up hand-husking of rice, etc. If you are not reading or taking *Harijan* which gives information every week about the activities of the All-India Village Industries Association, I would recommend your going in for it. I would also ask you to put yourself in touch with Shrimati Gosibehn Captain who is a member of the A. I. V. I. A. Board. As she happens to be here just now for the Board meetings, I am asking her to write to you.

Yours sincerely,

SHRI C. MUKERJEE
HON. ORGANIZING SECRETARY
9 LOWER RAWDON STREET, CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

215. LETTER TO DR. M. A. ANSARI

February 5, 1935

DEAR DR. ANSARI,

Here is another questionnaire[1] for you to answer at your early convenience.

Do please send me a list of the English books you want Sharma to read. You need not wait for giving me any exhaustive list. If you give me a preliminary list of the books[2] that he must read in order to qualify himself for making experiments on this very complicated human machine, that is enough.

I hope you are not wearing yourself out with work so as again to necessitate your going to Europe just for a cure.

DR. M. A. ANSARI
1 DARIAGANJ
DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

216. LETTER TO G. G. JADHAV

February 5, 1935

DEAR JADHAV,

I should never have thought that over there people are killing goats in the name of religion. Surely it is bad to have to kill them for food; but I hold it to be a blasphemy to kill any animal in the name of religion. It is bringing down God to our level when we think that He can possibly be pleased by our sacrificing dumb animals for our sins. The only way of pleasing God is, in my opinion, to sacrifice ourselves.

Yours sincerely,

SHRI G. G. JADHAV
EDITOR, "SEVAK"
KOLHAPUR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] The reference presumably is to "A Questionnaire", p. 170.
[2] *Vide* "Letter to H. L. Sharma", p. 167; also Vol. LIX, pp. 407-8.

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217. LETTER TO DR. S. SUBBA RAO

February 5, 1935

MY DEAR SUBBA RAO,

Here is another questionnaire[1] for you to answer when you can spare a moment for it.

Yours sincerely,

DR. S. SUBBA RAO
BANGALORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

218. LETTER TO N. R. DHAR

February 5, 1935

DEAR PROF. DHAR,

Dr. Mehta has kindly sent me your letter to him of 12th ultimo.

Your accurate opinion on unpolished rice and the other articles of food has proved of great assistance to me.

Can you throw light on the enclosed questionnaire?

Yours sincerely,

Encl.

PROF. N. R. DHAR
UNIVERSITY OF ALLAHABAD
ALLAHABAD

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* p. 170.

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219. LETTER TO MESSRS JAFRI BROTHERS

February 5, 1935

DEAR FRIEND,

I thank you for the copy of the *Life of the Prophet* by Malik Ghulam Sarwar Khan. I have not even a minute to spare for reading literature. But I would love to read Malik Saheb's book, and when I have done so I shall gladly give you my opinion on it.

Yours sincerely,

MESSRS JAFRI BROTHERS
ANWAR AHMADI PRESS
287 SHAHGUNJ, ALLAHABAD

From a copy: Pyarelal Papers. Courtesy: Pyarelal

220. LETTER TO S. TIRUVENGADASAMI

February 5, 1935

MY DEAR TIRUVENGADASAMI,

I have your report of the working of your school. I hope that the school will more and more go in for industrial education.

Yours sincerely,

SHRI S. TIRUVENGADASAMI
TEACHER, H. S. S. SCHOOL
BAZAR STREET, MANNARGUDI (TANJORE DT.)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

CWMG LX

221. LETTER TO P. G. MATHEW

February 5, 1935

MY DEAR MATHEW,

I had already told you that you should not do anything at Thana. You are not built for any physical work. I wish you would stick to the family and serve it by getting an employment, however humble it may be.

SHRI P. G. MATHEW
CHEPPAD
HARIPAD (TRAVANCORE)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

222. LETTER TO M. SUCOSE

February 5, 1935

DEAR FRIEND,

I have your letter. It is not possible for me to send you Rs. 30 per month. I have no such funds to fall back upon. You have to make what effort you can there, or write to the Central office sending all your qualifications.

Yours sincerely,

M. SUCOSE, ESQ.
SAMADANAPURAM
PALAMCOTTAH P. O., TINNEVELLEY DT.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

CWMG - LX

223. LETTER TO RAJENDRA NATH BARUA

February 5, 1935

MY DEAR BARUA,

I have your letter. If you will carefully follow the instructions given in Kuhne's *Science of Healing*, I have no doubt that both of you will be benefited.

Annadababu is to organize spinning in Assam. I would, therefore, ask you to put yourself in touch with him.

Yours sincerely,

SHRI RAJENDRA NATH BARUA, B.L.
PLEADER
GOLAGHAT (ASSAM)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

224. LETTER TO K. M. MUNSHI

February 5, 1935

BHAI MUNSHI,

I have your letter. It is indeed worth considering to what extent we can participate in swadeshi exhibitions. It may be an act of kindness to give a place to the bullock-cart in an exhibition of aeroplanes but what would be the purpose of it? What would a giant intend to convey by lifting numerous dwarfs on the nail of his little finger? Considering this you may do whatever you think is in the interest of the villagers.

Blessings from
BAPU

From Gujarati: C.W. 7567. Courtesy: K. M. Munshi

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225. LETTER TO M. J. KANETKAR

[After *February 5, 1935*][1]

MY DEAR KANETKAR,

I have just finished reading the chapter on population bogey. I must confess that it is not at all convincing. You have given away the whole of your case by saying that pestilence and other visitations will keep the growth under check. Their case is that modern science reduces the death rate. Every day produces new discoveries for conservation of life. Therefore the increase will be unbearable. This argument seriously brought has to be seriously answered. You have not even studied your subject. Able writers have combated the theory of Malthus and its later developments. If the other chapters are as bad, I can only ask you to study your subject and rewrite the book. I have now passed the book on to Prof. Malkani to read and give me his opinion. He knows nothing of this.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

226. LETTER TO JAMNALAL BAJAJ

WARDHA,
February 6, 1935

CHI. JAMNALAL,

I have your letter. I am satisfied with Dr. Jivraj's letter. He has suggested some changes in your food. He asks you to increase the quantity of butter in food. Discuss the matter with him and take more butter if necessary. I fear that you talk too much and do very little exercise. If that is true, then you should change in both respects. Write to me in detail.

I had a talk with Kamalnayan. I am firmly of the view that, if he agrees, he should go to England only after getting married. But he should not take his wife with him. It will be almost impossible for him to study if he takes his wife with him. It is also improper for him to lead a family life while

[1] *Vide* "Letter to M. J. Kanetkar", p. 168.

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abroad. It would be a different matter if they were going only on a pleasure trip. But that is not so in this case. My opinion is this: he should get engaged just now, go to Colombo after the malaria there has subsided, pass at least one examination there and then go to England but get married before leaving. He may enjoy married life for some time if he wishes, but he should go to England alone. If he wants, he may pay short visits to India. I think the experience in Colombo will help him a lot. He has not cultivated studious habits yet. If he does that, there will be no difficulty whatever.

Six permanent trustees have been appointed in the Industries Association. Your name has been included among them, as that was necessary. You will, therefore, have to be enrolled as an ordinary member. The membership form is enclosed herewith. Fill it in and send it by return of post. You need not feel the slightest hesitation in this matter.

Blessings from
BAPU

[PS.]
It is time Krishnadas was engaged. Do you have any girl in view? If you have, please let me know.

BAPU

[PPS.]
The membership form is enclosed.

From a photostat of the Gujarati: G.N. 3035

227. LETTER TO N.[1]

February 6, 1935

CHI. PANDITJI,

R. gives you quite a lot of trouble. But do not worry about it. Do not lend him any money to pay off his debts. He can very well pay them off from his salary. The creditors should get at least Rs. 25 directly from his employer. He must reform himself. Everything will be all right if he gives up his bad habits. The parents' duty toward their grown-up children is limited to being their advisers only, so you do not have any financial

[1] The names in this letter have been omitted.

responsibility for G. and Babu. G. has not kept his word. How he is going on with his studies?

Tell Mridubehn about R. I am writing to her in brief. However, it will be proper if you talk to her. Keep on writing to me.

I have not talked to L. I will give her some hints. However, it is not necessary for you to write. She cannot do anything about it and she will only be made unhappy.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 249. Courtesy: Lakshmibehn N. Khare

228. LETTER TO NARAHARI D. PARIKH

February 6, 1935

CHI. NARAHARI,

I received your letter. If unpolished rice is soaked in cold water for three hours as is done in the case of pulses, it will cook in very little time. We make rice poorer in food value by getting it pounded and spending money on it. Unpolished rice should become one mass after being cooked. As long as the grains remain separate, you must know that it is not cooked.

Do try snuff. You will have to inhale it only as a medicine, so take small pinches of it. The snuff for medicinal purposes should be perfectly pure. You may be knowing that the snuff available in the market is very much adulterated.

There is no harm in sending with Surendra one of the two men from Orissa.

Mahadev has gone to Calcutta.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9070

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229. LETTER TO GANGABEHN JHAVERI

February 6, 1935

CHI. GANGABEHN (JHAVERI),

I was waiting for your letter. It is good that you are living the life of a student. Navin and Mahesh are bound to benefit immensely from your diligence.

The two brothers will grow wiser with the passage of time. Do not budge from there for some years to come. Study as much as you want to. Improve your health. Never forsake simplicity. I hope you are keeping up the spinning. Use village-made things as much as you can. Build up your health by keeping strictly to the rules regarding diet and rest. Keep writing to me now and then. And tell Mahesh to write.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3120

230. LETTER TO AMTUSSALAAM

February 6, 1935

DEAR DAUGHTER AMTUSSALAAM,

I have your letter. As it takes too long to write with the left hand I am dictating this. What advice shall I give you? You should do whatever brings you peace of mind and it will have my approval. Sharma has written to me. I enclose his letter. I have no objection to his staying with you but I will not order you to let him do so, as I see no need of it. I shall certainly like it if you stay in a Harijan locality. If you live with your brother in Patiala and nurse Kudsia, that too will be good. If you can regain your health by living in Ambala with the Swami[1] and perform whatever tasks of service come your way, though not at the cost of your health, that too will be fine; you will at the same time be of some service to your cousin who lives there. Bear in mind that to those who are keen on serving, the whole

[1] Swami Umaprasad, a friend of the addressee's brother

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world is the field. They should do any service that falls to their lot anywhere, holding it as a boon from God. You should now resolve on some one thing and settle down somewhere. Taravati's handwriting is good. Convey my blessings to her on the occasion of her wedding. I sent you a postcard at the Patiala address. You will have received it.

Blessings from
BAPU[1]

From a photostat of the Hindi: G.N. 314

231. TELEGRAM TO JAMNALAL BAJAJ

WARDHA,
February 7, 1935

SHRI JAMNALALJI
BOMBAY

IF YOU HAVE CONFIDENCE MAY ACCEPT BANK OFFER.

BAPU

Panchven Putrako Bapuke Ashirvad, p. 152

232. LETTER TO C. F. ANDREWS

February 7, 1935

MY DEAR CHARLIE,

I have your letter. I must not write much. I entirely endorse your programme for West Africa.

You have not asked me to make any definite promise. But you may expect me definitely not to seek imprisonment until there is no other course open. Indeed 'seeking imprisonment' here is not the correct term. It will have to force itself upon me. What I am seeking now and shall continue to seek is avoidance of imprisonment. I can't remove this suspicion unless I hasten slowly or not hasten at all. I have taken no further step in the way of sounding the Government as to alternatives. I am taking my own time. Meanwhile I am taking extraordinary precautions to avoid every possibility of a conflict between the Government and myself. Therefore, you will proceed to West Africa without the burden of any anxiety on your mind on this score.

[1] The superscription and subscription are in Urdu.

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I am glad that your broadcast[1] was received so well. All the other news from the regular letters that are being written from this end by Mahadev and others.

Love.

MOHAN

From a photostat: G.N. 1297

233. LETTER TO S. GANESAN

February 7, 1935

MY DEAR GANESAN,

How unbusiness-like you are. You have given me a long letter which you could have finished in four lines, but failed to answer the very relevant question that I put to you in my letter. What is this purchase of a motor-car? Will you answer it now?

I shall be no party to making you stop publication of your newspaper against your will. I can simply say that Kodambakkam is mouthful enough. There is no room for any other. But if you think otherwise, you must pursue your own course and take the consequence. I have no desire to rob you of your initiative nor foist a colleague on you whom you do not like. But I am sure that you will not want others to do that which you would not have them to get done by you. Don't you believe in reciprocity?

SHRI S. GANESAN
MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] In his broadcast over the B.B.C. in January, C. F. Andrews had severely criticized the report of the Joint Parliamentary Committee.

234. LETTER TO EDITH HOWE-MARTYN

February 7, 1935

DEAR SISTER,

I have your letter just received. I could give you a walk tomorrow (8th) from 6 to 7 p.m. On the 9th I shall be engaged. On the 10th I am again free for the same walk. On the 9th you can walk out with me at 6.15. From 6.30 to 7.30 I have to attend a meeting on the anniversary of the opening of a private temple which is open to Harijans. We can walk again after 7.30. You have to reach Madras on the 11th. That probably means that we can walk only tomorrow or the day after. But I have given you three days' programme. You can take any day you like.

MRS. EDITH HOWE-MARTYN
C/O DR. MARTIN
MURE HOSPITAL
NAGPUR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

235. LETTER TO S. J. DURAISAMY

February 7, 1935

DEAR FRIEND,

This is my message:

I am sick of hearing the distinctions between Christian, Muslim, Hindu, Parsi, Jewish students. I have never understood these different species. I have known good students, clever students, bad students, dull students, and so on. They wore the marks of their class in their ways and in their speech. But I have often failed to distinguish a Muslim student from a Christian student. Your readers have a rare opportunity of identifying themselves with Indian humanity that lives in the villages of India by sharing the activities of the All-India Village Industries Association.

Yours sincerely,

SHRI S. J. DURAISAMY
Y. M. C. A., MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

236. LETTER TO DR. N. B. KHARE

February 7, 1935

DEAR DR. KHARE,

I have your letter. I knew you were coming to Delhi and I saw that we would be crossing each other without meeting.

I did send a message to Shri Kanetkar.[1] He complained that it was too brief. Little does he know how hard pressed I am to take any burden beyond the daily routine work. If I go to Nagpur, I shall certainly refer to the proposed memorial.

Yours sincerely,

DR. N. B. KHARE, M.L.A.
3 ELECTRIC LANE
NEW DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

237. LETTER TO GANANATH SEN

February 7, 1935

DEAR KAVIRAJ,

Can you answer the enclosed questionnaire in the light of Ayurveda and interpret it in terms of modern medicine?

Yours sincerely,

Encl. 1

KAVIRAJ GANANATH SEN
AYURVEDIC HOSPITAL
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* "Letter to the Editor, *Nispruha*", p. 138.

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238. LETTER TO AMRITLAL V. THAKKAR

February 7, 1935

DEAR THAKKAR BAPA,

My point was not that Thar-Parkar had not enough money.[1] But the point was to satisfy the desire of Pratap Dialdas that this money should be spent on Thar-Parkar. All, therefore, that you need do is to make the necessary entry in the books transferring this small amount to Thar-Parkar and restoring the equivalent to the General Fund.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

239. A LETTER

February 7, 1935

DEAR FRIEND,

I have now read your long note dated December 27th last. Are you still rearing sheep which give you the quantity of wool as described by you? If you are, I would like you to correspond with Seth Ghanshyamdas Birla, Albuquerque Road, New Delhi, for he is making experiments in that direction.

With respect to your desire to have a personal discussion with me, I shall be glad to see you any day during the month except Monday if you could come to Wardha and advise me of the day on which you will be coming.

Yours sincerely,

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* "Letter to Amritlal V. Thakkar", p. 143.

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240. LETTER TO KHURSHEDBEHN

February 7, 1935

I have your two letters. I am giving rest to the right hand. I can write with the left, but it is a slow process. Therefore I must, in order to catch today's mail, dictate this to you.

I can only say ditto to all the thoughts you have expressed in both your letters. I entirely agree that in an ideal condition there should be perfect correspondence between thought and action. Then and then only is it possible to see truth face to face.

Amtul Salaam is in Patiala. She is tortured by her own mind.

I wish you to overcome your objection to eggs. I think I told you that it was possible now to have sterile eggs. They are to be had from Sangli, Salvation Depot in Bombay, some place in Poona and Salvation Depot in Ahmedabad. These eggs are obtained without the hens having to be mated. As an article of daily food, from the spiritual standpoint, that would be perhaps objectionable. But as a medical agent, sterile eggs might not be objected to.

Perhaps you know that Kamala had a set-back and lost 2 lb. last week.

SHRI KHURSHEDBEHN
78 NAPEAN SEA ROAD
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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241. LETTER TO G. S. NARASIMHACHARI

February 7, 1935

DEAR NARASIMHACHARI,

I have your letter of 30th ultimo. I can give you very little help in the matter. You should write to the member yourself. Prof. Ranga did see me in the matter. He appreciated my difficulty.

Yours sincerely,

SHRI G. S. NARASIMHACHARI
C/O VICE-CHANCELLOR
ANDHRA UNIVERSITY, WALTAIR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

242. LETTER TO D. N. SARMAH

February 7, 1935

MY DEAR SARMAH,

I have your letters enclosing opinions on the Modino's treatment. I shall make such use as is possible of these opinions.

Yours sincerely,

SHRI D. N. SARMAH
SECRETARY
HARIJAN SEVAK SANGH, JORAHAT (ASSAM)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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243. LETTER TO FEROZE GANDHI

February 7, 1935

MY DEAR FEROZE,

Your postcard of the 2nd instant is somewhat disturbing. Kamala has no weight to lose. Yet I suppose there will be these ups and downs whilst she is still convalescing.

Are you getting the fruit and vegetables in the manner wanted?

From a copy: Pyarelal Papers. Courtesy: Pyarelal

244. LETTER TO NARANDAS GANDHI

February 7, 1935

CHI. NARANDAS,

I have your letter. Read the accompanying letter to Harilal. If you approve of his coming to me, give it to him and, if he is really willing, send him here. He may now perhaps improve more if he stays with me.

I hope Gokibehn is all right.

I am enclosing a letter received from Prema. How is Lilavati? How is Kusum's health?

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8429. Courtesy: Narandas Gandhi

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245. LETTER TO RAJENDRA PRASAD

February 7, 1935

BHAI RAJENDRABABU,

I have your letter. If the kind of compromise you have outlined in your letter can be brought about, I would love it. I see little possibility of that. But an effort can be made. Have you done what was to be done at Chapra?

Mahadev has gone to Calcutta. He will be back by the 9th.

Blessings from
BAPU

From Hindi: C.W. 9745. Courtesy: Rajendra Prasad

246. A NOTE[1]

[On or after *February 7, 1935*]

There is no need to send sandals for Raj; they are available here. For you it would be good to work under Jyotiprasad in a village.

BAPU

From a photostat of the Hindi: G.N. 6631. Also C.W. 4279. Courtesy: Chand Tyagi

[1] The note, addressed to the brother of Rajkishori, the widowed daughter-in-law of Chand Tyagi, was written on a letter Rajkishori wrote to her brother on February 7, 1935.

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247. *ABYSMAL IGNORANCE*[1]

A Harijan sevak writes:

> On the occasion of the Jaipur Rajya Sammelan, which was held on 25-12-34, a khadi exhibition stall was set up on the first floor of a building overlooking the chowk, where the Sammelan was held. A Harijan boy was first in charge of the sales, and could be seen sitting in the gallery above by the *savarna* Hindus who were assembled in the *chowk*. The fact that a Harijan boy was allowed to sit at a higher level than themselves was very much resented by the *savarna* Hindus, who resolved at a *Panchayat* meeting that:
>
> (1) No one from the village should attend the khadi exhibition on pain of excommunication.
>
> (2) No one should send his girls to the local Kanya Pathshala, as it was connected with the Rajya Sammelan people.
>
> (3) No one should permit teachers of the Harijan Pathshala to enter his home.
>
> In spite of this ukase of the *Panchayat*, as many as 28 young men took part in the Sammelan. They were fined Re. 1 each, which they refused to pay. From three to four hundred persons used to dine together in the Sammelan kitchen without any distinction of caste. This fact has been seized upon by the reactionaries, who have raised the usual cry of 'Religion in danger'.

The conduct of the orthodox section in this instance is only a proof of our abysmal ignorance. A religion that cannot get rid of such invidious and inequitous distinctions between man and man is doomed to perish. The fact that the *savarna* reformers have remained undaunted by the threat of the boycott must be regarded as a happy augury. Let not those who may be affected by the boycott harbour any ill-feeling towards the orthodox party. At the same time, let no one be turned away from his duty by the threat of coercion. The reformers must proceed with their work with patient, silent determination, unaffected by anger or fear.

Harijan, 8-2-1935

[1] This appeared under "Notes".

248. HOW TO BEGIN? –III

I have dealt with some chief articles of food and shown what they mean to the villagers in health and wealth. There is, however, the equally important subject of sanitation and hygiene. Proper attention to these means increase in health, energy and wealth, directly and indirectly.

Some foreign observers have testified that, of all the nations of the earth, India comes, perhaps, to the top in the observance of personal cleanliness. But I fear that it is not possible to say the same of corporate, in other words, village cleanliness. In yet other words, we have not made much advance beyond the family interest. We would sacrifice everything for the family as distinguished from the village, i.e., in a sense, the nation.

Members of a family will keep their own home clean, but they will not be interested in the neighbour's. They will keep their courtyard clean of dirt, insects and reptiles, but will not hesitate to shove all into the neighbour's yard. As a result of this want of corporate responsibility, our villages are dung heaps. Though we are an unshod nation, we so dirty our streets and roads that for a sensitive person it is painful to walk along them barefoot. It is difficult to get clean, drinkable water in village wells, tanks and streams. The approaches to an ordinary village are heaped with muck and rubbish.

Village sanitation is, perhaps, the most difficult task before the All-India Village Industries Association. No Government can change the habits of a people without their hearty co-operation. And if the latter is forthcoming, a Government will have little to do in the matter.

The intelligentsia — medical men and students — can deal with the problem successfully if they would conscientiously, intelligently, jealously and regularly *do the work* in the villages. Attention to personal and corporate hygiene is the beginning of all education.

The things to attend to in the villages are cleaning tanks and wells and keeping them clean, getting rid of dung heaps. If the workers will begin the work themselves, working like paid Bhangis from day to day and always letting the villagers know that they are expected to join them so as ultimately to do the whole

work themselves, they may be sure that they will find that the villagers will sooner or later co-operate. At least such is my experience of South Africa and Champaran, and even during the quick walking tour in Orissa last year.

Lanes and streets have to be cleansed of all the rubbish, which should be classified. There are portions which can be turned into manure, portions which have simply to be buried and portions which can be directly turned into wealth. Every bone picked up is valuable raw material from which useful articles can be made or which can be crushed into rich manure. Rags and waste paper can be turned into paper, and excreta picked up are golden manure for the village fields. The way to treat the excreta is to mix them, liquid as well as solid, with superficial earth in soil dug no deeper than one foot at the most. In his book on rural hygiene, Dr. Poore says that excreta should be buried in earth no deeper than nine to twelve inches (I am quoting from memory). The author contends that the superficial earth is charged with minute life, which, together with light and air which easily penetrate it, turn the excreta into good, soft, sweet-smelling soil within a week. Any villager can test this for himself. The way to do it is either to have fixed latrines, with earthen or iron buckets, and empty the contents in properly prepared places from day to day, or to perform the functions directly on to the ground dug up in squares. The excreta can either be buried in a village common or in individual fields. This can only be done by the co-operation of the villagers. At the worst, an enterprising villager can collect the excreta and turn them into wealth for himself. At present, this rich manure, valued at lakhs of rupees, runs to waste every day, fouls the air and brings disease into the bargain.

Village tanks are promiscuously used for bathing, washing clothes and drinking and cooking purposes. Many village tanks are also used by cattle. Buffaloes are often to be seen wallowing in them. The wonder is that, in spite of this sinful misuse of village tanks, villages have not been destroyed by epidemics. It is the universal medical evidence that this neglect to ensure purity of the water supply of villages is responsible for many of the diseases suffered by the villagers.

This, it will be admitted, is a gloriously interesting and instructive service, fraught with incalculable benefit to the suffering humanity of India. I hope it is clear from my description of the way in which the problem should be tackled, that, given willing workers who will wield the broom and the shovel with the same ease and pride as the pen and the pencil, the question of expense

is almost wholly eliminated. All the outlay that will be required is confined to a broom, a basket, a shovel and a pickaxe, and possibly some disinfectant. Dry ashes are, perhaps, as effective a disinfectant as any that a chemist can supply. But here let philanthropic chemists tell us what is the most effective and cheap village disinfectant that villagers can improvise in their villages.

Harijan, 8-2-1935

249. *LETTER TO THE SECRETARY, NEW INDUSTRIAL & COMMERCIAL EDUCATION SOCIETY*

WARDHA,
February 8, 1935

DEAR FRIEND,

I have your letter for which I thank you. I should like you to discuss with Shri Haribhau G. Phatak of Poona who knows all about the activities regarding Harijans and village industries in general. His address is: Haribhau G. Phatak, Pioneer Dyeing House, 625, Sadashiv Peth, Poona 2.

Yours sincerely,

THE SECRETARY
THE NEW INDUSTRIAL & COMMERCIAL EDUCATION SOCIETY
99 LAXMI ROAD, POONA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

250. *LETTER TO HARIBHAU PHATAK*

February 8, 1935

MY DEAR HARIBHAU,

Herewith correspondence[1] between the New Industrial and Commercial Education Society and myself. If the Secretary writes to you, you will do the needful.

I have your letter enclosing Dr. Sahasrabuddhe's letter and elaborate opinion on comparative study of cow's milk and buffalo's

[1] For Gandhiji's letters, *vide* the preceding item and "Letter to Secretary, The New Industrial and Commercial Education Society", p. 136.

milk by Dr. Apte. I shall make use of both.[1] I am writing to Dr. Apte.[2]

I hope you had my letter giving you full explanation about rice. Shankerlal Banker, who has already commenced experimenting in unpolished rice, has sent me a valuable record of his experiments which bears out what I have stated to you and which you will see in due course in *Harijan.*[3]

SHRI HARIBHAU G. PHATAK
POONA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

251. LETTER TO DR. N. G. APTE

February 8, 1935

DEAR DR. APTE,

Haribhau Phatak has sent me copy of your comparative study of cow's milk and buffalo's milk which will prove of great value to me. I propose to have the experiment you have suggested with friends who have no scruples about taking cow's milk or buffalo's milk and record their experience.

Haribhau tells me that you have sent two books on the subject, for which too I thank you. I shall make good use of those books when they reach me.

Yours sincerely,

DR. APTE
VICE-PRESIDENT
GOPALAK SANGH, SHOLAPUR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* "Cow's Milk *v.* Buffalo's", 22-2-1935.

[2] *Vide* the following item.

[3] It was published in the *Harijan* of 15-2-1935 under the title "All About Rice".

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252. LETTER TO DR. JAWAHARLAL

February 8, 1935

DEAR DR. JAWAHARLAL,

I have your letter enclosing copies of correspondence about Angnu Chamar. I shall await advice of further developments.

Yours sincerely,

DR. JAWAHARLAL
CIVIL LINES
CAWNPORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

253. LETTER TO ADOLPH MYERS

WARDHA,
February 9, 1935

DEAR FRIEND,

I have your letter. I shall keep the copy of your magazine by me. But it is hopeless for me to attempt to write anything for you. I have not a moment to spare.

Yours sincerely,

ADOLPH MYERS, ESQ.
EDITOR, "SWORDS AND PLOWSHARES"
C/O TIMES OF INDIA PRESS, BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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254. LETTER TO SATIS CHANDRA DAS GUPTA

February 9, 1935

DEAR SATISBABU,

I have not heard from you for ages as it were. This I write to you to say that in spite of the pressure of work, I could not day after day face the two files of your book and yet pass them by. I have therefore taken up the first part, and I shall religiously devote a few minutes to it till I have finished. As it is unrevised, I see there are many errors. I shall not attempt to correct them all, because that will mean a great deal of time. But I will correct those which I can without having to give more time. I want to open a questions column in *Harijan* if you will answer them regularly yourself or by deputy. You can coin questions yourself, as, for instance, how to make soap out of crude village soda and seed oil. How can you substitute paraffin by some village oil? How can you make good durable ink out of village material? Many such questions will arise as the movement progresses.

Love.

BAPU

SHRI SATIS CHANDRA DAS GUPTA
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

255. LETTER TO SERMA G. SHAPLEIGH

February 9, 1935

DEAR FRIEND,

I have your letter of 6th instant. I shall be glad to see you whenever you can come.

Yours sincerely,

MRS. SERMA G. SHAPLEIGH
C/O AMERICAN EXPRESS CO.
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

256. LETTER TO APRAKASH CHANDRA MEHTA

February 9, 1935

MY DEAR APRAKASH CHANDRA,

I had your telegram and then your letter. So you have made your final choice. You can come as soon as you can. The sooner the better. Therefore, if Kalibabu relieves you earlier, you should come at once so that I can allot your task whilst we are still settling down. At the same time, however, I would not think of your coming here now if your early disengagement causes any inconvenience to the *Tribune* office.

Yours sincerely,

SHRI APRAKASH CHANDRA MEHTA
C/O "THE TRIBUNE", LAHORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

257. LETTER TO ABDUL ALIM

February 9, 1935

MY DEAR ABDUL ALIM,

I had your letter of 12th December last which was lying hidden in the file of letters left by Satisbabu for me to read. On taking up the file, I found your letter. I hope the effects of famine have lessened.

Though you say that a sound mind cannot be generally in an unsound body, we often see that mind triumphs over the body and becomes sound even though the body may not respond. Therefore you have to strive and achieve your triumph over the diseased body, and it may be that even the body will respond to the mind. But whether it does or not, your mind will be free.

I am glad Satisbabu has been supplying you with a bi-weekly.

Yours sincerely,

SHRI ABDUL ALIM
HAJI VILLA, KAMAURA
TALSHAHAR TIPPORA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

258. LETTER TO JUGATRAM DAVE

February 9, 1935

BHAI JUGATRAM,

Where is the need for me to send a message[1] when Sardar is the President. In spite of his being there, you ask for a message and hope to get it! Then tell the Raniparaj that they are not dependent on cities but cities are dependent on them. If at all they want to preserve their self-respect, they should themselves meet all their requirements and be self-reliant. We rarely need the things which we are not able to produce in the villages.

Blessings from
BAPU

[From Gujarati]
Harijanbandhu, 3-3-1935

259. LETTER TO TARABEHN N. MASHRUWALA

February 9, 1935

CHI. TARA,

I have your letter. I understand your hesitation in taking the responsibility. However, that hesitation alone will give you the strength to bear it and bring you credit. You did not go in search of the responsibility which has fallen on you. On the contrary it has been thrust upon you. You have modestly accepted it as your duty and your good lies in the fulfilment of it. Moreover the work you have taken up is clearly defined. So you will have no difficulty. Read carefully what I write for *Harijan* and put into practice what you have been able to grasp. If there is any difficulty, ask me without any hesitation.

I hope your parents are well and Nanabhai is not harassed by asthma. Where is Surendra[2]? If he is there, tell him not to give up writing to me. I am often wanting to ask Kishorelal when

[1] For the eighth Raniparaj Conference to be held on February 19, 1935
[2] Addressee's brother

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he comes here but due to my preoccupation I forget to do so. That is why I have asked you about Surendra.

Blessings from
BAPU

SHRI TARABEHN NANABHAI MASHRUWALA
AKOLA
BERAR

From a photostat of the Gujarati: G.N. 6696. Also C.W. 4341. Courtesy: Kanubhai Mashruwala

260. LETTER TO MADHAVJI V. THAKKAR

February 9, 1935

CHI. MADHAVJI,

I was feeling uneasy as there was no letter at all either from you or from Mahalakshmi. But then I received your letter. I hope that both of you bear in mind that your present *sadhana*[1] is for gaining greater ability for service. *Sadhana* can never be service.

How are the children?

Blessings from
BAPU

SHRI MADHAVJI
15 TANGAR, ENTALY
CALCUTTA

From a photostat of the Gujarati: G.N. 6827

261. LETTER TO CARL HEATH

WARDHA,
February 10, 1935

DEAR FRIEND,

I have your very kind letter. My considered opinion on your suggestion is that if you still think that its publication is required in the common interest, you should refer the question to Sir Samuel Hoare and Lord Halifax. If both of them desire publication, as distinguished from merely permitting it, you may publish it with an adequate preface. At this end, my presentiment tells me that its circulation amongst the politicians whose opinion counts should

[1] Spiritual discipline

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be enough. Lovers of true peace and brotherhood of the heart have a tough job before them.

Yours sincerely,
M. K. GANDHI

CARL HEATH, ESQ.
LONDON

From a photostat: G.N. 1029

262. LETTER TO AGATHA HARRISON

By Air Mail *February 10, 1935*

MY DEAR AGATHA,

I have just received and read your letter of 29th ultimo. Please send the enclosed[1] to Mr. Heath. I am sending it under the same cover to save a few good annas. This letter will be airmailed to you.

One part of your letter, therefore, is answered in my letter to Mr. Heath.

Now for the non-attendance at Mr. Raza Ali's tea party. Whenever such invitations have come to me by design, there has been intimation given to me of it. Here it was a most casual invitation. Two days before the receipt of it, Raza Ali himself had seen me and engaged me in a heart-to-heart conversation about his mission in South Africa. He had arranged for the party already before he came to me. But he did not even inquire whether I would attend it. If I had received the invitation when he came, I would have opened the conversation myself. But I knew nothing of the party then, naturally nothing therefore of the invitation. The invitation card was buried in a heap of papers unacknowledged. Suddenly, the evening previous to the function, I thought that I must at least acknowledge it. And so, early in the morning (it was bitterly cold) I sent the note of which you have a copy. It was delivered by Pyarelal personally to Raza Ali. It was so delivered and sent so early in order that if there was any meaning behind the invitation I should know. Pyarelal saw Raza Ali. The latter beyond expressing his regret that I was not going said nothing. I concluded that there was no meaning behind it, and I had no time to waste in going to a function in which I could have

[1] *Vide* the preceding item.

no interest, and the like of which I never attend except [those] with some honourable purpose behind them. Here there was none. Indeed I felt that the Viceroy and everybody might even be embarrassed if I responded to a courteous invitation which the sender felt bound to send but would be glad if it was not accepted. This is the whole of the reason behind my non-acceptance.

At the time I wrote the letter, so far as I can now recall, I knew nothing of the invitations to Congress M. L. A. s. In any case, my non-acceptance had no connection with their non-acceptance. For them there was no other way. I was consulted about their attitude and I had given the opinion that they could not accept the invitation. But had I known that I was wanted at the meeting for the purpose of breaking the ice, I would unhesitatingly have gone. I am no longer a Congress member; and whilst I do nothing that would compromise the Congress because of my past connection with it, I would not hesitate to take action that Congressmen could not possibly take without diminishing the prestige of the Congress. I hope this explains to you the whole of my position. I have since learnt that the Viceroy would have been glad if I had gone. But I do not know whether that was a thought after the event or before. If it was before, a mere hint would have sufficed to send me to the tea party. And previous hints have invariably been given to me on such occasions.

I have C. F. Andrew's letter. If he is still there, you will tell him, if not there, you will write to him saying that I shall not act hastily in whatever I may do and that ought to free him from all anxiety complex.

Love.

BAPU

Encl. 1

Miss AGATHA HARRISON
2 CRANBOURNE COURT
ALBERT BRIDGE ROAD, LONDON, S.W. 11

From a photostat: G.N. 1484

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263. LETTER TO R. V. SASTRI

February 10, 1935

MY DEAR SASTRI,

I have your long letter, but none too long for your argument. The only argument that will be decisive is about the desirability of publication in Madras from the *Harijan* point of view itself. From your letter I gather that the existence of *Harijan* in Madras is a good thing and has proved its usefulness during the time it has been published there. I would like you to develop the argument further and show me if you can, in a concrete manner, why you think that it would be good to retain it in Madras. You won't say that publication in Poona will not, in any shape or form, influence public opinion. The question, therefore, will be one of degree only. But I would accept the validity of the argument even if you convince me that its usefulness is greater in Madras than in Poona. Since you have raised that question, for which I was not prepared, I am writing[1] to Dewan Bahadur Bhashyam Iyengar and Shri Venkatasubbayya. So far as your own emoluments and your connection with me are concerned, both will be unaffected. Your living connection will remain as it is whilst you are editing *Harijan*. Therefore that consideration has to be eliminated. But if you are to be paid as editor, then your expenses should come from the *Harijan* receipts, and you have to make your editorship a living factor, which, so far as I can see today, it is not.

Please send a bound copy of all the numbers of *Harijan*, if we have copies from the start or from the time that they are procurable, to Prof. Sam Higginbottom and send him the bill, and put him down on the subscribers' list. I enclose herewith his letter.

What terrible suspense the specialists leave one in! Poor Vishalakshi!

Love to you both.

Encl. 1

SHRI R. V. SASTRI
8C PYCROFTS ROAD
TRIPLICANE, MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* "Letter to V. Bhashyam Iyengar", p. 211.

264. LETTER TO P. NARAYANA REDDY

February 10, 1935

DEAR NARAYANA REDDY,

I have your letter. I am sorry I can't send your suggestion for publication in *Harijan*. You are altogether wrong in thinking that I have started the village industries work because I believe that Harijan work is finished or because I have now transferred my love to something else. Village industry is a natural consequence of intense Harijan propaganda and complementary of it. You will see from the items that I have taken up that they affect Harijans first and foremost. It is they who live only on rice or *atta* and salt. If they get wholesome *atta* and rice, surely it is good, and if I agitated that they alone should eat unpolished rice and whole ground wheat, they won't understand it and the proposition can never be carried. Then again, the majority of those who were engaged in the husking of paddy were Harijans. It is they who have been displaced by the monstrous mills. You ought to understand that if the movement for better sanitation succeeds, so far as the Harijan scavengers are concerned the problem is solved, as it can be solved in no other fashion. All the four items with which you would start your mission are having attention for over two years. I am loath to believe that up to now you have not been following the Harijan movement at all; and yet your scheme betrays woeful ignorance of what is going on about you.

Yours sincerely,

SHRI P. NARAYANA REDDY, B.A.,B.L.
PEDDATIPPASAMUDRAM. (CHITTOOR DT.)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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265. LETTER TO DAMODAR M. DAMLE

February 10, 1935

DEAR FRIEND,

I have your letter. Agricultural improvement, I am fully aware, is essential for the prosperity of India's millions. But I see many difficulties in our way if there is no active State aid. Nevertheless, if you will send me your first bulletin, I will go through it, and if I find it to be suitable for the pages of *Harijan*, I will gladly publish it. It will have to be authentic, that is, with authority for every assertion made in it.

Yours sincerely,

SHRI DAMODAR M. DAMLE, B.A.,LL.B.
WUN (BERAR)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

266. LETTER TO C. VIJAYARAGHAVACHARIAR

February 10, 1935

DEAR FRIEND,

In my haste to send you my reply by return post I forgot to refer to one matter which you mentioned in your first letter, namely, your desire to be with me for some time, if not for the balance of the evening of your life. Of course, you will be welcomed, whether you come for a few days or whether you come and take up your abode permanently. As you may know, I am now living with the staff of the All-India Village Industries Association on a site that has been donated by Jamnalalji. We are running a common kitchen. We are trying to reproduce, so far as it is at all possible for us, the village life, and we content ourselves with what villages can produce. We are altogether far from the ideal, but it is there.

Yours sincerely,

C. VIJAYARAGHAVACHARIAR
ARAMA
SALEM (S. INDIA)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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267. LETTER TO FEROZE GANDHI

February 10, 1935

MY DEAR FEROZE,

I have your letter. I understand Kamala's desire to see me. I will try. I do not know when I would be able to do so. Lest I forget you should continue to remind me.

SHRI FEROZE GANDHI
16 STANLEY ROAD
ALLAHABAD

From a copy: Pyarelal Papers. Courtesy: Pyarelal

268. LETTER TO RAOJIBHAI N. PATEL

February 10, 1935

CHI. RAOJIBHAI,

I have received your postcard. I am yet to receive the paddy. I see that paddy is first husked. Let me know what kind of mill-stones are used for it? We are not concerned with any other processes except husking. You are in a position to make the best experiments as you are in the land of rice. How many days does it take for paddy to dry for husking after it is harvested? Or can it be husked immediately after it has been harvested? How much is the husk? How much paddy can be husked in an hour? What is its cost? Over and above this give me as much information as you can. There was a letter from Nathabhai about Lalitabehn. You must have read it.

Blessings from
BAPU

SHRI RAOJIBHAI NATHABHAI
LIMBASI
(MATAR TALUKA)

From a photostat of the Gujarati: G.N. 9004

269. LETTER TO AMTUSSALAAM

February 10, 1935

DEAR AMTUSSALAAM,

I read both your letters and was distressed. I have not done a thing for you and what could I have possibly done? It was not right to go [and live] in the jungle. If you will but listen to me, you will come here. All your troubles will disappear. I have written to Devdas to send you here. It will be a great favour to me if you comply with my suggestion. You can go back when all the rest have shifted to Harijan Colony. What can you do by living there at present except cause me anxiety? If you are not agreeable to my suggestion, you may live with Devdas. But you must leave Harijan Colony whether or not you agree even to the latter course. And I reiterate that I cannot compel Sharma. Please come away, do come away. I repeat it. And if that is not possible for you, for God's sake, let us part company.

The stock of dates is exhausted.

Blessings from
BAPU

From a photostat of the Urdu: G.N. 315

270. LETTER TO VAMANRAO D. BURHANPURKAR

WARDHA,
February 11, 1935

DEAR FRIEND,

I have your letter as also your report and your manuscript. I must tackle the manuscript only when I get the time. I do not favour the ideal of village dispensaries. What I would like is to give the villagers sound instruction in elementary hygiene and sanitation. It is easy enough to give them instruction in preventive measures. And side by side with that, they may be given a knowledge of bazaar medicines and their effective use. So far as the use of bazaar medicines is concerned, the more I understand village life the more I realize how much they know of the value of indigenous drugs. Dispensaries for the 7,00,000

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villages of India is almost an impossible proposition unless we have State control. Drugs, whether allopathic or ayurvedic, are expensive even when they are sold cheap—I mean expensive compared to the cost of bazaar medicines.

Could you please tell me, quoting authorities, why ayurvedic physicians regard cow's milk and cow's milk butter as superior to buffalo's milk and buffalo's milk butter?

Yours sincerely,

VAIDYA VAMANRAO D. BURHANPURKAR
45 CATHEDRAL STREET
BOMBAY 2

From a copy: Pyarelal Papers. Courtesy: Pyarelal

271. LETTER TO JANAMMAL

February 11, 1935

Your Hindi writing is quite good. You have no difficulty in expressing yourself correctly. And why do you expect me to laugh at your English? It is a wretched habit we have cultivated of not merely wanting to write perfectly grammatical English but also criticizing those who do not, whereas the very best men on the Continent think nothing of their mistakes in writing English. They concentrate only on correctly giving their meaning.

I am glad you are arranging to have the device put up at the Ashram for the hand-pounding of rice. But evidently you are all still labouring under a mistake. You do not want the pestle and mortar that is required for polishing. The removing of husk is done by grinding on a very light *chakki*. I have now discovered that *chakkis* for grinding are made of wood or pure mud for the simple reason that it is only the outer husk we want to remove without damaging the inner grain which can't bear much weight. It is, therefore, a performance which even a child can undertake without any strain. No further process is required for preparing the rice for cooking.

My food is tomatoes, milk, almond paste and some *bhaji*, ordinarily *palak*, *methi* or *luni*. I have given up fruit just to reduce the cost. It is purely an experiment. I am keeping up weight at 109 lb. We are now living in the garden which you once visited. Prabhavati comes here every evening and passes the night here. Ramdas is in Bombay trying to regain health and confidence in himself. He is not doing badly.

Ambujam must have told you that the three girls who were to come to Madras do not want to, and I do not want to force them. Therefore, if you are opening the Ashram, you should do so without any fuss or ceremony. In that case you can start even with one girl as I have said to Ambujam in my talks with her. Vasumati will gladly come if she is still required. She is here for the purpose of going to Madras. It may be inadvisable to bring her down there merely for the sake of two girls. They can have such carding and ginning as Ambujam herself knows. But if both of you require Vasumati, she will fulfil her promise.

I have just received Ambujam's letter. She may have to give more attention to her son than she expected. In that case you should be prepared to take charge of the Ashram. Can you do so? I hope you can.

SHRI JANAMMAL
"NARMADA"
MOWBREYS ROAD, CATHEDRAL P.O., MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

272. LETTER TO GIRIJA BHUSHAN DUTT

February 11, 1935

DEAR GIRIJABABU,

I have your letter. I have never asked Harijans to give up their poultry or anything else but carrion, beef-eating and intoxicants. They are certainly at liberty to take poultry, goats, sheep and whatever else they like and whatever other Hindus can lawfully take.

It will certainly be a great thing if you succeed in getting Harijan weavers to do their own spinning amongst their families. Every one of such families will always be able to keep the wolf from the door if they will adopt this method of combining spinning with weaving. I suggested it to nearly 10,000 weavers during the march near Sakhigopal.

Yours sincerely,

SHRI GIRIJA BHUSHAN DUTT
ANGUL HARIJAN SEVAK SANGH
ANGUL (ORISSA)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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273. LETTER TO H. J. KHANDEKAR

February 11, 1935

DEAR FRIEND,

I have your postcard. Whilst I am most anxious that every public place should be open to Harijans without let or hindrance, I am unable to find finance for you to undertake the demonstration that you are contemplating. It requires a great deal of thinking out and can only be done under very strict discipline.

Yours sincerely,

SHRI H. J. KHANDEKAR
GENERAL SECRETARY
C. P. MAHAR YOUTH LEAGUE, ITWARI, NAGPUR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

274. LETTER TO MOTILAL ROY

February 11, 1935

DEAR MOTIBABU,

I have your letter. I understand what you say. You will please let me know what finally happens in connection with khadi.

Yours sincerely,

SHRI MOTILAL ROY
PRABARTAK BHAVAN
61 BOWBAZAR STREET, CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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275. LETTER TO MOTASINGH PATARA

February 11, 1935

DEAR FRIEND,

Your telegram to the All-India Village Industries Association Board has been transferred to me. I am sorry that I cannot participate in your Conference.

Yours sincerely,

SHRI MOTASINGH PATARA
JULLUNDUR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

276. LETTER TO RAM KRISHNA BHARDWAJ

February 11, 1935

DEAR FRIEND,

I am glad that the institution which you are having will be under the aegis of the Sanatan Dharam Educational Board and that it has been decided to have Harijan girls side by side with the others.

Yours sincerely,

SHRI RAM KRISHNA BHARDWAJ
GENERAL SECRETARY
SANATAN DHARAM SABHA
QILLA GUJJAR SINGH, LAHORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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277. LETTER TO V. M. NAWLE

February 11, 1935

MY DEAR NAWLE,

So you have returned after your round-the-world tour. What you say about Japan is quite true.

Yes, send me by post *Whispers from Eternity* by Swami Yogananda.

Yours sincerely,

DR. V. M. NAWLE
EDITOR, "DINABANDHOO" AND "HINDI-VIJAYA"
RASTA PETH, POONA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

278. LETTER TO P. S. S. RAMA IYER

February 11, 1935

DEAR FRIEND,

I have your letter. It is difficult for me to try to remove your doubts. They can only be solved by prayerful waiting.

Yours sincerely,

SHRI P. S. S. RAMA IYER
SANKESWARAM VILLAGE
CHITTUR (COCHIN)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

CWMG - IX

279. LETTER TO V. BHASHYAM IYENGAR

February 11, 1935

DEAR FRIEND,

Thakkar Bapa forwarded your letter to me. You have raised such important questions that I thought I should deal with them publicly. I send you an advance copy of the article[1] for *Harijan*. I hope you approve of the method I have adopted of answering your question. If you have still any doubt, please do not hesitate to write to me.

A suggestion has been made that *Harijan* should be retransferred to Poona. This will save Rs. 2,000 per year. Sastri has examined the question impersonally and he thinks that the publication of *Harijan* in Madras is a distinct advantage to the cause. Will you and Venkatasubbayya apply your minds to the problem and let me have your opinion? You are free to confer with Sastri and Ganesan.

Yours sincerely,
M. K. GANDHI

SHRI DEWAN BAHADUR V. BHASHYAM IYENGAR
'VARDHINI'
KILPAUK, MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

280. LETTER TO AMRITLAL V. THAKKAR

February 11, 1935

BHAI THAKKAR BAPA,

Enclosed is a reply to Dewan Bahadur Bhashyam and others like him. Pass it on to Viyogi Hari for *Harijansevak* after you have read it. I am also writing[2] to the Dewan Bahadur and sending him a copy. I have not so far received a single copy of the constitution. Send me a few.

[1] *Vide* "Meaning of 'Status' ", pp. 232-4.
[2] *Vide* the preceding item.

CWMG - I.X

Go at the problem of Ganesan patiently.
I am in correspondence with Sastri regarding *Harijan.*[1]

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1151

281. LETTER TO AMTUSSALAAM

February 11, 1935

DEAR DAUGHTER AMTUL SALAAM,[2]

I have your letter. What can I write to you? Though I had forbidden it, you went away to Patiala before you had got well. Now what is the point in rushing from there simply because of my admonition! For no reason at all you cause misery to yourself and to me.

Amina's address is: Dhandhuka, *via* Ahmedabad. The tailor's name and address is with Bapa. You must, for the time being, forget this matter. We shall see about it when you are fit.

Someone recently told me of a remedy for megrim. Clear, cool water should be drawn in through the left nostril and brought out through the mouth. Taking water in a bowl, one should close the right nostril and put the left into the water, keeping the neck bent and the mouth closed. The water will automatically be drawn in. There is no harm even if some of it enters the stomach but as far as possible one should spit it out. One should sleep at night on the left side, keep the mouth shut and breathe through the right nostril.

Sharma again writes to say that I should not believe what you say about him.

I shall regard it a great favour or kindness on your part if you will now get well.

Any news of the cousin living near Ambala?

I am perfectly comfortable.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 317

[1] *Vide* p. 201.
[2] The superscription and the subscription are in Urdu.

282. SPEECH AT LAKSHMI NARAYAN DEVASTHAN[1]

February 11, 1935

Even though the temple dates back to 1907 the real *pranpratishtha*[2] of Shri Laxminarayan, according to Gandhiji took place on the day when the trustees of the temple opened it to Harijans. Since that day, Shri Laxminarayan could as well be called *Daridranarayana*, meaning God of the most helpless, as untouchables are today.

With the word *Daridranarayana*, villagers who are at present most discarded and heavily oppressed, came before his vision. He said that service of villagers was service of God.

The A. I. V. I. A. had this service as its aim, and the Mahatma exhorted the audience to take up its present programme in right earnest. He especially invited the Wardha public to co-operate and do their bit.

He referred to the five items of the A.I.V.I.A. programme, and asked the people to use *chakki* flour, unpolished village husked rice, *gur* and country *ghani* oil.

He told them of the advantages of using hand *chakki* flour, etc., and convinced the audience that their use would benefit the village producers and consumers.

He also referred to village sanitation and its importance in relation to village health. He directed the attention of the public to the fact that people in Sindh, near Wardha, eased on roadsides, and said that they should refrain from this habit.

He concluded his speech with the hope that Wardha would co-operate with the A. I. V. I. A. in the village work undertaken by it.

The Hindustan Times, 12-2-1935

283. LETTER TO N. R. MALKANI

WARDHA,
February 12, 1935

MY DEAR MALKANI,

You must have thought that I had forgotten all about the bye-laws, or perhaps, having gone to Assam, you have forgotten

[1] The occasion was the 28th anniversary of the founding of the temple.
[2] Sanctification ritual

them altogether. And if you did so, you would be quite right, for I had taken over the burden from your shoulders. But I had not forgotten them at all. I returned to them again and again, but could not do anything. I had to read up the whole of the constitution anew in order to reply to the three posers from Dewan Bahadur Bhashyam Iyengar.[1] And I realize why I could not frame them. There is nothing more to do than what you have done already. The constitution itself is so full that, beyond what you have drawn up about accounts and the like, no further provision is necessary. The function of bye-laws is to provide for certain routine work which cannot very well be provided for in the main law. Bye-laws, therefore, are framed from time to time as the necessity for them arises. They must not take the place of administrative instructions or of resolutions that may be passed from time to time.

Early this morning, I was reading your instructions on the constitution. You will remember you gave a copy to me two or three days before I left Delhi. I was never able to read them before early this morning. Having read them, I felt confirmed that neither I nor you had to draw anything just now. Your instructions are good and very business-like. Even what you have drawn up in the name of bye-laws are hardly such. But if you want to have something which you should call by the name of bye-laws, what you have drawn up will pass muster. I take it that you have kept copies of your draft. If you have not, I can send it. It is not yet destroyed.

Did I write to you that I had already written to Dialdas, and asked Thakkar Bapa to transfer his donation to the account for which he wanted it to be used?[2]

An account of your Assam experiences I expect in the form of a note for *Harijan*. When do you shift the office to the Harijan Home? What is it to be finally known as? Harijan Colony, Harijan Home or what else?

Love.

BAPU

SHRI N. R. MALKANI
BIRLA MILLS, DELHI

Copy to Bapa.

From a photostat: G.N. 912

[1] *Vide* "Letter to V. Bhashyam Iyengar", p. 211 and "Meaning of 'Status' ", pp. 232-4.

[2] *Vide* "Letter to Amritlal V. Thakkar", p. 143.

284. LETTER TO JAYARAMDAS JAYAWARDHANE

February 12, 1935

MY DEAR JAYARAMDAS,

It was good to have something from you after so many years even though it was a telegram. You are surely very unpractical. Malaria has been raging in Ceylon for some months now. Why not a word from you up to now? And then, a telegram? You should know that I had made investigations, and I was told that there was no need to send anything from here, that all the relief work was being done by the Government and that there were enough doctors also. Of course, all this may be fully wrong. But what can I do? Those who sent me appeals have been able to send me nothing except newspaper cuttings. It means that they themselves know nothing of the affected areas. If you know something, you should give chapter and verse which I can publish. It must be the evidence of your own senses, not any hearsay. You must say also who are the villagers that are affected. Not that it matters who they are, but surely the public ought to know who are affected, why they are affected, why their neighbours were not affected, or is the disease universal in Ceylon? These are all relevant questions. After all, I have no money of my own. I can only make an appeal to the charitable public. I cannot do so unless I can certify the veracity of the statements that come to me. If you can do that thing for me, it will be good.

Yours,

SHRI JAYARAMDAS JAYAWARDHANE
PAROPAKARA MANDALAYA
92 SAUNDERS PLACE, COLOMBO (CEYLON)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

CWMG - LX

285. LETTER TO AMBUJAMMAL

February 12, 1935

I have your letter. I have already written to Janammal.[1] If you devote your remaining time to your son, it will be the best service you can render to the country. He has got to be looked after by somebody as a member of the State as much as the tallest citizen, and therefore demands State attention. Who can be better fitted than his mother to give it? All this argument would be mischievous and hypocritical if he had a selfish mother. If, as a result of tender care, he turns out to be a good servant of the country, surely it would be no small gain. I should not mind, therefore, your making his welfare your main purpose at the present moment. That would not interfere with your other services. You will still be able to give some attention to Hindi, some attention to Harijans, some attention to khadi and some attention to village industries. Your whole personal life would be guided always in accordance with the principles underlying these things. If your son can remain with you in the proposed Ashram, he should be with you, for at the present moment it is wholly unnecessary for you to advertise the Ashram. You can quietly take in a few girls and look after them. But if a settled life is impossible and you have to travel about with your son, you should give up the idea of taking in the girls unless Janammal will shoulder the responsibility. In all circumstances you must keep cheerful. May God help you to discharge your responsibility.

Love.

BAPU

SHRI AMBUJAMMAL
MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* pp. 206-7.

286. LETTER TO G. SITARAMA SASTRY

February 12, 1935

DEAR SITARAMA SASTRY,

I have your letter giving me a full answer to all my points, and enclosing your report on the Khaddar Samsthanam.

From the description I am getting of the treatment of rice from the first husking to the last polishing, I imagine that your rice also does undergo one polish. In order to set my doubt at rest, please tell me how your first process of removing the husk is done.

SHRI G. SITARAMA SASTRY
VINAYA ASHRAM
CHANDOLE P. O., GUNTUR DT.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

287. LETTER TO THEO DE LA TOUCHE

February 12, 1935

DEAR FRIEND,

You remind me of a paper sent by you so long ago as December 2, 1932. As you know, I have had many vicissitudes since then. Many of my papers have gone astray, many are lying buried somewhere. I have no recollection of your paper. Even if I could trace it or if you send another copy to me, I will not be able to read it in the near future so as to be of any use to you. I am sorry for disappointing you, but I am helpless.

Yours sincerely,

MON. THEO DE LA TOUCHE
SECUNDERABAD (DECCAN)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

CWMG INDEX

288. LETTER TO C. NARAYANA RAO

February 12, 1935

DEAR FRIEND,

I have your letter. I have no doubt that we need some legislation in connection with untouchability, and it will come in its time.

You should not mind the loss of service. Many have suffered like you. You should have confidence in your ability to earn an honest livelihood.

Yours sincerely,

SHRI C. NARAYANA RAO
LATE HEAD CLERK, EXCISE DEPARTMENT
PEDDA WALTAIR, UPLANDS WALTAIR P.O.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

289. LETTER TO MEHRTAJ

February 12, 1935

MY DEAR MEHRTAJ,

You ought to have written to me long ago. Nevertheless I was glad to have your letter. I am awaiting a reply from Father to my last letter[1], which is due to reach me any day.

I had a cursory glance through Baba's speech. I saw that it was well received and that it was to the point.

Did you get from Zohra or Dr. Ansari the shawl you wanted and I had promised? It was chosen by Zohra. If you got it, did you like it? Of course it was paid for by Zohra. That is how I fulfil my promises, for I have no money of my own. I can only beg. And now Father too has very little money of his own.

When you begin going to school, you will tell me all about it.

Do write to me regularly. Are you keeping good health? It is quite warm here now. We are not living in the Ashram.

[1] *Vide* pp. 129-30.

CWMG - LXX

We are living in the garden to which you had a pleasure trip. We often think of you and wish you were with us.

Love.

SHRI MEHRTAJ
13 WINDSOR PLACE
NEW DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

290. LETTER TO MARIAM

February 12, 1935

MY DEAR MARIAM,

I was glad to see the few words from you written at the end of Father's letter to me. I hope you are getting on well. You should write to me regularly and tell me all about your doings. Do you hear from Sadullah and from Sofia?

SHRI MARIAM
13 WINDSOR PLACE
NEW DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

291. LETTER TO H. L. SHARMA

WARDHA,
February 12/13, 1935

CHI. SHARMA,

I have your letter. I liked it immensely. Mistrust had arisen because Amtussalaam had written very strongly. It is no ordinary matter to be my associate. To renounce everything, to renounce attachment and to rejoice in the renunciation is not within everyone's power. You have given up numerous things but so long as you do not have inner realization how can you have inner joy? And one who lacks inner joy is prone to anger, to sickness and may be up to anything.

I shall now consider all that you write as coming from the heart. You must understand that there is a little difficulty here and the reason for the difficulty is your hastiness, your anger, and if, in your haste and anger you should write something and

CWMG - LX

I accept it as truly meant, it will not be right. But I see no alternative if I am to deal with you. I like your keeping a cow but bear in mind that you are not to incur any debt. Your contact with the Harijans is also to the good.

The thought of your medical studies occurs to me daily. I have written to Dr. Ansari but there is no saying when he will answer.[1] And how can we complain? He takes up more work than he is equal to.

I do not know which is the better thing. I have no information regarding the curriculum in Madras but I can find out. It will not be possible for you to live with a surgeon. Would you be willing to go alone? I could not bear to have Draupadi living in Khurja all by herself. What appeals to me most is for her to be with me, work for me and put up with Ba's temper. Your task and mine will become easier when she is prepared for this. I have built many hopes on you. I feel I can take much service from you once you have rid yourself of all your blemishes. After all even if you go to the West I could never agree to Draupadi and the children accompanying you, because I consider it unnecessary. If I am prepared to send you, it is only to disillusion you about the West. True nature cure is to be found in the villages. All the knowledge the West has to offer can be got from the books. The rest is to come only from the villages. And in the end the service we wish to render will be to the villagers. Think over all this and tell me what you consider it is best to do. Can Draupadi stay with me?

Your time-table is good. What books do you read and what do you teach the children?

Is the flour ground at home? Is the rice unpolished? I have only now learnt that unpolished rice does not come to the market at all. I hear that it is very easy to husk rice without polishing it. I have grown some paddy and intend to try and get it husked here.

Who is the pandit teaching your children? I wonder if you will be able to decipher this letter.[2] I write with the right hand only on Mondays. It needs a little rest.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3154

[1] *Vide* "Letter to Dr. M. A. Ansari", p. 171.
[2] The letter was dictated.

292. LETTER TO MANILAL AND SUSHILA GANDHI

WARDHA,
February 13, 1935

CHI. MANILAL AND SUSHILA,

I have your separate letters. I will reply to Dool's letter. You should both get acquainted with the new agent. I had a casual talk with him about you. I have most probably written to you about it. Manilal can be said to have done well in Rhodesia. Sushila has given a considerably good account of settlers there. What do the expenses of the two of you come to? You must be making up a statement of accounts every year or every six months. So send me a copy of the latest.

Sushila has asked me a question about sugar-cane juice. It has the same properties as jaggery, only in a larger measure. A man can retain strength and survive for some time on sugar-cane juice only. It is laxative if taken hot. One who takes sugar-cane juice does not need sugar or jaggery at all. Either hot or cold sugar-cane juice should be taken with a lemon squeezed into it. What its other qualities are over and above this I do not know.

You must have received a lengthy letter I wrote to you about Sita's education.[1] Ramdas has completely given up the idea of going there. At present there is no question of my going to jail. One could say it is not likely till the month of May.

The German who called on you was Bueto[2]. However, there was also an Englishman who stayed with me. His name is Rees Jones. He stays permanently in Durban and I had asked him to go to Phœnix. When he does you should get acquainted with him. He is a very nice man.

Kishorelal and Gomati are still here. They meet me daily. Both are well. Tara had come to see me. She has chosen [All-India Village] Industries Association as her field of work.

Ramdas is keeping well. Devdas is well. Rajaji arrived

[1] The letter is not traceable.

[2] The name is not clear in the source.

only yesterday. He will return today. Kanti is here at present. He will stay with me only.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4832

293. LETTER TO BHAGWANJI P. PANDYA

February 13, 1935

CHI. BHAGWANJI,

I have received your letter. The previous one was also received. Perhaps it is still lying in the office. I am not able to cope with my daily mail every day, so I am dictating the reply to your latest letter immediately on receiving it.

You have done well in reducing the quantity of milk. You will get the necessary nourishment if you continue to take raw vegetables and fruit. By way of raw vegetables you can have spinach, *luni*, cabbage, radish, carrots, turnips, fenugreek leaves and mustard leaves. You can also have tender leaves of radish, turnips and carrots. You can increase the intake of raw vegetables gradually by an ounce every day, but do not take more than 8 ounces of it. You can have with it papawa, lemons, bananas, raisins, etc. Do not take more than four lb. of milk.

For pain get yourself massaged and take sun-bath by exposing the affected portion to the rays—you will be cured of it.

Write to me your programme again.

Blessings from
BAPU

[PS.]

Tell Ramji that Bapu wants him to do whatever is possible for cow's milk. I cannot do anything from here.

SHRI BHAGWANJIBHAI
HARIJAN ASHRAM
SABARMATI (GUJARAT), B.B. & C.I. RLY.

From Gujarati: C.W. 374. Courtesy: Bhagwanji P. Pandya

294. LETTER TO RAJENDRA PRASAD

February 13, 1935

BHAI RAJENDRABABU,

I replied to your letter by a telegram but Rajaji arrived here yesterday. The fact is that on hearing the news I sent a wire and a letter too in reply to the correspondent's wire. He has sent the following reply:

> We have no further information than what has appeared in the newspapers which may be consulted. The funds are collected by the Government.

Upon this I telegraphed to Rajaji to send someone to Ceylon. He either wrote or sent a wire to his friend who answered that no outside help was needed. Since then I have been silent. In my opinion someone should be sent there before any appeal is issued and that we have to do. Only a man of standing should go. Anyway my mind is at peace. The day before yesterday a wire reached me from someone who had been at the Ashram. He too has supplied no facts. I have asked[1] him to let me know what exactly happened and shall write to you further on hearing from him. I have had a talk with Rajaji. He expresses the same opinion as he did before. You will do what you think best.

I hope you are keeping well. We shall be meeting in March perhaps.

Blessings from
BAPU

From Hindi: C.W. 9746. Courtesy: Rajendra Prasad

[1] *Vide* "Letter to Jayaramdas Jayawardhane", p. 215.

295. LETTER TO G. RAMACHANDRAN

WARDHA,
February 14, 1935

MY DEAR RAMACHANDRAN,

Devdas told me all about it. Then I read the correspondence and now Kanti is here. He will remain with me. So far as I can see it has been all a mental, one-sided affair, the poor little girl knowing nothing. Evidently your sister knows everything and when the girl is fit to make her choice, she would like her to choose Kanti. Of course for me, Kanti has fallen from the ideal which I had hoped he would live up to. But what does his fall matter in the debris of many of my hopes? I do not blame him, for he could not go against his fundamental being. I do not know how far his conduct has hurt you. I know you have forgiven him. Good will come out of it if this discovery of his affection for the girl steadies him and makes him firm in his resolution that even if she makes another choice, he will love no other girl. I see no harm in Kanti harbouring her in his bosom. He is on corresponding terms with your sister. You will now tell me without reserve what you will have me or Kanti to do.

Love.

BAPU

From a copy: C.W. 9739. Courtesy: Kantilal Gandhi

296. LETTER TO JAMNALAL BAJAJ

February 14, 1935

CHI. JAMNALAL,

Rajaji had come and has left. I had written to you about Keshu. You appear to have forgotten to write about it. I am still carrying on correspondence with him.

I am unperturbed about Krishnadas. A letter[1] for Ramibai is enclosed herewith. If you think it proper, pass it on to her. I will be glad if you can reach here around the 20th. But come only if the doctor permits you.

[1] Not traceable

CWMG-IX

Your ear should be completely cured by now.

Blessings from
BAPU

[PS.]

I have forgotten to write about Ghani's expenses. He had asked for Rs. 60. Khan Saheb wanted him to manage with Rs. 30. What is Rameshwar's opinion of him? Does he give him (Ghani) any work? Is he friendly with him?

From a photostat of the Gujarati: G.N. 2957

297. LETTER TO MADALASA BAJAJ

February 14, 1935

CHI. MADALASA,

You have been writing fairly regularly. I certainly like your having stayed on there. I want to see you glowing with health. Body and mind are so closely connected with each other that the purity of one is to a large extent dependent on the purity of the other. There is even a saying in English in support of this. In one Upanishad a similar thing is said about food. A man's character is determined by the food he eats. Doesn't the line in the *Gita*, which says that from food grow living beings, suggest the same thing? You should therefore become—you can become—perfectly healthy. Consider this also a part of your study.

Om sleeps by my side and spends the day at the Kanyashram.

Blessings from
BAPU

[From Gujarati]

Panchven Putrako Bapuke Ashirvad, p. 316

CWMG-LX

298. LETTER TO HARILAL GANDHI

February 14, 1935

CHI. HARILAL,

I have received your letter. It is my earnest desire to have you with me if you can come willingly. I think of you every day. If you have come to have the same faith about the truthfulness of my life, your place from now on is with me. What you hope to get in Amreli can be had here and in the neighbourhood. And if you are in a position to do some work, I have plenty of it. Moreover you will have an unlimited number of good companions here. The most weighty argument is that there is no certainty about me. One cannot say when I may get the invitation to go to the temple[1]. I would therefore like you to be with me. Now you do whatever you deem proper. Kanti will write to you about the other part of the letter. Maybe we shall meet very soon.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1537. Courtesy: Manubehn S. Mashruwala

299. LETTER TO NARANDAS GANDHI

February 14, 1935

CHI. NARANDAS,

I am enclosing a letter[2] for Harilal. You are not to remain neutral in this matter. You have to guide me, and Harilal too. You are near him whereas I am far away.

Kanti is here just now and will remain here for the present. See if anybody there has Gatulalji's verse translation of the *Gita*. I need it, but can't get a copy anywhere.

[1] Jail
[2] *Vide* the preceding item.

I hope you know that Kale's machine[1] is with me just now and I am testing it. We have started husking paddy here. I did it in an ordinary quern set up for light grinding.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8430. Courtesy: Narandas Gandhi

300. LETTER TO VALLABHBHAI PATEL

February 14, 1935

BHAI VALLABHBHAI,

The right hand has struck work. I had got your letter. I also got afterwards the description of your meeting[2]. It was good that you met. Keep up correspondence now.

I hope the nose does not give you trouble.

When do you plan to come here? Fix the date.

Have a discussion with Pyarelal.

I have assumed charge of the kitchen. My work has completely changed. It has become heavier than I had thought. But why complain about it? Mahadev is expected tomorrow.

Blessings from
BAPU

SARDAR VALLABHBHAI PATEL
89 WARDEN ROAD
BOMBAY

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, pp. 152-3

[1] Spinning-wheel made for prize-winning competition

[2] With Sir Henry Craik, Home Member of the Viceroy's Executive Council. G. D. Birla had arranged the meeting.

CWMG - LX

301. LETTER TO JETHALAL G. SAMPAT

February 14, 1935

CHI. JETHALAL,

Durgaprasad sent me a bill, and I paid up Rs. 30-10 as. It did give me a surprise. Now if that money has to be paid from the account there, please send me the amount. We need not publicize our activities in order to counter their false propaganda. It has yielded no results. From this people will have fully understood its nature.

I will know about Vinoba's experiences from him only. They are bound to be good. Do the people of your region eat rice or wheat? What is the main crop of your region? I am making experiments in husking paddy and making them eat unpolished rice here. You will find the results in *Harijanbandhu* and *Harijansevak*.

Blessings from
BAPU

From Gujarati: C.W. 9849. Courtesy: Narayan J. Sampat

302. LETTER TO R.[1]

February 14, 1935

CHI.

Read the letter for . . .[2] and pass it on to her. If there has been a lapse, who are you and I to condemn or punish? We are all beggars for mercy and God is the only doer. Proper care must be taken if she is pregnant. Both of you should come here and we shall talk it over. In any case your passions must subside to nothingness.

I hope at least your health is good.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 207

[1&2] The names have been omitted.

303. GREEN LEAVES

Take up any modern text-book on food or vitamins, and you will find in it a strong recommendation to take a few edible green leaves uncooked at every meal. Of course, these should always be well washed half a dozen times to remove all dirt. These leaves are to be had in every village for the trouble of picking. And yet greens are supposed to be only a delicacy of cities. Villagers in many parts of India live on dal and rice or roti, and plenty of chillies, which harm the system. Since the economic reorganization of villages has been commenced with food reform, it is necessary to find out the simplest and cheapest foods that would enable villagers to regain lost health. The addition of green leaves to their meals will enable villagers to avoid many diseases from which they are now suffering. The villagers' food is deficient in vitamins; many of them can be supplied by fresh green leaves. An eminent English doctor told me in Delhi that a proper use of green leaves was calculated to revolutionize the customary notions of food and that much of what was today being supplied by milk might be supplied by green leaves. That, of course, means elaborate research and examination in detail of the nourishing properties of the innumerable leaves that are to be found hidden among the grasses that grow wild in India.

For nearly five months I have been living entirely on uncooked foods. I used to take what appeared to me an enormous quantity of a vegetable every day. For the past five months I have been taking green leaves in the place of cooked leaves or other vegetable. It then seemed to me monstrous that I should have to depend upon the Wardha bazaar for the few ounces of leaves I needed. One fine morning Sjt. Chhotelalji of the Wardha Ashram brought to me a leaf that was growing wild among the Ashram grasses. It was *luni*. I tried it, and it agreed with me. Another day he brought *chakwat*. That also agreed. But before recommending these jungle leaves to the public, I thought I would have them botanically identified. Here is the result, through the kind courtesy of Prof. J. P. Trivedi. The quotations are from Watt's monumental volumes on the *Economic Products of India*.[1]

[1] The quotations, giving the various local names and properties and uses of *luni* (Indian purslane) and *chakwat* (white goose-foot), are not reproduced here.

Since these were received, I had introduced to me the leaves of *sarsav*, *suva*, turnip-tops, carrot-tops, radish-tops and pea-plant leaves. Besides these, it is hardly necessary to state that the radish, turnip and carrot tubers are also known to be edible in their raw state. It is waste of money and 'good' taste to cook these leaves or tubers. The vitamins contained in these vegetables are wholly or partially lost in cooking. I have called cooking these waste of 'good' taste, because the uncooked vegetables have a natural good taste of their own which is destroyed by cooking.

Harijan, 15-2-1935

304. WANTED[1]

People have been sending donations in cash for the All-India Village Industries Association. But there are other donations also required by the Association. There is the literature on village industries, on indigenous herbs found for the picking on village fields, and specimens of articles manufactured in villages. All these are things that are required for the museum which is being set up by the Association. There are also village *kolus* in use in different parts of India for pressing oils and pressing cane. The two are different types, and each type differs also according to the province in which it is used. If those who are interested in village industries would take the trouble of finding out the various instruments of production and send them to the Central Office, it will be the business of the Office to classify them, to experiment on them and to recommend those which may be considered to be the best by the experts. If anybody has in his possession Watts's *Dictionary of Economic Products of India*, Lt-Col. Kirtikar's *Indian Medicinal Plants*, or Nadkarni's *Indian Herbs*, which he does not use and is not likely to use, he will certainly put them to use by presenting these volumes to the Association.

Harijan, 15-2-1935

[1] This was published under "Notes".

305. ALL ABOUT RICE

The problem of rice is daily presenting interesting features. Shri Shankerlal Banker has already commenced experiments on unpolished rice. He writes:[1]

The only comment I would like to offer on this letter is that I do not think that any further medical opinion will help. The opinion I have gathered and reproduced in these columns is emphatic in favour of unpolished rice. But so far as I am aware we have nothing in medical literature describing experiments on which Shri Banker has, like many of us, made the commencement. Proof of the pudding is in the eating; let everyone make the experiment for himself.

One caution, however, as a practised cook, I would like to utter. Among the many domestic quarrels I used to have with my wife was one over rice-cooking. She would have every grain separated. I had developed into a dietetic reformer and I knew that that rice was not half as good as that which was well and properly cooked. Not an ounce of water in which I cooked rice was thrown away. But at that time I knew no distinction between polished and unpolished rice. I simply took the ordinary bazaar rice and cooked it through till it became one mass. The reader will be glad to know that the quarrel ended in a victory for the reform, and the wife became a convert to properly cooked rice. The precaution about unpolished rice is all the more necessary, because the pericarp of rice, which contains all its richer constituents, requires to be cooked thoroughly. Therefore, if unpolished rice is soaked in cold water for at least three hours before cooking, and then well boiled, there is not only no danger of its proving indigestible, but it will be decidedly more palatable, as has already been found at Maganwadi, the abode of the Association in Wardha. We have been having here what may be called half-polished rice, not the perfect variety that is described in the foregoing letter. Nevertheless, the rice is well cooked. Nobody has complained about its indigestibility. But, being far more nutritious than polished rice, which is about pure starch, naturally

[1] The quotation is not reproduced here. Banker had asserted that contrary to the opinion of some, unpolished rice was not difficult to digest and suggested that Gandhiji might elicit authentic information on the point.

unpolished rice cannot be, and must not be, eaten in the same quantity as polished rice. This is true of all conservative cookery.

Harijan, 15-2-1935

306. MEANING OF 'STATUS'

A very valued Harijan sevak puts the following question arising out of the working of the recently passed[1] new constitution.

> The term 'status' in the pledges A and B. If by this term is meant that in the eye of God there is no superior or inferior human being, as in the eye of law there is none, our members are prepared to subscribe to it. That is to say, they accept it as a religious or philosophical doctrine, the status referred to being spiritual. But if by it is meant that no difference in worldly status should be recognized as between master and servant, teacher and pupil, husband and wife, judge and prisoner and so on, it is difficult for us to sign the pledge. Kindly let me know if it is spiritual and not worldly status that is meant here.

Here is the portion of the pledge referred to.

> I do not consider any human being as inferior to me in status and I should strive my utmost to live up to that belief.

I should think that the answer is given in the pledge itself. Evidently, however, equality has been confused by the writer with obliteration of differences. If there were no differences or no varieties, there would be no phenomenal world, and the question of equality, i.e., inferiority and superiority, would not arise at all. But when God became many, differentiation became a necessity of the case, it would be surely rebellion against the Maker for any of the component parts to claim superiority over others. They must be all equal in status, though different in stature, colour, form, qualities, etc. Husband and wife, pupil and teacher, master and servant, judge and criminal, jailor and prisoner are undoubtedly different, but woe betide the husband who considers himself as superior to his wife, or the master as superior to his servant, or the judge as superior to the condemned criminal. All the misery in the world is born of the belief in inequality. Untouchability as Hindus practise it is its extreme form. And what can be more appropriate than that a Harijan sevak should, whilst purging

[1] The constitution of the Harijan Sevak Sangh was adopted on January 2, 1935.

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himself of the ancestral taint, think inwardly and get rid altogether of the poison of inequality? But what is to be the mark of a master who considers his servant to be his inferior and of the one who considers him to be his equal? Well, the one has no consideration for his servant, for he has no interest in him save that he wants service from him against the pay he receives. The other treats him as a member of his family. Old servants in godfearing families take the place of parents to their masters' children. The masters are sharers in their servants' misfortunes and trials. The servants do not feel that they are any different from their masters, whom they will even upbraid if they go wrong. The difference between the superior master and the humble master is the difference between chalk and cheese. It is a difference in kind, not merely in degree. We are all far from the attainment of this equality, though it is natural and becoming to us as human beings endowed with reason and heart. But it is our duty, as also privilege, to strive to enforce that belief in daily life and not merely hope to live it in the world hereafter. If we do not make an honest effort, what can be the meaning of equality in the eye of the law?

This friend, who is a conscientious honorary and honoured worker in the cause, has also difficulty in understanding the implications of the expression 'whole-time workers' occurring in Rule 10 of the constitution, which provides for one-third of Provincial Boards being whole-time workers. His difficulty is real, because there is nothing to suggest in the rule that they should or may be paid workers. As I was present when the constitution was being patiently hammered into shape, I can easily fill in the gap which was purposely left there. A permanent paid service by whole-time workers is in contemplation. It is already in the process of formation. It will not exclude honorary whole-time workers who have means enough to enable them to give their whole time to the work. The word 'paid' seemed also to be offensive in this connection. Hence it was dropped. But it is clearly contemplated that one-third of the workers should be drawn from paid whole-time workers wherever they might be available, always assuming that they possess other qualifications for the responsible office.

The friend has a third difficulty which he states as follows:

> The members of our Board, and especially the Harijan members, desire that Rule 24 should be modified by inserting a minimum proportion of one-third in the place of "as many Harijan members as it is possible to secure". In a place like Madras, it is easily possible to

secure 15 Harijan members, and as the rule now stands, it would not be permissible to put any others on the Board. That would defeat the very object of the Sangh, which is the service of Harijans by non-Harijan Hindus.

The difficulty arises, perhaps, from his overlooking the clause "consistently with its maximum". Let me give the whole sentence in the rule. "Every Board or Committee shall have as many Harijan members as it is possible to secure consistently with its maximum." The qualifying clause was intentionally put to avoid the interpretation sought to be placed upon the rule. The suggested alteration was considered by the Board at Delhi. But many members had experienced difficulties in securing suitable Harijans to make one-third of the membership of their Boards. The existing rule meets both the difficulties.

I must, however, reiterate my own faith here. I was opposed, as I am even now, to the inclusion of Harijans in Harijan Sevak Boards. If the Harijan Sevak Sangh is a society of penitent debtors, as it has been conceived to be, it can contain no creditors. Creditors are there. They will some day or other dictate their terms. Today the vast majority are helpless. Some even believe that they would commit a heinous sin if they regarded themselves as anything but the meanest and tabooed creation of God. The penitent caste Hindu has to render service in all humility. It may or may not be accepted. His repentance may be too late. But whether late or in time, he must perform it. He can't have Harijans to do for him. No wonder, with the possible interpretation put upon the rule, the Harijan friends were frightened to shoulder the burden. Were they to do penance themselves or to impose it on caste Hindus, who would not be on the Board at all?

But the tangible difficulty of members from the different provinces who wanted some Harijans on their Boards overbore my opposition. My ideal had to recede before their hard experience. The proper, unstrained interpretation of the rule, therefore, is that the Harijan Sevak Boards are to contain as many Harijans as possible, but always containing a preponderating majority of caste Hindus, who shall not be less than two-thirds of the whole Board. But they are not bound to have even one-third Harijans if duly qualified persons cannot be secured. The pledge to be signed by them has been purposely made extremely light and simple. There should, therefore, be no difficulty in securing one-third Harijan members. The rule being there, it must be honestly worked.

Harijan, 15-2-1935

307. LETTER TO KRISHNA KRIPALANI

WARDHA,
February 15, 1935

MY DEAR KRIPALANI,

You are voracious. What is the use of your asking me to contribute to the forthcoming quarterly? I have absolutely no time to spare. All friends in Santiniketan have known this and therefore have spared me. After all you will have no dearth of first-class contributors.

Yours sincerely,

SJT. KRISHNA KRIPALANI
SANTINIKETAN

From a copy: Pyarelal Papers. Courtesy: Pyarelal

308. LETTER TO SUSHIL KUMAR SEN

February 15, 1935

DEAR FRIEND,

I had your respected father's letter. I was distressed to learn of his illness. I hope he will soon recover. Then you send your considered opinion on my questionnaire[1]. I would like you to quote the Ayurvedic text in support of your statement. I am aware of the modern scientists' opinion on the comparative qualities of different milks.

KAVIRAJ SUSHIL KUMAR SEN[2]
KALPATARU PALACE
CHITTARANJAN AVENUE NORTH, CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* "A Questionnaire", p. 170 and "Letter to Gananath Sen", p. 183.

[2] Son of Gananath Sen

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309. LETTER TO G. K. V. DEVAR

February 15, 1935

DEAR FRIEND,

You must not believe all that may be reported of me. But I can say this much that the women of our villages are not slaves. They are mistresses of their households and I do say also that they are not compelled in the matter of child-bearing by their husbands.

SJT. G. K. V. DEVAR, B.A.,B.L.
GUNTUR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

310. A LETTER

WARDHA,
February 16, 1935

DEAR FRIEND,

I have your letter. I would advise you to confer with Lala Hardhyan Singh who has been appointed agent[1] for Delhi. He will certainly take all the assistance he can from you.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

311. LETTER TO DR. M. A. ANSARI

February 16, 1935

DEAR DR. ANSARI,

I was afraid that you were fast losing what you had gained when in Europe. If you go on like that, you will presently give India a bad name and everybody, [who] wanted to be or remain well, will be going to Europe. For the sake, therefore, of the good name of India you have to show us a way of life whereby we may repair our bodies in India itself or keep intact. And before

[1] Of All-India Village Industries Association

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you entitle yourself to do so you will have to follow the prescription, "Physician heal thyself". I hope you will not desert the Board or the Committee. You need not take any great active part requiring much strain. But your counsel cannot be dispensed with. That is my opinion.

Yours sincerely,

DR. ANSARI
DARIAGANJ
DELHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

312. LETTER TO DR. GOPICHAND BHARGAVA

February 16, 1935

DEAR DR. GOPICHAND,

Arjun Deo, the writer of the enclosed[1], has been in correspondence with me now for nearly a month. He wanted to come here. I wrote to him that was neither possible nor desirable. He should seek the assistance of places nearest his abode. He seems, therefore, to have come to Lahore. I have advised him to approach you. You will examine him, make his acquaintance, find out his credentials, and do whatever is needed. I hope the village work is getting on nicely.

Yours sincerely,

DR. GOPICHAND
LAHORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] This is not traceable.

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313. LETTER TO BRIJKRISHNA CHANDIWALA

February 16, 1935

CHI. BRAJKRISHNA,

I have your letter.

Can you not pursue your efforts from here? But you should follow your own inclination.

I shall see about Hardhyan Singhji. It is up to him to define his own sphere of work. In Delhi too I told him the same thing.

Let me know the title, etc., of the Hindi book that is with you.

Blessings from
BAPU

SHRI BRAJKRISHNA
KATRA KHUSHALRAI
DELHI

From a photostat of the Hindi: G.N. 2440

314. LETTER TO RAMESHCHANDRA

February 16, 1935

BHAI RAMESHCHANDRAJI,

Your letter is pertinent. We cannot discriminate on the basis of different religious faiths such as Hindus or Muslim or any other. I know many Muslims who scrupulously follow the rules of cleanliness. A few of them are even vegetarians. Therefore it would suffice if we restricted ourselves to eating and drinking wherever the rules of hygiene are observed. For my part I dislike any kind of inoculation but the ones involving blood, etc., are to be totally shunned. The ones involving vegetable or mineral substances are not to be avoided to that extent.

M. K. GANDHI

From a photostat of the Hindi: G.N. 6093

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315. LETTER TO SURESH SINGH

February 16, 1935

BHAI SURESH SINGH,

I have your letter. Whatever is possible should be done. Who is the custodian appointed by the Court of Wards? You should adopt all possible simplicity in your life. Keep writing to me. Serve villagers to the extent you can.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 8689

316. LETTER TO AMRIT KAUR

Unrevised

WARDHA,
February 18, 1935

MY DEAR AMRIT,

Your letter of 5th instant is still before me.

A parcel of envelopes was sent to you the other day.

The writers' cramp is still there. I wrote today for *Harijan* and a few brief letters. But that was about all I could do for the day with the right hand.

I know that your entry and that of women like you into the village movement will make it artistic and attractive.

I take it that Shummy's[1] name may now appear on the Board of Advisers. Never mind his ignorance. It takes a wise man to own his ignorance. And have not doctors to unlearn many things if they would serve villagers? Please tell me his full name and title for the Association Register. My love and thanks to him.

I am glad you have commenced your visits to villages. I wish it were possible for you to lessen your desk work and increase concrete village work. But I see you have a special gift for writing work. Your organization perhaps can't do without the quantity of work you are giving it. Only, please take care not to overwork yourself by reason of your having taken up village work.

I have passed on your message to Kumarappa. You are quite right in not taking member's pledges indiscriminately.

[1] Addressee's brother Lt. Col. Kanwar Shamsher Singh, a retired surgeon

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Here is my message to Harijans:

"Please tell Harijans that in the movement for self-purification that is going on at present, they are expected not to copy the vices and errors of the so-called caste Hindus. I was therefore distressed to find that child-marriages were as common among them as among some caste Hindus. It is a cruel custom having nothing of good in it. They should also know that it has been declared illegal by special legislation. I hope therefore that Harijans will make a great effort to rid themselves of this evil custom."[1]

I hope this meets your requirements.

Mira had a bad motor accident. All her companions were hurt. One of them was very badly hurt. She was the least injured. The car was smashed to pieces. They were all thrown up in the air. It was a miraculous escape. The one who was seriously injured is lying in the local hospital. He is out of danger. No one dies without His will.

Love.

BAPU

SHRI RAJKUMARI AMRIT KAUR
JULLUNDUR CITY

From the original: C.W. 3522. Courtesy: Amrit Kaur. Also G.N. 6331

317. LETTER TO H. L. SHARMA

February 18, 1935

CHI. SHARMA,

I have your letter. Even today my hand is not fit enough to write. But I have written for *Harijan*, so why not this too?

Are you prepared to leave Draupadi and the children with me while you go abroad? What can Draupadi do there? And I would not like it either that a mother should leave behind her children. It is enough that I have agreed to send you.[2] Not that I see any benefit from it now but I feel that it is to your good. After all you are bound to gain something from the visit.

Blessings from
BAPU

[PS.]

There is no need to wait till Friday or Saturday to reply to me.

From a photostat of the Hindi: G.N. 3152

[1] *Vide* also "Letter to Amrit Kaur", p. 160.
[2] Some words of this and the preceding sentence are illegible.

318. LETTER TO BUDHABHAI AND JUTHABHAI

WARDHA,
February 19, 1935

BHAI BUDHABHAI AND JUTHABHAI,

You have given me good news. Send a sample of the salt you have obtained to Satisbabu at 15, College Square, Calcutta. Give him my name and also the details of the process by which you got the salt. Send him, and me as well, the samples of the soap you have made. We shall proceed further on receiving Satisbabu's report.

Many inventions like yours remained unutilized because of our foolishness. No one will have to starve if we know how to put to proper use the wealth lavished by God on this country. Go on doing whatever you are able to do.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4589

319. LETTER TO NARAHARI D. PARIKH

February 19, 1935

CHI. NARAHARI,

I have been the defaulter. Every day I think of writing to you but have to postpone it. Today I have set aside other letters and have taken up yours. My right hand is out of form. That also is a handicap. What is one to do when life is so short and the things to do so many? Now I have again become a cook.

1. Take it that I have a right to appoint a Gram Seva Samiti and I appoint Jugatram a member as well as trustee of the Fund in place of Kakasaheb.

2. If Sardar also desires it, then let the Gram Seva Samiti and Jain Sahitya Prachar Samiti form a part of Vidyapith. I assume that Kakasaheb has no suggestions to make in this matter. I write this because I often forget what happened in the past.

3. I would definitely like it if the children of Ras and other places who are scattered over different places are brought to

one place and a school is started for them. I shall concur if you all and Sardar do that.

4. The question of girls' education is worth considering. *Savarna* Hindus should not dominate in a Harijan Ashram. Its buildings should never be used in a way which would put us to shame later. And who would look after that work? Do not involve yourself in any other activity. The person who went to Godhra Ashram found the work dull there. Bear in mind that so far that work has been most despised. I am, therefore, doubtful about starting something exclusively for girls. Raojibhai has started something. What about that? You may take me as being indifferent with regard to this enterprise.

Your four questions are covered in this.

Pyarelal arrived today all of a sudden. I am increasing the population and there is a shortage of accommodation. God will look after everything.

Tell Parikshitlal that so far there is no one in my mind for Godhra.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9071

320. LETTER TO PARMANAND K. KAPADIA

February 19, 1935

BHAI PARMANAND,

You have done well in writing to me. There is no difference between what is addressed to you and what is addressed to me. Kakasaheb will have this experience with my full consent. It is better to have authoritative information about the place where so many Gujaratis and other Indians go and seem to get peace of mind. You and I must have no fear about Kakasaheb. It is good for him to have the experience.

Blessings from
BAPU

SHRI PARMANAND KUNVARJI
164 MUMBADEVI
BOMBAY

From the Gujarati original: G.N. 11588

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321. LETTER TO H. L. SHARMA

February 19, 1935

CHI. SHARMA,

Dr. Ansari has sent a list of books. We have a new doctor here. He is an altruistic person. I had a talk with him about you. He is willing to give you lessons daily. Are you prepared to come here with Draupadi? If not, shall I procure some books, etc., and send them to you? I am awaiting the reply to my earlier letter[1] too. You have now three alternatives. Two involve Draupadi's living in Wardha. And the third requires both of you to remain there and do what you can.

Blessings from
BAPU

[PS.]

What is the price of good quality ghee there? And what would be the railway freight on it for Wardha?

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, between pp. 149 and 150

322. LETTER TO SECRETARY, POLITICAL DEPARTMENT, GOVERNMENT OF BENGAL

WARDHA,
February 20, 1935

SECRETARY TO THE GOVERNMENT OF BENGAL
POLITICAL DEPARTMENT

DEAR SIR,

Sjt. Dhirendra Chandra Mukerji is a detenu in the Deoli Camp. He has been as son to Shrimati Urmiladevi, of 335 Jitendas Road, Calcutta, widowed sister of the late Deshbandhu C. R. Das. I know the lady well. She has motherly affection for my companion Sjt. Mahadev Desai. The latter had recently gone to Gosaba and was therefore able to pass a day with Shrimati Urmiladevi. She is most anxious about Sjt. Dhirendra Chandra

[1] *Vide* p. 240.

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Mukerji. She has not seen him for three years and not heard from him since June last. She is unable to see him, but would be delighted if Sjt. Mahadev Desai could be permitted to see one whom she calls her son. I may state that both Sjt. Mahadev Desai and I know Sjt. Dhirendra Chandra Mukerji, who was with me for some time at the late Sabarmati Ashram, and would very probably have joined it had he not been arrested.

I shall be obliged if you would kindly let me know if Sjt. Mahadev Desai could have permission to visit Sjt. Dhirendra Chandra Mukerji and if, he could, the conditions under which the visit could take place.[1]

Yours faithfully,

Home Department, Political, File No. 43/15/35. Courtesy: National Archives of India

323. LETTER TO ZAKIR HUSAIN

February 20, 1935

DEAR ZAKIR,

It is a great idea to have the foundation of the Jamia[2] laid by its youngest child. My congratulations on the originality of the conception. I know that the Jamia has a great future. Through it I expect the seed of Hindu-Muslim union to grow into a majestic tree. I therefore wish every success to the enterprise. I hope that the appeal for funds made by Dr. Ansari will meet with the success it deserves.

You have every right to expect me to do whatever is in my power. Jamnalalji is coming today. I shall share your letter with him.

Yours,
BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] The Government of Bengal were against the request being granted as neither Mahadev Desai nor Urmiladevi was a relative of the detenu. They feared also that the detenu was "a dangerous terrorist" and the interview might be used for political purposes. However, on advice from the Government of India the interview was allowed.

[2] Jamia Millia Islamia

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324. LETTER TO NARANDAS GANDHI

WARDHA,
February 21, 1935

CHI. NARANDAS,

I have your letter. Harilal has arrived. Mavji's letter is enclosed. Panditji is here.

Do you know what arrangement has been made for the marriage ceremony? The only other person we have is Jugatram. Can't you get anybody from there? Qureshi has not written to me either. Ramdas wrote in his letter that he was in Bombay. Amina is probably in Dhandhuka. A letter for Lilavati is enclosed.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8431. Courtesy: Narandas Gandhi

325. LETTER TO AMTUSSALAAM

February 21, 1935

DEAR DAUGHTER AMTUL SALAAM,

I had your letter.[1] I find it difficult to write Urdu with the left hand. You did not come even after my wire. Your letter will explain what happened. Under the changed circumstances your letter does not need a reply. You should now follow Devdas's advice there. Those who want to serve can always do so. Your impression that people here will resent your coming to me is totally unfounded. There are no such persons in my circle here. I am, of course, living in the garden house[2] but you should follow your own inclination.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 316

[1] The superscription and this sentence are in Urdu.
[2] Gandhiji was at this time living at Maganwadi, the garden-estate of Jamnalal Bajaj.

326. LETTER TO RAJENDRA PRASAD

February 21, 1935

BHAI RAJENDRA PRASAD,

Jayaprakash had been to see me. I do feel that the Congress should fix one day for the Bengal troubles. I have even drafted a resolution[1] and given it to Jayaprakash. He will send it on if he likes it.

This letter should be shown to the Sardar as I have no time to write separately to him. I am leaving for Nagpur just now and shall be back tomorrow.

Blessings from
BAPU

From Hindi: A.I.C.C. File 1935. Courtesy: Nehru Memorial Museum and Library

327. LETTER TO NARANDAS GANDHI

[After *February 21, 1935*][2]

CHI. NARANDAS,

Kale himself has brought the machine. It is being worked in front of me. It seems all right.

It is not good enough for a prize, but can be very useful. The owner is arriving today. I wish to have a long talk with him. One length of cloth has already been woven from its yarn. A second one is about to be ready. It can spin 16,000 yards in eight hours. The yarn is of 20 count.

If paddy is ground in an ordinary quern, the husk is separated. A large quantity can thus be husked with little labour. This may be said to be my discovery. The quern can be made as light as desired by fixing a washer to the axle. This saves a lot of time. The work has been rendered very easy. The rice obtained thus is always cheaper than mill rice. It tastes very

[1] Not available

[2] From the reference in the letter to Harilal's being in Wardha; *vide* "Letter to Narandas Gandhi", p. 245.

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sweet and one gets more satisfaction from a smaller quantity. Paddy is easier to preserve and one can, if one wishes, eat freshly husked rice every day.

Kanu tells me that respected Khushalbhai's collection contains other translations of the *Gita*, too. If this is true, please send me a list of them. I required the verse translation to compare it with Kishorelal's verse translation. It has nothing of special interest in regard to the meaning or anything else.

Harilal has made himself completely at home. Dhiru's letter is enclosed. Keshu's is under consideration.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8447. Courtesy: Narandas Gandhi

328. MEMBERSHIP OF ALL-INDIA VILLAGE INDUSTRIES ASSOCIATION

From the abstract of the proceedings, to be found elsewhere[1], of the last meeting of the All-India Village Industries Association (Headquarters: Wardha, C. P.), readers will find out how one can become a Member or Associate of the Sangh. It is to be hoped that those who can fulfil the conditions of Membership or Associateship, will send in the forms duly filled in to the Secretary, Wardha. It will be wrong to wait for invitations. People await invitations when it is a matter of getting power or prestige. They do not, when it is a matter of seeking the privilege of service. Let the intending members realize that, unless they are registered as such before 31st March next, they lose in certain eventualities the opportunity of appointment as trustees. In the event of a trusteeship becoming vacant before the expiry of five years of the existence of the Association, the remaining trustees should have as long a range of choice as possible. This is not possible if many members are not registered before 31st March. Without a wide range of choice, the progress of the movement towards its ideal would suffer a check. For, the trustees are not merely custodians of the funds, but they are also custodians of the ideal for which the Association stands. But even they, however capable they may be of representing the ideal, will be a shaky foundation unless they have the knowledge that they have the support of a large number of men and women from whom they can draw inspiration

[1] *Vide* Appendix I.

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and strength and on whom they can rely when they have to choose a successor or successors.

Trusteeship of the Association has been made a position of heavy responsibility by the trustees being made finally responsible for the protection of the ideal, in the remote but not altogether impossible event of its being lowered in the process of democratization of the Association. And yet democratization is as necessary for the growth of the movement as the permanence of the ideal, which must not be put in the melting pot. But the working out of the ideal is so put. For, it is made to rest solely in the hands of a Board which seven years hence becomes subject to election by voters whose sole qualification is subscribing to the creed of the Association. It is true that the application for membership is subject to rejection by the Board. That is a precaution merely to prevent an unbeliever becoming a member only to shatter the ideal to pieces. The franchise is more extensive than even adult franchise. Every villager who is conscious of the dignity of village life and its infinite capacity for promoting the happiness of mankind can belong to the Association. Let those, therefore, who believe in the policy and the ideal of the Association become members and work for the economic, moral and physical welfare of the villagers of India, irrespective of differences in political faith, religion, caste or race. The Association recognizes no caste, religious, political or racial differences.

Harijan, 22-2-1935

329. *COW'S MILK* v. *BUFFALO'S*

The question whether cow's milk is superior to buffalo's has come up for inquiry in considering that of village reconstruction. I have addressed friends on the subject. Shri Haribhau Phatak has forwarded to me a letter received by him from Prof. Rao Bahadur Sahasrabuddhe, which reads as follows:[1]

> With regard to your enquiry about the differences between cow milk and buffalo milk, I have to say that the fat and casein of cow milk are more easily digestible than those of buffalo milk.
>
> The cow milk has also greater amount of vitamins than buffalo milk. These qualities affect children and adults equally, but an adult can digest buffalo milk while a child cannot. I think this is all that you want.

He has also received an opinion from Dr. S. K. Apte of Sholapur, Vice-President, Gopalak Sangh, which is reproduced

[1] Only extracts are reproduced here.

below,[1] the names of those who sent replies to his questionnaire and some of the replies themselves being omitted.

> The question whether cow milk is superior to buffalo milk is being discussed during the last three years, and this has had a good effect in attracting the public attention to the utility of cow milk. . . . The burden of proving that it is superior lies on those who assert so. There are several ways of proving this scientifically. They can be enumerated as follows:
>
> 1. To compare the merits and demerits of both milks by analysis of their components. It is possible chemically to ascertain the nutritive value of their components. Such an experiment has been made by Prof. Rao Bahadur D. L. Sahasrabuddhe of the Agricultural College, Poona, the details of which he has published in the *Dhyanprakash* dated 11-9-1934. He has made it clear therein not only that cow milk is very useful for the nutrition of young children but that buffalo milk is actually harmful to them.
>
> 2. To make two equal groups of boys or men live under the same conditions and to provide one batch with about a seer of cow milk and the other with an equal amount of buffalo milk for a certain period and to watch and record the physical, mental and intellectual development of each member of both the groups. . . . The Gopalak Sangh of Sholapur had written to the *Hoard's Dairy-man* for information as to which countries except India use buffaloes as dairy animals. The reply to this query shows that buffalo milk is used outside India only in the Philippine Islands and the southern part of China. . . . An experiment of the above nature is, therefore, not likely to be made anywhere outside India. This experiment will have to be made on some students residing in a boarding-house. . . .
>
> 3. This comparative experiment on human beings is a matter of great expense. It is possible to try this experiment on animals, especially rats and guinea-pigs kept in experimental laboratories. As the Gopalak Sangh has no material available for this sort of experiment, it has written to the Government Pasteur Institute at Coonoor to try such an experiment; but no reply has yet been received from the authorities there.
>
> 4. The Gopalak Sangh, Sholapur, took recourse to a fourth, and the easiest, way towards this end. A questionnaire regarding cow and buffalo milks was prepared and sent some six months back to various doctors, physicians, research experts, newspapers and periodicals, and Government officers in Medical and Health Departments in and outside India. About seven hundred copies in Marathi and English of this

[1] Only extracts are reproduced here.

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questionnaire were then sent out. . . . About fifty replies have been received so far.

The following are the conclusions deducible from the replies:

1. Buffalo milk is injurious to the development of children, and only cow milk is, in the absence of mother's milk, useful to them.

2. Cow milk, being easily digestible, is more beneficial to patients than buffalo milk.

3. There is no definite evidence to show that the use of buffalo milk by adults is in any way injurious. Mr. Bruen, the livestock expert to the Government of Bombay, says that buffalo milk is hard to digest for a person of any age, because the excess fat in buffalo milk when it forms soap in the intestine, is hard to digest with the usual amount of salts, and it takes the deficient quantity of the mineral salts from bones, which are consequently weakened. This does not occur in the digestion of cow milk.

4. Cow milk is useful for intellectual growth, mainly of children. No definite conclusion can be drawn regarding better effect of cow milk on the intellectual growth of adults.

5. If, instead of rearing up buffaloes, cows are kept in the city, it will produce a beneficial effect on the general hygiene of that city, with less expense.

The experiment that Dr. Apte has suggested is worth making. The question of the comparative merits of the cow and the buffalo is of national importance from many points of view. In no other country in the world do these animals play the part that they do in the life of the nation in India.

Even without further experiment, the opinions collected by Dr. Apte of eminent medical men and dairy experts sufficiently prove the superiority of cow's milk over buffalo's.

Harijan, 22-2-1935

330. ALL-INDIA VILLAGE INDUSTRIES ASSOCIATION PROCEEDINGS

The following is an abstract[1] of the proceedings of the Board of Management that met at Wardha on lst to 4th February. It includes vital amendments of the constitution. The figures before paragraphs signify sections of the constitution.

Harijan, 22-2-1935

[1] For the text of the abstract, *vide* Appendix I.

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331. LETTER TO BHAGWANJI P. PANDYA

WARDHA,
February 22, 1935

CHI. BHAGWANJI,

Increase the quantity of leafy vegetables and see what happens. Take either fenugreek leaves, spinach, white goosefoot or purslane. Along with radish its leaves can also be taken, also those of carrots. Radish might perhaps aggravate constipation. It is believed that leaves are very good as laxative.

Do whatever you can in Vadaj by widening the contact with the people there. It requires unlimited patience.

Blessings from
BAPU

SHRI BHAGWANJI
HARIJAN ASHRAM
SABARMATI, B.B.& C.I. RLY.

From Gujarati: C.W. 375. Courtesy: Bhagwanji P. Pandya

332. SPEECH AT KITCHEN MEETING, WARDHA[1]

[*February 22, 1935*][2]

I have been a cook all my life. I began experimenting with my diet in my student days in London. I ran the kitchen throughout my stay in South Africa, and some of you know how much I had to do with the kitchen in Sabarmati. Now we have embarked on a mission the like of which we had not undertaken before. We have got to be ideal villagers, not the villagers with their queer ideas, or absence of ideas, about sanitation and giving no thought to how they eat and what they eat. Let us not, like most of them, cook

[1] Extracted from Mahadev Desai's "Weekly Notes". The meeting was held to discuss the changes introduced in the Ashram food by which spices were completely discarded and cooked vegetables were replaced by vegetable salad at least once a day, and to consider various suggestions.

[2] According to Mahadev Desai the meeting was held on the eve of Gandhiji's departure for Nagpur. He was in Nagpur on February 23.

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anyhow, eat anyhow, live anyhow. Let us show them the ideal diet. Let us not go by mere likes and dislikes, but get at the root of those likes and dislikes. Don't rest content with simply saying, 'The food disagrees with me.' Find out the reason why it disagrees. Whether you like a thing or not will depend on the ideal of village life that you have kept before yourselves. The bulk of the villagers, we know live on wheat, *jowari*, *bajri*, or rice and dal, but they don't have green leaves and other vegetables. We have got to show them that they can grow their vegetables, their greens, without much expense, and keep good health. We have also to show them that most of the vitamins are lost when they cook the leaves. These are not my fads. I am simply trying to put into effect what all the doctors are saying and prescribing, and I am asking you to do what hundreds have done to their great benefit. Therefore, if you agree with my reasoning that the villagers ought to eat the green stuffs raw, that they must cook their rice just husked and not pounded or polished, you must set them the example. But also remember that we have to show them an inexpensive way of getting all the best part of our food products and of thus gaining in health. We have to teach them how to economize in time, health and money. If I could carry you all with me, I could make even the present menu simpler. But I want your hearty and intelligent consent and I want you to feel that, in doing what we are doing, we are discharging a sacred trust. We want agents to carry on the work of the Village Industries Association. Well, in that case, we must start with becoming agents for our own surroundings. Lionel Curtis described our villages as dung-heaps. We have to turn them into model villages. Our village folk do not get fresh air, though they are surrounded by fresh air; they don't get fresh food, though they are surrounded by the freshest foods. I am talking like a missionary in this matter of food, because my mission is to make villages a thing of beauty. Let all that we do be in consonance with our mission. Even jokes have a meaning hidden in them, and when Jamnalalji twitted Mirabehn with the remark that she was reconnoitring the villages driving in a motor-car, he certainly pointed our attention to glaring inconsistencies in our lives. People pardon inconsistencies in their own lives, but remember that they will not pardon them in us, their servants.

Harijan, 1-3-1935

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333. SPEECH AT ITWARI KHADI BHANDAR, NAGPUR

February 23, 1935

In declaring the third Khadi Bhandar in Nagpur open, Mahatmaji hoped that the public would support the new Bhandar as they had done in the case of the two Bhandars already opened. He said:

Do not suppose that I will be elated with the opening of this Bhandar or that my hopes will be fulfilled with this. My expectations will be fulfilled only when everyone in Nagpur is clad in khadi and when no piece of cloth other than khadi is found in every house in Nagpur.

Proceeding Gandhiji said that khadi was the mainstay of the rural population and it was the duty of everyone to stand by them. The only way to help the rural population was to wear khadi so extensively that Khadi Bhandars would be opened in every locality of Nagpur. He hoped that the day when Khadi Bhandars would be opened in every locality of Nagpur would not be far off. Concluding, he appealed to the audience not to leave the place after his departure but to purchase khadi from the newly opened Bhandar.

Hitavada, 24-2-1935

334. SPEECH AT OPENING OF SITABULDI KHADI BHANDAR, NAGPUR

February 23, 1935

Mahatma Gandhi, in declaring the newly erected building of the Bhandar open, said that as it was his first visit to Nagpur after the death of Mr. Abhyankar, he thought it his duty to say a few words about him. It was no exaggeration that in Mr. Abhyankar Gandhiji himself had lost a near relative. It was in the fitness of things that the Nagpur Congress Committee had decided to raise a suitable memorial to him and he hoped that everyone would contribute his mite towards the memorial fund.

He also appealed to the Memorial Committee to complete the work undertaken by them as quickly as possible. He thanked the Nagpur Municipality for allotting a piece of land on nominal rent and expressed the desire that not only its members but even its servants would become khaddar-clad. He reminded the audience that the Khadi Bhandar in Sitabuldi sold khadi

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produced in Maharashtra which was held in high esteem both for its price, durability and fineness.

Hitavada, 24-2-1935

335. SPEECH AT MEETING OF VILLAGE WORKERS, NAGPUR[1]

[*February 23, 1935*]

I am afraid I must repeat the gospel to you and remind you that, when you demand swaraj, you do not want swaraj for yourself alone, but for your neighbour, too. The principle is neither metaphysical nor too philosophical for comprehension. It is just good common sense. If you love thy neighbour as thyself, he will do likewise with you.

What you say about the difficulties of a worker in the villages is too true,[2] but we have got to falsify it. We have to be true villagers without their shortcomings and failings, and I am quite sure that, when we do so, there would be no difficulty for an honest labourer to earn a living wage. But let no one come and tell me: 'I have a mother, three widowed sisters, a brother who has to be sent to England to be called to the Bar, another reading in Muir College and a third to be sent to the Indian Sandhurst.' Sure enough, work in the villages will not give such a one a 'living'! But it is possible to earn a genuine living for all the members of one's family, if all those members also will work, as do all the members in a peasant's family.

There is a conflict of interest between capital and labour, but we have to resolve it by doing our own duty. Just as pure blood is proof against poisonous germs, so will labour, when it is pure, be proof against exploitation. The labourer has but to realize that labour is also capital. As soon as labourers are properly educated and organized and they realize their strength, no amount of capital can subdue them. Organized and enlightened labour can dictate its own terms. It is no use vowing vengeance against a party because we are weak. We have to get strong. Strong hearts, enlightened minds and willing hands can brave all odds and remove all obstacles. No, 'Love thy neighbour as thyself' is on

[1] Extracted from Mahadev Desai's "Weekly Notes". The meeting was held at the residence of Ganpatrao Tikekar.

[2] A worker had said that he had found it very difficult to live like a villager in a village and make both ends meet.

counsel of perfection. The capitalist is as much a neighbour of the labourer as the latter is a neighbour of the former, and one has to seek and win the willing co-operation of the other. Nor does the principle mean that we should accept exploitation lying down. Our internal strength will render all exploitation impossible.

Harijan, 1-3-1935

336. SPEECH AT PUBLIC MEETING, NAGPUR[1]

February 23, 1935

Gandhiji referred in feeling terms to the late Sjt. Abhyankar and asked those in charge of the memorial to collect quickly the money necessary for a memorial worthy of the departed leader. They did not seem to be definite regarding the shape it was to take, but Gandhiji said:

No memorial in these days can be a memorial in name. It must be such as would yield ten times the result of the money expended on it, and it must be such as would satisfy not only sentiment but the need of the city and the country.

It was during my walk in Orissa, in the course of my Harijan tour, that it was clearly brought home to me that the village industries must be revived if khadi is to be universal.

I could not have realized this in any tour by rail or car. As the late Madhusudan Das had said, our villagers were fast being reduced to the state of the brutes with whom they worked and lived as a result of the forced idleness in which they passed their days. If they continued in that state, not even independence would improve the state of India. I, therefore, decided that I must, even in the evening of my life, make a heroic effort to end this idleness, this inertia. This may be considered to be quixotic, but it is my firm faith that he who undertakes to do something in the name of God, and in full faith in Him, even at the end of his days, does not work in vain, and I am sure that the work I have undertaken is not mine, it is God's.

The principles of economics are not, like the principles of mathematics, for instance, immutable, and for all times and climes. England will not accept the economics of France, nor France that of Germany, nor Germany that of America, and they would be wrong if they did so. A country which produces no foodstuffs and produces only minerals must have different economics

[1] Extracted from Mahadev Desai's "Weekly Letter". The meeting was held at the Chitnis Park. Mrs. Kale presided.

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from that which produces food-stuffs but has no mineral resources. India, therefore, cannot afford to go by the economics of France, England, America or Germany. India was once the land of gold. Not that it produced much gold, but it had such treasures of art, it produced cloth of such rich quality and spices of such value that other lands paid for them in treasures of gold. We have lost that proud position today and have become mere hewers of wood and drawers of water. But even now we can regain that proud position, for, our natural resources are unique and no other country in the world, excepting China, can boast of the crores of living machines we have. Now, how can a country with crores of living machines afford to have a machine which will displace the labour of crores of living machines? It would spell their unemployment and their ruin. We have to employ all these crores of human machines that are idle, we have to make them intelligent machines, and unless cities decide to depend for the necessaries of life and for most of their other needs on the villages, this can never happen. We are guilty of a grievous wrong against the villagers, and the only way in which we can expiate it is by encouraging them to revive their lost industries and arts by assuring them of a ready market. There is no one more patient and forbearing than God, but there comes a limit even to His patience and forbearance. If we neglect our duty to our villagers, we shall be courting our own ruin. This duty is no onerous one. It is incredibly simple. We have to be rural-minded and think of our necessities and the necessities of our household in the terms of rural-mindedness. The task does not involve much expenditure either. Volunteers are needed to go to the nearest villages to assure them that all that they produce would find a ready market in the towns and cities. This is a task which can be undertaken by men and women of all castes and creeds, of all parties and all faiths. It is in consonance with the true economics of our country. I have no time to expatiate on this, but I would ask you to read what is written in the columns of *Harijan*, English and Hindi, from week to week.

Harijan, 1-3-1935

337. *UNPOLISHED RICE* v. *POLISHED RICE*

Rice from which merely its husk has been removed is known as unpolished rice, whereas, that from which a part of the grain has been rubbed off, is known as polished rice. It seems that in Gujarat, ordinarily, the latter is consumed in greater quantities. Medical opinion, however, states that only the former should be used, the reason being that polished rice has no nutritional value. One doctor is of the opinion that eating polished rice is one of the causes of constipation. In all cases of constipation he has cured his patients by prescribing unpolished rice to them. However, rice-eaters will not give up their deplorable habit of eating polished rice on account of medical opinion alone. What they need is their own experience as well as that of others. And this is as it should be. A statement is meaningless to anyone whose experience contradicts it. Hence, I am collecting the experiences of those who are making experiments. Shri Shankerlal Banker's experiment is the best amongst these. I have described it in the last issue.[1]

Shri Banker has suggested that if necessary medical opinion should be sought to prove that unpolished rice is not harmful to the digestive system. That, however, is not necessary. All doctors claim with one voice that only unpolished rice should be eaten. But this cannot be regarded as a statement based on experience. They should either give their own experience or that of their patients. There is little of such experience from them. Hence, we should rely on the experience only of rice-eaters.

Anyone undertaking the experiment should bear in mind that as unpolished rice contains all the nutritional elements, it should be properly cooked. We should give up the habit of keeping the grains separate. These may appear pleasing to the eye but there is no sweetness in them. Unpolished rice is cooked in the offices of the Village Industries Association in Wardha. Everyone eats it with relish. But this rice cannot be eaten in the same quantity as white, shiny, polished rice. A small quantity is enough to satisfy both the palate and the appetite. The monetary gain is obviously twofold. As husking is a simple operation, the cost of labour is much less. The pounding requires more effort and skill;

[1] *Vide* "All About Rice", pp. 231-2.

hence the labour charges are higher. However, the greatest benefit lies in the maximum strength and satisfaction derived from eating unpolished rice in small quantities. Mill rice can never equal these benefits. No one could have a mill merely for the sake of husking rice. One cannot afford it. The experiments will be pure and productive of results if those making them observe the following rules:

1. Only the husk should be removed from the paddy. It should not be pounded at all.

2. Unpolished rice should be cleaned, little stones and other impurities should be removed from it and it should then be washed a couple of times in clean cold water. It should not be rubbed while washing. Rubbing is bound to remove some of the nutritious upper coating.

3. The washed rice should be soaked in cold water for three hours. Only a little water should be used.

4. This soaked rice, along with the water used for soaking, should be added to boiling water and allowed to cook on a slow fire and removed only after it acquires a homogeneous consistency. If too much water has been added, it should not be drained but allowed to be soaked up by the rice. The next time a more proportionate quantity of water should be used.

Those who undertake the experiment are requested to send in their experiences.

[From Gujarati]

Harijanbandhu, 24-2-1935

338. LETTER TO GOSIBEHN CAPTAIN

WARDHA,
February 24, 1935

DEAR SISTER,[1]

I have your letter. You will come whenever you wish and can. If you can, wait until you can. I would like to hold over my opinion on the constitution. It will require some amendments. I return Shoorjibhai's letter. I do not put the meaning upon it that you do. It reads perfectly harmless. It does not in any shape or form interfere with your initiative or responsibility. Your inherent right of making mistakes is unaffected if you

[1] This is in Gujarati.

accept his services. I think he is quite right in saying that there was no question of his making a contribution. You wanted a room or rooms in Cutch Castle. He offered to find some other rooms. And in addition, to give you such goods as you would care to take. There was no question of his controlling your activities in any shape or form. You would be either wholesale purchaser of goods that he might supply or his commission agent selling goods on his behalf or running your own shop wholly independently of him. There is no third way of conducting the store. That you may not wish to accept his offer and may dispense with his services is a separate thing altogether. But it should not arise from his letter. As a co-worker in the same line and as a co-member on the Managing Board, you should allow him the correctness of the attitude taken up by him in his letter. I await expectantly the information about the value of soya beans as food.

GOSIBEHN
BOMBAY

From a copy: Pyarelal Papers. Courtesy: Pyarelal

339. LETTER TO JAYARAMDAS JAYAWARDHANE

February 24, 1935

MY DEAR JAYARAMDAS,

I have your two letters just now. I hasten to reply at once. Though your letters are long, you do not give me the information I need. How many people are affected? Who are they? What is the private agency that is working? What funds have they collected? What is the relief that you want whether in men or money or both? If private agencies are in existence, give me the names of their committees and the collections done by them. Is disease still continuing in its epidemic form? What is the death rate? Why did you not write to me immediately you felt the need for outside assistance ?

SJT. JAYARAMDAS
PAROPAKARA MANDALAYA
92 SAUNDERS PLACE, PELTAH (COLOMBO)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

340. NOTE FOR RAMESHWARDAS PODDAR

February 24, 1935

We have no right to judge anyone a sinner as we are all full of imperfections. We have no reason or means to judge whether those we regard as greater sinners than ourselves are truly so. A person stealing a mere pice can be a greater sinner than a person indulging in sexual immorality. Possibly the thief committed a deliberate theft while the licentious person put up great but unsuccessful resistance against the temptation. Who can know of his good efforts? God alone knows the secrets of the human heart. Thus we must not make comparative reckoning of others' sins but only increase the spirit of forgiveness. This is one of the aims of the doctrine of ahimsa.

M. K. GANDHI

[PS.]

All this I have written applies to everyone.

From a photostat of the Hindi: G.N. 191

341. LETTER TO AMTUSSALAAM

WARDHA,
February 25, 1935

DEAR DAUGHTER AMTUSSALAAM,

I had your letter. There was nothing worth wiring about. And does my wire carry any weight now? If you would heed me, you would

(1) come to me or
(2) go to Bombay or
(3) to Indore or
(4) to Patiala. Going or living anywhere else should be considered a sin. Otherwise you may do what you like. What can I say to you or do about you?

God alone can help you.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 318

342. LETTER TO N. R. MALKANI

February 25, 1935

MY DEAR MALKANI,

I have written to Dialdas.[1] Wrote in the train after leaving Delhi.

Why these proceedings although the H. Q. had given the permission ?

If the building operations are to take more than a month to commence, you do not need to detain Brijkishen. As it is, he is not free to come immediately.

Supposing a man is bed-ridden, has all his people orthodox, he is able to pay and does pay a Harijan fund, that is not personal service. But I agree that it would be better to add "also by employing Harijans wherever possible". By confining the mention to monetary contributions he has erred on the side of strictest honesty.

I am sorry you have to have Amtul Salaam on your hands. My only excuse is that she is a fine and passionate servant[2] of Harijans.

Here are two letters—for Devdas and Amtul.

Your article has gone to Madras.

Love.

BAPU

From a photostat: G.N. 913

343. LETTER TO ESTHER MENON

February 25, 1935

MY DEAR CHILD,

Your letter. Why apologize for the length of your letter? You do not write too often.

Mrs. S.[3] was here for a day. She is a good, well-meaning woman. She told me she was with you.

[1] The letter is not available.
[2] The source has "service".
[3] The full name is illegible.

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Yes, the children have to be in Kodai for their health's sake. It grieves me to think that Menon has still to draw funds from Denmark. But of this we must talk when we meet.

So Maria cannot go home! It is no easy work to love India with all one's heart.

Send my love to Nellie Ball when you write to her.

C. F. Andrews is in W. A.[1] He expects to come to India in April.

Mira had a very narrow escape in a motor-car accident. She is all right now.

BAPU

From a photostat. Courtesy: National Archives of India. Also *My Dear Child*, p. 111

344. LETTER TO SHANKERLAL BANKER

February 25, 1935

MY DEAR SHANKERLAL,

Sjt. Kirloskar and his principal staff are with me today. They are all eager to have the decision about their machine one way or the other. I have told them that it is not for me to give a decision. That can be given solely by the judges. I have told them too that whatever the decision, it will be given effect to. If it is in their favour, they will get the prize money at once against the legal transfer of patent rights and the other necessary formalities.

They are anxious to have the decision as early as possible. Please, therefore, expedite the matter as much as possible. If the judges desire to hear Sjt. Kirloskar's representative, he will gladly send him on receiving due information.

I need hardly say that the judges are not to be affected by anything I have said about it.

SHRI SHANKERLAL BANKER
AHMEDABAD

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] West Africa

345. LETTER TO AMRITLAL V. THAKKAR

February 25, 1935

BHAI THAKKAR BAPA,

I did not like your letter regarding Surajbehn. What will I do if both you and Karsandas wash your hands of her? I have nothing to say if you feel that I am doing injustice to that woman, however slight it may be. My strength lies in my devotion to truth and my sense of justice. Remember that you are bound by your word to put an end to this episode. If the debt incurred by Ganesan is in connection with Kodamakam [Ashram] alone, then pay it off and hand over the charge with a clean slate to the new manager.

Advise me about taking *Harijan* to Poona. I am not able to see my way very clearly. I see it clearly that it is my duty to retain the services of *Harijan* Shastri but I cannot decide whether to entrust him with *Harijan* work or some other work. I did not like D. B.'s[1] suggestions. We should not get involved with Tamil and Telugu[*Harijan*].

Do what you can about Nattar-Harijan problem.

BAPU

From a photostat of the Gujarati: G.N. 1152

346. LETTER TO S. D. SATAVLEKAR

February 25, 1935

BHAI SATAVLEKAR,

I have your letter. I learn from Devdas's letter from Delhi that Kelkar is in Delhi and doing well.

The account of the *yajna* at Kurundwad is painful.

All the news about the Village Industries Association appears in *Harijan* and *Harijansevak*. If you are not getting them, shall I send them? Would it suit you to become a member and agent of the Association?

[1] Dewan Bahadur Bhasyam Iyengar's

The silk industry has not been left out of the programme of the Association. That work is carried on through the Spinners' Association.

Yours,
M. K. GANDHI

From a photostat of the Hindi: C.W. 4776. Courtesy: S. D. Satavlekar

347. LETTER TO ESTHER MENON

[After *February 25, 1935*][1]

I have just finished reading your precious letter. My heart was weeping as I was reading it. Do you know this Tamil proverb—"*Thikkatravanukku theivamay thunai*"? It means God is the help of the helpless. He will help you and comfort you. You must not lose faith in His mercy and His healing power.

You should have written to me much earlier than you have done. But better late than never.

You should tell Menon all that the children feel. What is done is done. God had a purpose behind this marriage. You are neither spent nor bent.

Your way is clear. You should take the children to Denmark or England if your expenses can be easily found. If you cannot stand that climate, you should return to India leaving the children to the care of those who would take them.

If this is not possible, you should live on a hill where you can be all the year round and bring them up as Indians in Indian surroundings. I think they are too good to resist this. To bring them up in India in a European school is fatal for their moral growth.

Of course I should love to have you and the children by my side. But they won't stand the climate and probably the surroundings also. Do not hesitate to write to me as often as you need. I am well enough to attend to your letters.

I tried to secure something good for Menon but failed, i.e., I could not secure the salary he would need. But if he is freed of the care of the children and even you, he can take up an ill-paid post but one in which he will have ample experience.

Whatever the ultimate issue, you must not be anxious about anything. Remember that God takes the burden of all our cares

[1] In *My Dear Child* this has been placed after "Letter to Esther Menon", 25-2-1935.

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on His broad shoulders if we will but let Him. This is as true as it is true that I am writing to you. Only His way is not our way, His shoulders are not like ours. But there is all the beauty in doing His will.

Love.

BAPU

From a photostat. Courtesy: National Archives of India

348. LETTER TO MANILAL GANDHI

WARDHA,
February 28, 1935

CHI. MANILAL,

I have received your letter. There is a verse[1] in Sanskrit. It means: "Speak the truth, speak the pleasant and do not speak unpleasant truth." It means that the truth should always be non-violent. One should learn non-violent language for criticism. You or anyone else writing it could have expressed the same thing in a sweet language. One cannot acquire sweet language without getting rid of anger. In your article and letter I see marks of anger. I write this not as a reproach but only to caution you. Otherwise there is no point in criticizing you from this distance. I feel, however, that it is proper to tell you what impression your language creates.

Take it that Ramdas has settled here. He will be a partner in the press. He is keeping well.

Harilal and Kanti are with me.

Blessings from
BAPU

[PS.]

I am not able to finish my work. I just missed reading Sushila's letter. Gomati, clever as she is, found out that I am arranging to get the cloth.

From a photostat of the Gujarati: G.N. 4833

[1] सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम्।

349. LETTER TO RAJENDRA PRASAD

February 28, 1935

BHAI RAJENDRABABU,

As I am willing to do everything, why would I be averse to the joint electorate? If Muslims can accept even this, and if Sikhs and Hindus agree, I have no doubt it will be extremely good. To bring round Malaviyaji appears to be a difficult proposition, but he would put up no opposition if Sikhs could be persuaded. There is no occasion now for my writing to him though I shall do so if that is your wish. Ghanshyamdas is enough.[1] After the others have agreed even Jamnalalji can go to Panditji.

Blessings from
BAPU

From the Hindi: C.W. 9747. Courtesy: Rajendra Prasad

350. QUESTIONS AND ANSWERS[2]

[Before *March 1, 1935*][3]

Q. You do not seem to have regard to the question of leisure. Too much work leaves little leisure to the poorer classes for any intellectual thinking and recreation, and you are now seeking to make them work more.

A. Is that really so? I am trying to deal with people who do not know what to do with their enforced leisure. It is their enforced idleness that has made them like so many lifeless stones. There is such inertia that some of them do not want to be disturbed.

Q. You will certainly give employment where it is needed. But are you not putting an excessive emphasis on dull monotonous work when you ask them to grind their own com and husk their own rice?

[1] G. D. Birla was at this time acting as intermediary between Malaviya and Gandhiji.

[2] Extracted from Mahadev Desai's "Weekly Notes". Desai does not identify Gandhiji's interlocutor.

[3] Mahadev Desai left Wardha for Bombay on March 1, 1935, *vide* "Letter to Narahari D. Parikh", p. 271.

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A. It is no more monotonous than the idle hours hanging heavy on their hands, and it will cease to be monotonous when they realize that they not only earn a few coppers but preserve their own health and that of their countrymen. It is certainly not more monotonous than working away in modern factories. Any work, however humdrum, which does not take away the joy of creating something, is not monotonous. You go to a huge shoe-making factory. Some people would be engaged in making soles, some in making the uppers, some in doing other parts. This is monotonous, for they work without intelligence, but there is no monotony about the work of the shoe-maker who makes the whole shoe himself. His work will bear the impress of his skill, and he will have the joy of having created something himself. No, almost everything depends on the spirit in which a thing is done. I would not mind being my own drawer of water and hewer of wood, provided I am doing the work intelligently and not because someone compels me to do so. All labour when done intelligently and to some high purpose becomes at once re-creation and recreation.

Q. Pardon me, but when you insist on pure and simple physical work all day long, don't you run the risk of making them intellectually dull? How many hours of physical work you think are necessary?

A. I would not mind working eight hours myself.

Q. I do not mean yourself. You have enough intellectual energy and creative talent to fill the rest of your hours. Yours should be regarded as an exceptional case. I know you can derive joy from eight hours' spinning.

A. No, I want everyone to derive joy out of eight hours' work. Everything depends on the spirit in which work is done, and an eight hours' day of honest, clean labour leaves one enough time for intellectual pursuits. My object is to put an end to inertia and lethargy, and I would be immensely satisfied when I tell the world that every villager of India is earning Rs. 20 a month by the sweat of his brow.

Harijan, 8-3-1935

Economics, False and True

A friend has sent me the following extract from Dr. F. D. Farrell, President of the Kansas State College:

> Social values must not be sacrificed for economic values. One of the greatest futilities is to progress economically and retrogress socially. We all need to recognize that we work and strive so that we may live better, rather than that we live solely that we may work and strive. If we live badly, we are poor, no matter how much money we have.
>
> Adversity is impressing large numbers of farm people with this fact. Thus, it is laying the foundation for the acceptance of a rural philosophy that seems likely in the end to prevail. This philosophy holds that the chief objective of farming is not to accumulate monetary wealth, but to promote human happiness in the countryside, that the farm should be regarded primarily as a home and only incidentally as a business enterprise.
>
> Adversity is teaching many of us to enjoy the non-monetary wealth with which we are surrounded. This wealth includes an endless variety of things from which happiness and satisfaction may be extracted: things ranging all the way from gorgeous sunsets to the companionship of children. By living simply and depending largely on our non-monetary wealth, we may find not only health and happiness, but also a large measure of economic security.

Indeed, economics that ruins one's health is false, because money without health has no value. Only that economy is true which enables one to conserve one's health. The whole of the initial programme of village re-construction is, therefore, aimed at true economy, because it is aimed at promoting the health and vigour of the villagers.

A Shame

A strongly-built young man of about 25 years presented himself to me only yesterday and asked me whether he could stay with me for two or three days. He hails from Bahraich. His people have a few acres of land. He attended the Bombay Congress. Ever since he has been travelling and living on the hospitality of strangers. He mixes with Ramanujis. They, he tells me,

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give him food and something towards his railway fare. On my telling him that living as he was doing on charity was not right, his retort was: "I see nothing wrong in my begging for my food and expenses, as I expect to serve the people." He could see no incongruity in demanding his maintenance first and then expecting, at some distant date, to render service against maintenance plus, of course, wages. As he had come at the dinner hour, I invited him to share the meal with us. I told him after the meal that he could not stay with us any longer, unless he was prepared to labour with us the whole day long and do the work allotted to him. Up to the time of writing he has not been seen by any of us.[1]

I wish it was possible to say that this was the first case of its kind that came under my observation. Young men and women should be ashamed of begging for the supply of their wants. If the sense of shame that wrongly attaches to physical labour could be got rid of, there is work enough and to spare for young men and women of average intelligence.

Harijan, 1-3-1935

352. MANURE PITS

Mr. Brayne, Commissioner, Rural Reconstruction, Punjab has sent me, at my request, a parcel of literature published by him. This contains useful leaflets of general information to the villagers. From these, I propose to publish a selection from time to time. I take first the bulletin[2] on Manure Pits:

One can subscribe to all that is said here. I know that the pits such as Mr. Brayne suggests are generally recommended. In my opinion, however, superficial burial recommended by Poore is more scientific and more remunerative. The cost of digging is lessened and that of removal avoided altogether or certainly lessened. Add to this the fact that the excreta are turned into manure in almost a week's time, for the reason that the bacteria, which live within six or nine inches of the surface of the earth, and the air and the rays of the sun act upon the excreta and turn them into sweet manure much more quickly than when the refuse is buried deep.

[1] For further light on the case of the young man, whose name was Avadhesh, *vide* "Notes", 13-4-1935, sub-title, "Full Repentance".

[2] Not reproduced here. It emphasized the necessity of digging near the villages pits on which all the rubbish and dung could be collected to be fermented into manure.

But the chief thing to remember is not the various methods of disposing of refuse so much as the necessity of burying all the refuse for the double purpose of promoting the villagers' health and their material condition through the better yield of their crops which the manure must produce. It should be remembered that organic rubbish other than excreta must be separately buried. Attention to hygiene is undoubtedly the first step to village reconstruction.

Harijan, 1-3-1935

353. LETTER TO F. MARY BARR

WARDHA,
March 1, 1935

CHI. MARY,

This is being brought to you by Sumitrabehn. I am inclined to think that Chhotelal[1] has made a wise choice. Sumitra is a good, hard-working woman. But you will test for yourself. If she is not the type you contemplated, you will send her back.

From a photostat: G.N. 6039. Also C.W. 3369. Courtesy: F. Mary Barr

354. LETTER TO MARY CHESLEY[2]

[*March 1, 1935*][3]

MY DEAR MARY C.,

I have your very wonderful letter. You must shed this fear complex of your inability to earn your bread by the sweat of your brow. I am not going to criticize anything just now. You must continue to give me a vivid description of your labours and I will tell you whenever I think you are going the wrong way. Only both of you, all of you, must keep well.

Love.

BAPU

From a photostat : G.N. 6039. Also C.W. 3369. Courtesy: F. Mary Barr

[1] Manager of the Wardha Ashram

[2] A Canadian Quaker, she came to India to visit friends in the North and with the idea of doing some kind of village work. She joined Mary Barr at Khedi.

[3] This is written on the same sheet as the letter to F. Mary Barr, the preceding item.

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355. LETTER TO NARAHARI D. PARIKH

Unrevised

MAGANWADI,
March 2, 1935

CHI. NARAHARI,

Mahadev left for Bombay last night. I am forwarding your letter there.

Do you know Hira Singh's relatives? You must have informed them. I am sure he must have been cremated. Who attended the funeral? Where was Hira Singh sleeping? Is the place all right? Was he sleeping on the cot or on the ground?

I for one believe that everyone dies at his appointed hour. But since one does not know that hour and death is unpleasant, one has to take treatment. That being so, when one does not know what has bitten one, one should presume it was a snake and take remedies accordingly. Of course the patient can be taken to a doctor but if a doctor is not available there is always the remedy of stopping the flow of the blood in the vessel, making an incision over the bite thus letting out blood, filling it with potassium permanganate, covering it with a mud pack and making the patient keep awake. He can also be induced to vomit. It can be done by thrusting fingers into the mouth or making him drink hot water with salt in it. If plenty of salt is put in the water, vomiting will be instantaneous. If there are other remedies, find out from a doctor.

Tell Bhagwanji that I have received his letter. I do not remember his questions. He should write to me again.

Blessings from
BAPU

SHRI NARAHARI D. PARIKH
HARIJAN ASHRAM
SABARMATI, AHMEDABAD

From a photostat of the Gujarati: S.N. 9083

356. LETTER TO AMRIT KAUR

March 3, 1935

MY DEAR AMRIT,

I have your two letters. Yes, the Khan Brothers are truly servants of God. I am glad you were able to go through the book at a single sitting. You should get some copies from Devdas, free if you like, and send them to your English friends.

The paper that Jugulkishore has sent you has the defect you point out. I am making investigations to see if improvement can be made. Envelopes should present no difficulty. They can be neatly prepared by hand. The making of them may by itself become an occupation. Do the ones I have sent you lack the finish?

You may not wait for adopting khaddar till you have used up all your mill-made saris. There is any amount of beauty to be found among hand-spun stuffs. Of course hand-spun silk is khadi.

Please give my love to Maharaj Singh and his wife. You may not know that my second son is editor of a S. A. paper called *Indian Opinion*. He is a good young man. He did not like Maharaj Singh's policy and attacked him fiercely in his paper. Andrews and I reasoned with the boy for the manner of his attack but we failed to convince him of the error of his method. He is an obstinate boy. I told him I did not mind his criticism where he disapproved of a policy but I reasoned with him as to the manner of his approach. I am still trying.

I remain unconvinced by Mrs. B. Nehru's argument. My point is that we as reformers may not do the work of prosecution. The sanatanists will pay the fines and put up the Harijans against us. I am quite clear in my mind that we have to begin with the so-called higher classes who are the real culprits. That Harijans know sometimes that they are contravening the Sarda Act does not affect my argument. They are still ignorant of the wrong-doing. Mere defiance of law has ceased to be a wrong in itself. My argument holds good even for the women's organization. You may show this to Mrs. B. N. Naturally, if my reasoning does not convince you, you will ignore it.

I must inquire about linen.

You will come whenever you can. The earlier the better. Love.

[PS.]

This paper is especially bad. I hope you can decipher the writing.

BAPU

From the original: C.W. 3523. Courtesy: Amrit Kaur. Also G.N. 6332

357. LETTER TO AMTUSSALAAM

WARDHA,
March 4, 1935

CHI. AMTUSSALAAM,

I have your very long letter. What am I to do if you twist the meaning of what I write? Now do whatever you think is proper. Be calm and improve your health by any means. That will make me happy, you may be sure. What is it that you have asked for? Is it a charkha or that solar instrument? Will it do if I send it with someone who is going there?

I am not surprised that Devdas and Lakshmi look after you and love you. If it was otherwise, I should have been surprised as well as unhappy.

Blessings from[1]
BAPU

From a photostat of the Gujarati: G.N. 319

358. LETTER TO PARIKSHITLAL L. MAJMUDAR

March 4, 1935

BHAI PARIKSHITLAL,

If we talk of ideals, the Harijan workers who participated in the Santaram celebrations can be said to have violated the rule. But it can be argued that perhaps it was proper under the prevailing circumstances there. This issue is not at all worth discussing in public. The workers had the right to do what they felt was proper in the situation existing there. We cannot set ourselves up as judges of the world.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4002

[1]This is in Urdu.

359. LETTER TO MATHURADAS TRIKUMJI

March 4, 1935

It will not be necessary for you to attend any function that may be arranged in connection with the Silver Jubilee celebrations. If it is clear, however, that your not attending will harm the Corporation, you ought to go. The same rule applies to social functions. You should remember that we are not practising non-co-operation these days. That part of the programme has been suspended. A municipal councillor, therefore, may serve the city in whatever manner he can consistently with his freedom, self-respect and popularity. Having said this, I need not give illustrations. If you want, however, I shall think up some. When you feel that you are not in a position to serve but on the contrary are likely to endanger your self-respect, it will be your duty to resign and give reasons for your action.

Do whatever you can in the fields of Harijan work, prohibition, khadi, village industries, etc. The Government it is true has not left much scope for such work. But we also are a good deal to blame for that. As you see, we are able to do nothing about Hindu-Muslim unity. However, this fact is not a reason for yielding to despair but for intensifying our efforts.

[From Gujarati]

Bapuni Prasadi, p. 157

360. LETTER TO G. V. MAVALANKAR

March 5, 1935

BHAI MAVALANKAR,

I have your letter. Thakkar Bapa's terms were exactly similar. I can very well visualize from here the load on you. There are only a few workers, so they will have to bear the burden.

Do whatever you can.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1243

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361. LETTER TO RAOJIBHAI N. PATEL

WARDHA,
[*March*][1] *6, 1935*

CHI. RAOJIBHAI,

I have your letter and Lalita's. Lalita may come whenever she pleases. If she is not in a hurry, she should come after the 18th. The meetings will continue till then.

Here everyone eats unpolished rice and with great relish. It cooks well. It is first soaked in water for twelve hours and then put in boiling water. Washing the rice vigorously two or three times has the same effect as pounding. Such washing, therefore, is tantamount to polishing, and is therefore harmful. I only wanted to point out this easy method to those who eat their rice polished.

Blessings from
BAPU

SJT. RAOJIBHAI PATEL
LIMBASI
MATAR TALUKA, B.B. & C.I. RLY.

From a photostat of the Gujarati: G.N. 9003

362. LETTER TO JETHALAL G. SAMPAT

March 6, 1935

It has been resolved

1. to have a congregational prayer in the evening;
2. to create among the wives of the workers interest in publicity work;
3. to promote among the wives of the workers feeling of mutual love and affection;
4. to take minimum help from servants for domestic chores;
5. to give up tea and sugar in our homes;
6. to help the workers make progress in spinning, etc.;
7. to provide hygienic lavatories, etc.;

[1] The source has "January", but it seems to be a slip as the postal cancellation mark of Wardha bears the date March 6, 1935.

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8. to give systematic education to co-workers on free days;
9. to reduce the area of publicity;
10. to begin work with the processing of cotton;
11. to acquire an average of fifteen counts in spinning;
12. to propagate *takli* among the proper people;
13. to think also about the other industries.

March 6, 1935

CHI. JETHALAL,

Vinoba told me that all of you had resolved to put the above-mentioned things in practice with immediate effect. If you have already done so, bring the report with you or send it by post.

Vinoba has narrated to me his experiences there. It seems he has made a minute observation.

Blessings from
BAPU

From Gujarati: C.W. 9850. Courtesy: Narayan J. Sampat

363. MESSAGE TO "THE LEADER"

WARDHA,
March 7, 1935

I have time only to wish success to the Silver Jubilee function. This is assured to you when Panditji[1] is there not only to grace the celebration but even to lead the function. You know that though I have not always been able to accept the political views propounded by *The Leader*, I have always had a very high regard for it. I have known it to be one of the best edited Indian dailies.

M. K. GANDHI

The Leader, 12-3-1935

[1] Madan Mohan Malaviya

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364. LETTER TO AGATHA HARRISON

Thursday, March 7, 1935

MY DEAR AGATHA,

I have your letter of 24th ultimo. You are quite clear. I have no difficulty in reaching the heart of your letters. I know why you want me not to precipitate matters. Sometimes I may appear to others to do so, but it is contrary to my nature to act hastily; and at the present moment I am doubly circumspect, for the simple reason that my own ahimsa is on trial. It is not enough for me to protest my innocence. If I have it in me, it must be self-luminous even as the sun. I suppose even the blind, though they do not see the sun, feel the dawn when it is coming. The noon-day heat, of course, they cannot help feeling. And when a man is filled with love, it must be like the noon-day sun. I may fail to express such ahimsa during this lifetime. I shall proclaim that failure from the housetops rather than alter by a hair's breadth the standard I have set before me. Just at the present moment, therefore, I can say that any action hastening Civil Resistance is highly improbable. But if it does come, I have no doubt that you will say that it was inevitable.

Love.

BAPU

MISS AGATHA HARRISON
2 CRANBOURNE COURT
ALBERT BRIDGE ROAD, S.W. 11

From a photostat: G.N. 1485

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365. LETTER TO SATYA DEVA

March 7, 1935

DEAR FRIEND,

I have your letter. It does not show that you have any knowledge of things going around you. From your writing I hardly think that you will be able to render any service to the Association[1] as an accountant. But you can become a good village worker in your own district and if you will be that, I should like to ask you to correspond with Babu Brijkishor Prasad, Durbhanga.

Yours sincerely,

SJT. SATYA DEVA
C/o B. HARIBHAU SAHAY
SEGAULI SUGAR WORKS LTD.
SEGAULI, (CHAMPARAN)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

366. LETTER TO DR. GIRDHARILAL BATRA

March 7, 1935

DEAR FRIEND,

There is no one here who can be sent to your village in Punjab. To train workers will be possible after a few months but I would like you to correspond with Dr. Gopichand[2] who is the agent in general of the A. I. V. I. A. for the Punjab. He will be better able to guide you than I.

Yours sincerely,

DR. GIRDHARILAL BATRA
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] All India Village Industries Association
[2] Dr. Gopichand Bhargava; *vide* the following item.

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367. LETTER TO DR. GOPICHAND BHARGAVA

March 7, 1935

DEAR DR. GOPICHAND,

Here is Dr. Batra's letter and a copy of my reply[1] to him for your information.

Yours sincerely,

DR. GOPICHAND
LAHORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

368. LETTER TO N. G. APTE

March 7, 1935

DEAR FRIEND,

I have your letter. There is an unfortunate history about the juices you sent with Sjt. Marathe. I could not tempt any person to try those juices as there were plenty of fruits and I could not try them myself for the simple reason that I limit myself to five articles per day and there can be found no room for any of the two juices.

I thought that I had returned the papers to Sjt. Marathe but now that you remind me I shall make a search.

What sample are you referring to?

Yours sincerely,

SJT. N. G. APTE
754 SHUKRAWAR
POONA 2

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* the preceding item.

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369. LETTER TO DR. MARTIN

March 7, 1935

DEAR DR. MARTIN,

I am thankful to you for your letter giving all the information about the Pendra Road Sanatorium. You may have come to know that I was recently in Nagpur. I am sorry I had not a moment left to visit your Hospital.

Yours sincerely,

From a copy: Pyarelal Papers. Courtesy: Pyarelal

370. LETTER TO PREMABEHN KANTAK

March 7, 1935

CHI. PREMA,

Since I have gone into silence in order to clear the arrears of correspondence, I must write this little note with my own hand. As for your letter, it is lying by my side, but I will be able to take it up only when I can write with my right hand or when I get enough time.

If you can get even a small piece woven from the yarn with you, do so and send it directly to Manilal at Phœnix. Only so will it reach him before Arun's birthday. It is for him that Sushila has asked for it.

If I cannot write to you for some reason, that does not mean that you should stop sending your regular reports. You are putting on good weight. That is as it should be.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10367. Also C.W. 6806. Courtesy: Premabehn Kantak

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371. LETTER TO G. D. BIRLA

March 7, 1935

BHAI GHANSHYAMDAS,

Go through this. Could there be anything in the man?

The purport of Mahadev's letter was just this. You have laboured hard and arrived at this stage. Now when you get time, you should go to England and do what you can. Success can be proved only by an honourable compromise but there seems little possibility of it at this juncture. While a genuine Hindu-Muslim agreement has not been achieved, the achievement of the other appears well-nigh impossible. We can but make an effort.

What happened about the Ranchi Ashram?

Blessings from
BAPU

From Hindi: C.W. 8005. Courtesy: G. D. Birla

372. LETTER TO G. D. BIRLA

March 7, 1935

BHAI GHANSHYAMDAS,

Having taken silence for a short while, I reply to your letter myself.

You may write to him that such is my opinion. You will be going to England in a few months. It would be proper then to talk to Barlow and others. But it cannot possibly result in any rights being granted[1]. At the same time it is also necessary to make clear that anything workable can be negotiated only with the political leaders. In the prevailing atmosphere no agreement unrelated to politics is possible.

Writing this will not lead to any misunderstanding.

Blessings from
BAPU

From Hindi: C.W. 8006. Courtesy: G. D. Birla

[1] The original here is not clear.

373. WELL BEGUN

A sister[1] who in conjunction with another[2] has just begun work in a little village in C. P. writes a deeply interesting and earnest letter from which I take the following extract:[3]

There is much more that is valuable in the letter before me. But I resist the temptation to quote more. I must not divide with other items[4] the emphasis which I wish to lay on the necessity for village workers of labouring like the villagers, which the quotation so clearly recognizes. If these two sisters are blessed by God with health and can stick to their work for long, if not for life, they will certainly make of their village a model—not merely because they have begun with physical labour, but also because of the propriety of their whole scheme of work and the selfless love of the villagers which fires them.

Harijan, 8-3-1935

374. A BAFFLING PROBLEM

An honours graduate writes:

> I am a native of Rayalaseema[5] now in the grip of famine. The reasons for the deplorable distress which should move the hearts of all the people of India are:
>
> (1) The awful neglect of the minor irrigation works essential for water-supply for daily and irrigation purposes in this rainless uplands region.
>
> (2) Awful neglect of the domestic industries including hand-spinning and weaving, which were brought to life by your work in the other parts of the country but not in this region.
>
> (3) Awful ignorance and want of education, ancient or modern, among the people and their everlasting engagement in factious fights

[1] Mary Chesley; *vide* "Letter to Mary Chesley", p. 270.

[2] Mary Barr

[3] Not reproduced here. The correspondent had written about the manual labour she had been doing constructing a verandah in her house. She had further added that after completing the verandah she intended to take up gardening.

[4] The source has "with her items".

[5] In Andhra Pradesh

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and criminal litigation. Hence, more than famine relief work, famine protection work is absolutely necessary to making the life of the people of this region worth living at all.

The third is, perhaps, not a cause but a result of the first two causes. And if the first is substantial and cannot be or is not remedied, the alternatives before the unhappy inhabitants of these regions are death from starvation or migration from that waterless land. It is, however, likely that the situation is not so hopeless as my correspondent describes. In any case, I expect that the improvement in the matter of water supply is beyond the ability of private workers. But if the conditions of life are at all tolerable, much can undoubtedly be done by right and honest effort in the direction of finding employment for the people. There is so much waste material and waste labour in the country that if the two can be utilized, no one need starve. There is no doubt that relief measures without simultaneous preventive measures are worse than useless. They pauperise the people and turn them away from honest labour. Relief measures can themselves be preventive. Thus, instead of giving doles, organizers can organize local industries and invite the sufferers to engage in them. No one who is not disabled should be fed unless he performs his allotted task. In my opinion, intelligent labour is for the time being the only primary and adult education in this land of starving millions. Literary education should follow the education of the hand—the one gift that visibly distinguishes man from beast. It is a superstition to think that the fullest development of man is impossible without a knowledge of the art of reading and writing. That knowledge undoubtedly adds grace to life, but is in no way indispensable for man's moral, physical or material growth. It is, therefore, to be wished that the graduate correspondent and all the workers whom we can muster together would live in the midst of the sufferers and apply themselves to the constructive task of finding work on the spot for them, so as to enable them to feel the dignity that belongs to the man who earns his bread honestly.

Harijan, 8-3-1935

375. LETTER TO DR. M. A. ANSARI

March 8, 1935

DEAR DR. ANSARI,

I understand your letter. I shall not strive with you but shall plead with Rajenbabu to release you. I can see quite clearly that if we are to have your services for many a year, you should not have any regular responsibility to shoulder. I see too that you must go to Europe from time to time.

My love to you all.

Yours,

Ansari Papers. Courtesy: Jamia Millia Islamia Library

376. LETTER TO O. V. R. SESHAN

WARDHA,
March 8, 1935

MY DEAR SESHAN,

Better late than never. Your letter of 11th ultimo has lain with me all these many days. It is quite true that I do not appreciate the idea of raising funds by means of dramas. Those who stage plays should do so because it is a good thing in itself.

SJT. O. V. R. SESHAN
24 BUNGALOW
TATAPURAM (COCHIN)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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377. LETTER TO FEROZE GANDHI

March 8, 1935

MY DEAR FEROZE,

You have been lax this time in writing to me. I wish it was possible for me to give you the date. I have simply told you that I entertain the idea of being able to go there. I am glad Kamala has gone to live in the sanatorium. I am sure it is the proper thing.

Love.

SJT. FEROZE GANDHI
C/O KAMALA NEHRU
CHANDRA BHUVAN, BHIVANI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

378. LETTER TO JAYARAMDAS JAYAWARDHANE

March 8, 1935

MY DEAR JAYARAMDAS,

I have your letter of the 3rd instant. You have now given me what I can call definite information in as brief a form as possible. I have already put myself in touch with a medical man. I shall see what is possible to do. Meantime send me full particulars. How many volunteers are working in your Mandal?

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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379. LETTER TO PURUSHOTTAM BAVISHI

March 8, 1935

BHAI SHRI PURUSHOTTAM,

I have your letter. The custom prevalent among the Kanabis of consuming large quantities of sugar on such occasions as death is certainly bad. But who will pay heed to my writings? The local people should work to that end. It is better if they use jaggery instead of sugar, but why should even jaggery be put to unnecessary use? Send me the details of your village industry. What work do you do in the agriculture department? In what subject have you gained specialized knowledge?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 125. Also C.W. 4744

380. LETTER TO CHAND TYAGI

March 8, 1935

BHAI CHAND TYAGI,

I require from you an account of your work. I have detained Rajkishori here because they were not interested in their marriage. Neither was desirous of living with the other. The brother did not care. I placed a stiff condition before them and they cheerfully agreed to it. It seemed unfair to let you bear the burden of her care and also extract work from you. This was the reason for my detaining Rajkishori here. Her work is going on smoothly. She is inexperienced but a simple girl. Her health is good.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3262

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381. LETTER TO MARGARETE SPIEGEL

WARDHA,
March 9, 1935

CHI. AMALA,

I have your two letters. Unfortunately the receipt for Rs. 20 cannot be traced. But I am trying through the postmaster to find out how the money can be received. If you are hard up, surely you ought not to have sent me Rs. 20. Shall I send that back to you?

I hope the ailing Sparrow is restored to health. I hope you are now out of pain entirely. Why do you say you cannot cook? You will tell me in good time when the Russian sister is to come.

Blessings from
BAPU

Spiegel Papers. Courtesy: Nehru Memorial Museum and Library

382. LETTER TO AMRITLAL V. THAKKAR

March 9, 1935

MY DEAR THAKKAR BAPA,

I fear I have not acknowledged your letter of February 12 containing the reference to Miris. I have no objection whatsoever to Rs. 15,000 being set apart for work among them. I hope you will find the right man for it.

SJT. THAKKAR BAPA
MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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383. A LETTER

March 9, 1935

DEAR FRIEND,

You will please pardon me for not acknowledging your letter earlier. As you may know I have no funds. I have to beg for all the movements for which I make myself responsible. Why do you not get a contribution from the C. P. Government or from the Leper Fund which is controlled, I understand, by the Government of India?

Yours sincerely,

From a copy: Pyarelal Papers. Courtesy: Pyarelal

384. LETTER TO HATIM ALVI

March 9, 1935

MY DEAR HATIM,

I have your letter. The pamphlet you refer to has not yet been received. When I get it I shall certainly go through it for your sake if it does not require too much time. But tell me of what use can my opinion be in an essentially domestic quarrel of a family in which I would be considered an utter outsider?

Yours sincerely,

From a copy: Pyarelal Papers. Courtesy: Pyarelal

385. LETTER TO ABDUL GHANI

March 9, 1935

MY DEAR GHANI,

I hope you are doing well and have had no further trouble with your tonsils. Sardar Vallabhbhai and Sadullah very recently saw Father. He is very much reduced in health, though quite cheerful. It is just likely that he will be transferred to a place in the North. I have no definite information as yet.

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You are quite right that in isolated factories people are prone to live upon one another and therefore petty jealousies and scandals are rife. I hope you will rise above all these and set a worthy example to everybody around you.

Are you doing any reading? You should give one hour to reading Urdu and you ought to learn Hindi script also.

Sadullah was here for a few days.

Love.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

386. LETTER TO HEMCHANDRA

March 9, 1935

DEAR HEMCHANDRA,

I have your letter. The authoritative guidance you can only get from the Working Committee. My own opinion, however, is that when a humiliating notice is served, a person may leave his district where that notice is to operate or submit to it. There are undoubtedly occasions when submission would be wrong and leaving the district would be impossible. In that case one would offer Civil Disobedience on one's own responsibility. In this individual case there can be no guidance either from the Congress or from anyone else.

Yours sincerely,

SJT. HEMCHANDRA
GAYGHOR
FARIDPUR (DIST.)

[PS.]

An active office-bearer in the Congress cannot be an active worker in the A. I. V. I. A. for the simple reason that he has to neglect either the one or the other.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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387. LETTER TO J. C. AKARTE

March 9, 1935

MY DEAR AKARTE,

It is very difficult to guide you in the matter. It must be decided by you and you alone. If the incident you refer to can be proved, you can certainly file the information and ask the authorities to prosecute. I see nothing wrong in your publishing in the Press a statement which can be proved.

If the Buva comes here without any fuss and without announcing that he has been invited, I shall certainly receive him. But I have no desire to see him or to send him an invitation. If he comes, he must come alone.

Yours,
BAPU

SJT. AKARTE
MORSHI
AMRAOTI (DIST.)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

388. A LETTER

March 9, 1935

DEAR FRIEND,

I have your letter. I think the letter from the secretary of the A. I. V. I. A. is quite proper. What we want to do is not to carry on a campaign of prohibition, which can only come through the State and which is the proper subject to be taken up by somebody. But what the A. I. V. I. A. seeks to do is to convert the drunkard to abstemiousness. After all you yourself do admit that your picketing could not produce a permanent effect. Picketing is a valuable thing up to a point and for a time. It cannot become a permanent institution and then according to the principle of the division of labour it cannot be done by one and the same organization. A. I. V. I. A. is purely constructive and therefore it must confine itself to teaching people abstemiousness. It cannot take

up also the work of picketing and move the State to declare prohibition. For that another body has to be created. You have therefore to make your choice. Either work from without or work from within. Both are necessary and no rule can be laid down as to what a person should do. That choice has to be made by each one for himself.

Yours sincerely,
M. K. G.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

389. LETTER TO ACHYUT PATWARDHAN

March 9, 1935

MY DEAR PATWARDHAN,

I have your letter. I am sorry that Sastri or Ganesan took all these many months to discharge a small amount.[1] Of course I know that you would gladly take up the *Harijan* printing again for my sake. I am in correspondence with Sastri and Ganesan about it.

Yours sincerely,
M. K. GANDHI

SJT. A. PATWARDHAN
ARYABHUSHAN PRESS
POONA 4

From a copy: Pyarelal Papers. Courtesy: Pyarelal

390. LETTER TO H. L. SHARMA

March 9, 1935

CHI. SHARMA,

See what happened to the wire I sent you.[2] You had said just "Sharma" would suffice and so I thought I would save an anna. The telegram said: "Do come. No misunderstanding."

My decision was not the result of a misapprehension. In view of your circumstances it seemed the correct thing. But do

[1] *Vide* "Letter to S. Ganesan", pp. 294-5.

[2] Gandhiji had addressed it "Sharma, Khurja", but it was returned undelivered as the addressee had shifted in the meanwhile to a neighbouring village.

come if that is your wish. I have written to Dr. Bhaskar about the books. They should be arriving in a day or two.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, between pp. 130 and 131

391. LETTER TO MESSRS KIRLOSKAR BROTHERS[1]

March 10, 1935

GENTLEMEN,

Sheth Ambalal, who is one of the judges, says that he would like to know my views on your wheel before he can come to a conclusion. He proposes to sail for England about the 23rd April next. If the decision is to be arrived at before he sails, the matter has to be expedited. I am under promise to you not to give my opinion to the judges. I would strictly abide by that promise, so long as you wish me to do so, but if Sheth Ambalal represents the opinion of the other judges, there is just a danger of their either declining to give their decision, or give it against you on the grounds of insufficiency of evidence. I felt therefore that I should let you know what was happening. You will please let me know what you would like me to do. I cannot guide you, one way or the other, for the simple reason that I do not know what is best in your interest. You alone can judge for yourselves what is good for you.

Yours sincerely,

MESSRS KIRLOSKAR BROTHERS
KIRLOSKAR WADI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* also vol. LIX, pp. 399 and 433-4.

392. LETTER TO DR. B. JAYARAM

March 10, 1935

DEAR DR. JAYARAM,

I thank you for your letter and I am glad that you consider Shri Bhole to be free from any disease. It is a great thing that he has put on weight. I am asking[1] him to withdraw and adopt your advice to take up some work or continue his studies.

Yours sincerely,

DR. B. JAYARAM
MEDICAL OFFICER
PRINCESS KRISHNAJAMMANNI
TUBERCULOSIS SANATORIUM, MYSORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

393. LETTER TO BHOLE

March 10, 1935

MY DEAR BHOLE,

Here is a copy of Dr. Jayaram's letter just received. I have had your letters regularly but I was waiting for Dr. Jayaram's letter before writing to you. It is quite clear now that you should withdraw and proceed to Poona or remain for some time with Sjt. Ramachandran at Bangalore.

SJT. BHOLE
PRINCESS KRISHNAJAMMANNI
TUBERCULOSIS SANATORIUM, MYSORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* the following item.

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394. LETTER TO RAMACHANDRAN

March 10, 1935

MY DEAR RAMACHANDRAN,

I have now heard from Dr. Jayaram. He has come to the conclusion that Bhole never had any tuberculosis but whether he had any or not he is certainly now entirely free and that he should now leave the Sanatorium and take to some social work or continue his studies so as to take his mind off himself. I have, therefore, advised[1] Bhole to withdraw and be with you for some time if he wishes to or proceed to Poona at once.

SJT. RAMACHANDRAN
HARIJAN SEVAK SANGH
BANGALORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

395. LETTER TO S. GANESAN

March 10, 1935

MY DEAR GANESAN,

Here is Thakkar Bapa's indictment. This is a most damaging letter. I am sending it to you. It has moved me also. Why have your debts gone on increasing on every inspection? And what can be the meaning of your having promised to sleep at the institution when evidently you will not be able to carry out the undertaking?

I have advised that if the liabilities were incurred properly on behalf of the institution and if in spite of irregularities dishonesty could not be imputed to you and if the institution is found to be necessary for the cause, the whole of the liabilities should be discharged. I have also said that if your honesty was questioned or your promises were proved to be entirely unreliable but the institution was useful, all the liabilities legitimately incurred on behalf of the institution should be discharged and you should be relieved of all connection with the institution. And if the insti-

[1] *Vide* the preceding item.

tution was not useful, the Harijan Sevak Sangh should withdraw its support or connection with it altogether.

SJT. S. GANESAN
MADRAS

From a copy: Pyarelal Papers. Courtesy: Pyarelal

396. LETTER TO S. BANERJI

March 11, 1935

DEAR FRIEND,

I have your letter. I am quite clear in my mind that the Sangh must not identify itself with any election campaign. Its service of the cause must be judged on its own merits. This does not mean that the public should not support deserving Harijan candidates or that parties which are interested in such things should not promote the election of suitable Harijan candidates to municipalities and local boards. My only point is that the Harijan Sangh has a much superior task to claim its attention.

Yours sincerely,
M. K. GANDHI

DR. S. BANERJI
NEW DRUGGISTS' HALL
JUMMA MUSJID, DELHI

From a photostat: G.N. 2203

397. LETTER TO NIRMAL KUMAR BOSE[1]

WARDHA,
March 11, 1935

DEAR NIRMALBABU,

I have your note as also two numbers of *Congress Socialist* containing your articles which you will be glad to know I had

[1] Quoting a part of this letter in *My Days with Gandhi* (p. 14) he says: "In February 1935, I had written two articles in the *Congress Socialist*, entitled 'Is Gandhi a Nationalist?' The opinion had been expressed that he was after all, more of an internationalist, and more intimately tied to the poor people's cause to be a 'nationalist', in the usual sense of the term. But for the sake of India's freedom, there had come about an alliance between the radical Gandhi and the nationalist forces; and the prediction was made that as Gandhi became

already seen, Masani having brought them to my notice and given me the two copies.

I should not say that any of the articles contains an exposition of Varnashrama or non-violence but in so far as you have touched upon either I can say that you have given a fairly correct representation of the two doctrines as I have known them. As to the rest of the articles whilst you have made an endeavour to be fair to me, there are several things in them on which I do not agree that they are accurate. I don't think they correctly set forth the true state of things. This is, however, of no importance. It is enough that you have made your best endeavour to examine my position in an impartial spirit.

You will be glad to know that I have not forgotten your questions and answers. I hope to finish the revision which I do at odd moments. I hope to send it to you as soon as I have finished it.

Yours sincerely,
M. K. GANDHI

SJT. NIRMAL K. BOSE
6/1A BRITISH INDIAN ST.
CALCUTTA

From a photostat: G.N. 10519

398. LETTER TO KRISHNA HUTHEESING

March 11, 1935

CHI. KRISHNA,

Prabhavati showed me your letter to her. It grieved me. I knew you had a temper but I had never imagined that you could get so angry without there being any occasion for it. I am the cause of your anger, am I not? After all Prabhavati only conveyed to you what instructions I had given her. You ought to understand that a vow if taken must be observed too. And why such contempt for the Ashram? Can anyone contemptuous of the Ashram have any respect for me? If there is no love for the Ashram, how can there be any love for me? But can one argue against anger?

---

more and more radical in action, the nationalist forces would tend to drop away from his company.

Copies of these two articles were despatched to Gandhi who wrote back from Wardha on the 11th of March 1935."

Anger is a kind of madness and when it subsides you will laugh at yourself. After all we can be angry only with our own people, and who am I if not one of your own people? The anger will have abated by now. You must tell me of Mummy's condition. You will obey me in this at least, won't you? The ayah's work will be done by the ayah and what Prabha was doing can be done by some other girl like her. Just as you accepted Prabha on better acquaintance, so will you accept any other girl. Supposing Khorshed or even Ba herself comes in place of Prabha! Anyway I shall pull you by the ear and settle the score when we meet. You must now give me a frank account of Mummy's health.

Blessings from
BAPU

[From Hindi]

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

399. LETTER TO KHUSHALCHAND GANDHI

March 12, 1935

REVERED BHAI,

Narandas wrote to me about your illness. If you are at all inclined to take treatment, I have suggested an extremely simple one.

I do not expect a letter from you.

Respects from
MOHANDAS

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

400. LETTER TO NARANDAS GANDHI

March 12, 1935

CHI. NARANDAS,

I got your letter. I learnt about Radha only from you. I have written to her.

We shouldn't expect much improvement in Father's condition now.

A new book has just been published in which it is stated that the left nostril should first be cleansed by drawing in water through it and throwing it out through the throat and that water should

then be drawn in through both nostrils. This will keep the passage clean and open. The process is not very troublesome. If cold water cannot be tolerated, the washing can be done with lukewarm water. If Father is willing to try this remedy and take the necessary trouble, let him practise it. The only real means of purification, however, is Ramanama.

Blessings from
BAPU

From the microfilm of the Gujarati: M.M.U./II. Also C.W. 8432. Courtesy: Narandas Gandhi

401. LETTER TO NARAHARI D. PARIKH

March 12, 1935

CHI. NARAHARI,

I have your letter. I find it is a difficult task to rescue Kesar. It is obviously impossible for you or for me to detain her against the wishes of her father. Kesar should live wherever Uttamchand lives. You should correspond with the person who intends to marry her. Perhaps he might be induced to give up the thought of Kesar.

I think it is not proper to put Kesar in the Kanya Ashram here. As for me, I am now in an entirely independent house. It can be said that I am doing wholly different work. How can a thirteen-year-old girl be accommodated in a place like the office where there is no provision for education and the like? Uttamchand can protect Kesar provided she remains firm; but if she falters, no one can save her.

It seems Bhagwanji is tired and wants to spend some time with me. If you can relieve him for a short time, the duration of which you can decide at your end, let him come. You alone should be responsible for the decision. I can have no preferences in the matter.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9072

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402. LETTER TO H. L. SHARMA

March 12, 1935

CHI. SHARMA,

I think you gave me a list of the books belonging to the Ahmedabad Municipality that are with you. I have no recollection of the titles but *The Earth* and *Colonial and Farm Sanitation*, both by Poore, should be among them. If they are with you, send them on to me or bring them with you when you come.

Blessings from
BAPU

[From Hindi]

Bapuki Chhayamen Mere Jivanke Solah Varsha, p. 152

403. ADVICE TO VILLAGERS[1]

[Before *March 14, 1935*][2]

Just a number of six inches wide and a foot deep trenches would do with open space in between, on which the earth dug out should be banked up in ridges, the people to use the two banks of the trench as seats. This is the simplest device. You have done the thing without any sense of shame all these years, and you may do without latrines. But if you do want them, we could easily help in building them for you out of your own village materials. All that you have to do is to cover the evacuations with the earth near by. In eight days you will see that it is converted into rich manure, and you can have a rotation of suitable fodder or vegetable crops all the year round. I am telling you from my own experience. Your crops will be increased without any extra expense or effort, your health will improve, for the flies will carry

[1] Extracted from Mahadev Desai's "Weekly Notes". In the course of a sanitation campaign in the neighbourhood of Wardha, Gandhiji and party visited Ramnagar and Sindi and found the streets littered with excreta. Gandhiji armed the party with shovels and buckets and began to remove the dirt. The villagers joined. He then addressed the villagers.

[2] *Vide* "Letter to Premabehn Kantak", p. 301.

no disease germs, and your village will be turned into a clean spot. Come along, then, will you come with your spades and shovels, or not?

'We will, we will,' they exclaimed.

Harijan, 15-3-1935

404. ADVICE TO A FRIEND[1]

[Before *March 14, 1935*][2]

I shall explain it to you in a minute. One of these *ghanis* probably costs nothing less than 50 rupees to make. Now, if all stopped home-pressing, there would be over 100,000 *ghanis* lying idle in the country. I have allowed one press to seven villages —surely, an underestimate.

Think what it means. Allow 30 rupees per *ghani*. That means that three millions of rupees worth of capital is lying idle! Is it not a tragedy? How can we allow this to run to waste? And if we had all of them working, fancy the number of men they would employ, at the rate of only one man per each. And, then, the tons and tons of oil-cake that would be released for the half-starved cows and bullocks. The same is the case about our wooden sugar-cane crushers.

But will the people listen?

It is to make them listen to us that we are having this *ghani* on our own land, that we are husking our own rice and grinding[3] our own flour. But even if they will not listen, what then? Supposing people will not listen to the gospel of truth and non-violence, shall we ask them, then, to take to untruth and violence? We have to go on doing what is the best thing for the nation and for the poor, who compose the nation, no matter what others do, or will not do.

Harijan, 15-3-1935

[1] Extracted from Mahadev Desai's "Weekly Notes". Gandhiji had advised purchase of an idle village *ghani* (oil-press). But the friend who was asked to get this *ghani* and to install it had failed to see the rationale of the whole adventure.

[2] *Vide* the following item.

[3] The source has "pounding".

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405. LETTER TO PREMABEHN KANTAK

Unrevised *March 14, 1935*

CHI. PREMA,

Now that there has been a second letter from you, I abandon the desire of writing in my own hand and dictate this.

Why should you apologize for the fact that the yarn with you is not enough? If the yarn I sent is not enough for the purpose, what can you do?

Arun's birthday comes some time in April. I don't remember the exact date. It was mentioned in Sushila's letter.

Your hand can probably be likened to Mira's. Of what use is a hand which has never become rough or developed sores through work?

No new car has arrived here at Jamnalalji's place; he has only a horse-carriage and a bullock-cart.

Take unboiled milk, uncooked leafy vegetables and tamarind and see what happens. Perhaps all the pimples will subside.

An indigenous oil-press has been installed here and linseed oil is extracted. Ba and the other women clean the seed. There is no servant. All work is done by ourselves. I always eat with the others seated in a row.

About a mile from here there is a village named Sindi which Mahadev, Mira, Kanu, Jamnalal, Madalasa and Ramakrishna go and clean every day. I also went once. I am thinking of going again. The problem of cleanliness in villages can be solved only if we ourselves become scavengers.

The picture of the village which you have given is as pathetic as it is true. We have to transform such villages. The task can be accomplished neither by intellectual power nor by physical force but only through the power of love.

You should derive what comfort you con from so much today. I must have the account of your progress.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10368. Also C.W. 6807. Courtesy: Premabehn Kantak

406. LETTER TO BRIJKRISHNA CHANDIWALA

March 14/15, 1935

CHI. BRIJKRISHNA,

May you live long. May all your noble aspirations be realized.

I consider your staying on here futile. I shall not be able to endure your illness. Go and stay where you can maintain your health. I deem it best that you leave today. If you have any questions to ask, ask them by post.

I certainly want to be a mother to you, but I have not the requisite ability. A mother serves; she never expects service. I have always taken service from you. I don't remember ever having served you. A mother never commands; I have always commanded you. What reassurance can I then give you? Do go to the South with your mother. There is no harm in your going to Pondicherry. I do not like the idea of Banaras. Where is there any Rajayoga there? If not to Pondicherry, you may go to Dehra Dun, Almora, etc. For the present Delhi will do.

Do whatever service you like to in Delhi. Of course, anybody can serve the Village Industries Association without being a member. I have already spoken to you about the books. . . .[1] . . .[2] Nobody ever has two helpers. There is only one helper, that is God, the others are so only in name. . . .[3]

Blessings from
BAPU

From Hindi: C.W. 10233. Courtesy: Brijkrishna Chandiwala

407. SCAVENGERS ALL

Untouchability is responsible for more things than we know. Now that attention is being drawn to village sanitation, it is becoming clear that the insanitation of villages and towns is chiefly due to the belief in untouchability. For fear of touching our own dirt and, therefore, cleaning it, we wallow in dirt and have consigned our obvious duty to a portion of our kith and kin, and because they are rendering what is the most important service of all, we have made them lepers of society, untouchable and uncared for.

[1],[2]&[3] Omissions as in the source

The only remedy for the removal of this social evil and curse is for every one of us to be his own scavengers. We would then soon learn the art of cleanliness. We would miss many of the most common diseases which are due to filth. And we should at the same time serve an economic end. G. I. Fowler states, in his *Wealth and Waste*, that a proper disposal of human excreta would realize Rs. 2 per head per year. In the vast majority of cases, all this rich manure is being wasted and disease invited. He quotes Prof. Brultini, from his volume *The Use of Waste Materials*, who says that "nitrogen derived from the 282,000 residents of Delhi is sufficient to fertilize a minimum of 10,000 and maximum of 95,000 acres." Because we do not know how to treat our scavengers, Delhi of ancient fame has pestilential spots of which we have to feel ashamed. If we all become scavengers, we would know how to treat ourselves and how to turn what today is poison into rich food for plant life. Thirty crores of the population of India should mean, according to Dr. Fowler, an annual gain of 60 crores of rupees to the country if we would but make a wise use of human excreta.

Let no one be appalled by the magnitude of the problem. Those who have the conviction have to begin with themselves in the full faith that everybody else is bound to follow their example if their faith outlasts the first flush of enthusiasm. The word "faith" is, perhaps, not the proper word. For the proposition that human excreta are as valuable as those of cattle is not a matter of faith but of daily experience. What is required is eradication of age-long inertia. Sustained, intelligent application of a few today will be the common property of the many tomorrow.

Harijan, 15-3-1935

408. LETTER TO HARIBHAU PHATAK

March 15, 1935

MY DEAR HARIBHAU,

I have your letter. When I get the particulars from you, I shall try to write something on Paisa Mandal for the *Harijan*. I hope that you have made it clear that you are the donor, though it is likely that I may acquire the merit. You should not have had even a slight attack of dysentery from trying whole unhusked rice. If it was under-cooked, that rice should not have been eaten. This rice is not to be taken as an infliction, but as an aid to health. Every one of the workers if he honestly can, after thorough experi-

menting, must testify that whole rice is sweeter to the taste, that it requires to be eaten in smaller quantities than polished rice to produce the same satisfaction, and that it cannot in any way be injurious to the body. I have no doubt that you will be the better for taking your milk with *gur*. I hope you do not share the common superstition that *gur* cannot be taken with milk. The situation of the Harijans in your part of the country has to be handled delicately and tactfully. There can be no doubt that unless we have the general principle of drawing our workers from the villages, we shall make no headway, and in my opinion real swaraj consists in successfully tackling this age-long problem. Where have you procured the paper on which you have written? What is the price?

From a copy: Pyarelal Papers. Courtesy: Pyarelal

409. LETTER TO AMRITLAL V. THAKKAR

March 15, 1935

BHAI THAKKAR BAPA,

I have received your letter. I have no objection to giving you some more time. But I will find it objectionable if you sleep over the matter. How much more time do you want? The work will not be finished unless you fix a time-limit. Surajbehn had asked for a maximum of six months when she had come here. She had told me that if it was possible she would vacate in only a month. As far as I remember I had this talk in November. Should I consider this the fourth month and May 31 as the final date? I feel that it is improper to give in to that woman's persistence.

Harijan's Sastri is your responsibility. I will shift *Harijan* to Poona and will see that the Sangh does not have to incur an expense of even one paisa on that. But is it not our duty to maintain Sastri after making him leave his job? He must be maintained if he is not a wholly useless person. I am proceeding in the belief that he is not a worthless person. Guide me, as you are my eyes as well as my ears.

I still adhere to what I wrote to you about Ganesan.

It will be a great achievement if you can settle the dispute between the Nattars and the Harijans.

BAPU

From a photostat of the Gujarati: G.N. 1153

410. LETTER TO VASUMATI PANDIT

WARDHA,
March 15/16, 1935

CHI. VASUMATI,

I have your letter. I had received the previous letter also but was waiting for the second one.

See that you do not have constipation. I hope you do know that leafy vegetables can be grown anywhere. The leaves certainly come up within seven days of the sowing. If you take a farmer to a field in the vicinity of Bochasan, he will show you a few varieties of eatable leafy vegetables. Some of these grow like grass—they are in fact grass. It will serve your purpose even if you get ten or twenty leaves. The people there are bound to have seeds of leafy vegetables. Which house will not have fenugreek, mustard and coriander seeds?

Who are the guests? What do you cook for them? Is the rice you use unpolished? How much time does it take to cook? Does it take more time than polished rice? You should measure time by a watch.

At what time are you supposed to get up? Do you have prayer?

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9395. Also C.W. 640. Courtesy: Vasumati Pandit

411. LETTER TO GANGABEHN VAIDYA

March 15/16, 1935

CHI. GANGABEHN,

Why do you long for my letters? I do not write to you because I feel that you do not need my letters so much and that also saves time. I do write if there is anything to say. Moreover Kishorelal is here, so I get to know things from him and also let you know anything I want to convey through him.

I hope you are keeping well. Know it for certain that you are making a big mistake if you are spending too much time with the

doctors. Medical science is not the greatest need of the people of India or that of the world. Perhaps you are aware that common experience does not prove that people are more healthy and freer from diseases where there are many doctors. But they are more healthy when they strictly observe the laws of nature, i.e., cleanliness. There was a Turkish woman here. She said that in Turkey villagers were told to shun six things and one of these was doctors. This does not mean that one should not make use of the knowledge one has obtained. It only means that it should be used very sparingly and even while doing that people should be taught to prevent diseases.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9395. Also C.W. 640. Courtesy: Vasumati Pandit

412. LETTER TO EDMOND AND YVONNE PRIVAT

March 16, 1935

MY DEAR ANAND AND BHAKTI,

Though you have given me a long love letter I can only dictate and then too be brief. Allow me to do so because I have hardly any time and because just now I can only write with the left hand. I have what may be called the writer's cramp. You will be surprised to learn that I have never been able to read *Utopia*, though I have heard much in praise of it.

We are getting on with village work and trying to convert the 13 acres of ground that Jamnalalji has given us in Wardha into a model village. We are very far from it. But we are only just settling down. You must some day not very far revisit India. You know that third-class travelling is not so difficult and that it is comparatively cheaper.

I hope you are getting your *Harijan* regularly. Devdas is getting on very well. He and his wife are devoted to their baby.

Love to you both.

BAPU

DR. EDMOND PRIVAT
BELLAVISTA
LOCARNO, SWITZERLAND

From a photostat : G.N. 2339; also a facsimile: *Mahatma*, Vol. IV, Opp. p. 32

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413. LETTER TO N. G. APTE

March 16, 1935

DEAR FRIEND,

I have now been able to trace the file you sent to me. I am returning it to you by registered book post. I have already expressed my sorrow for the destruction of the two samples that you had kindly sent me. If you would send them again, I shall try them and report to you. I would, however, say that preparation of these juices can hardly ever be part of any village industry. They are not of any great value from the health point of view. The latest researches show that these juices do not retain the vitamins of the fruits from which they are extracted. If your preparation retains the vitamins, that would undoubtedly be a gain.[1]

From a copy: Pyarelal Papers. Courtesy: Pyarelal

414. LETTER TO F. MARY BARR

March 17, 1935

CHI. MARY,

I wonder if I replied to your previous letter. Now I have your second letter. You cannot always make people pay for medicines. Always tell them that they ought to pay, whatever they can, not by way of fees but in order that people who cannot afford anything might be helped. Where you find that people are taking advantage of you, you should resolutely refuse to let them have any medicines without payment. Do not encourage people to come to you for medicines but lead them to a natural life and point out to them household nature-cure remedies.

Of course cripples are to be fed and clothed without being expected to do any work. They are a first charge on a well-ordered society.

I understand what you say about the coolie question. You were certainly entitled to ask your neighbour to help you without feeling dependent upon him. There was no principle at stake. Mary C.'s[2] method of doing everything herself even at the risk of

[1] *Vide* also "Letter to N. G. Apte", p. 279.

[2] Mary Chesley

losing time is not to be lightly disposed of. Local circumstances should determine the choice of a particular way where more than one are open to us.

If you have the slightest trace of dysentery, it is absolutely necessary for you not to strain yourself in any way. You have to do only light work.

I am not doing physical work. What I am doing is the superintendence of the kitchen so as to bring it in line with village surroundings. All servants have been dispensed with. One only has been retained, because he has undergone training enough himself to become one with us. He is a member of the family. He works side by side with everybody else. And whereas he was getting only 7 or 8 rupees per month he is getting here 8 rupees plus food which means at least 14 rupees per month.

Mary C. is quite wrong in holding that foreign industrialists are to be preferred to Indian industrialists. I admit that there is not much room for choice, but such as there is in favour of the indigenous gentry, for the simple reason that they cannot drain the wealth of the country and it is easier to deal with them than with the foreign industrialists who do not hesitate to make good their position by force of arms which they are able to wield effectively. Their Indian counterpart is unarmed, and knows that he cannot play fast and loose with his dependents.

If you saw that your neighbours were in need of assistance during the harvesting season, it would certainly be your duty to offer your help without any expectation of return in the shape of helping you to build the verandah.

I have now your letter of 9th March in front of me. I have a vivid recollection of our discussion over Duncan's two chapters. They had reference to the village worker. You told me in the course of our discussion whilst you endorsed his views generally there were portions about which you thought he was over enthusiastic and highly emotional. It was not a perfunctory discussion either. You laid special stress upon his suggestion of wandering teachers who would go from village to village. I think that this was the only point which would have been overlooked[1] had I not come across your letter of the 9th.

Love.

BAPU

From a photostat: G.N. 6035. Also C.W. 3365. Courtesy: F. Mary Barr

[1] The source has "looked over".

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415. LETTER TO R. S. PANDIT

March 17, 1935

MY DEAR RANJIT,

I hope you have received my wire regarding the purchase of Shaila Ashram in Almora. The Sangh Committee thought that they ought not to reduce the price to below Rs.15,000. You can take possession at once. There is a public worker staying on the property. Perhaps you have no objection to his occupying a portion of the buildings till you require the use of the whole of the buildings. But he can be removed immediately [when] you are to take possession.

You will now correspond with Jamnalalji or rather Shri Kishorelal Mashruwala, Chairman of the Gandhi Seva Sangh, about payment and legal transfer.

I understand what you say about Swaraj Bhavan.

[PS.]

A copy is sent to Jamnalalji also.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

416. LETTER TO JAYAPRAKASH NARAYAN

March 17, 1935

CHI. JAYAPRAKASH,

I had your telegram and tried to send you one in reply but the post office was closed. The service was available only on paying a higher charge. So I decided to reply by letter as there was no particular hurry about it.

Rajendrababu is going to Calcutta. He will form his opinion after consultations there. Rajendrababu had a complaint about your suggestion of joint action. How can it be "joint action"? It is for the Congress to fix or not fix a day. A joint meeting of non-Congressmen and Congressmen is understandable. The very name 'Congress' includes Socialists and all other Congressmen. Socialists are a part of the Congress, are they not?

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3449

417. TESTIMONIAL TO TULSI MAHER

March 17, 1935

On behalf of the Nepal Government Tulsi Maher, the Charkha Pracharak of Nepal, is making a study tour of India in connection with the charkha. I hope that all lovers of the charkha will give him all possible information and the requisite help in his research.

M. K. GANDHI

From a photostat of the Hindi: G.N. 6548

418. SPEECH AT THE A. I. V. I. A. BOARD MEETING[1]

[On or before *March 18, 1935*][2]

The pledge does bear a spiritual stamp. The very fact that we are coming again and again to it indicates that the Board wants to discharge its duties strictly, consistently with the objects of the Association. The Pledge was arrived at after the fullest deliberation, and the question whether it will affect the number of our members need not worry us at all. The Board can go on with half a dozen members. All that we have to do is to explain the implications of the pledge and then it should be left to him or her who subscribes to it to find out whether he or she can satisfy all the conditions. The member will certainly ask himself at every step whether he is applying the best part of *his* energy and talent to the objects of the Association, that is to say, even whilst he is eating or travelling. If you think it is a vague pledge, you may make it more concrete, but I do not think it is vague. It is a gentlemen's pledge, and each member is put upon his honour as to the interpretation of the pledge. We may not pry into the details of a man's life. Let the man be his own judge. Let me tell you that it is possible for an active solicitor to give all his talent and energy to the objects of the Association. Thus he will

[1] There was a prolonged discussion on the Membership Pledge at the A. I. V. I. A. Board meeting and the members had sought Gandhiji's advice.

[2] The meeting of the A. I. V. I. A. was held at Wardha from the 16th to 18th March, 1935

give a different shape to his office. He will invest in reams and reams of hand-made paper and village-made ink and see that all the documents issuing from his office are on that paper and written in that ink. He has a large staff in his office. Whenever he has leisure, he will try to interest them in the Association and persuade them to confine themselves, as far as possible, to village-made things. And so on and so forth.

Harijan, 22-3-1935

419. DISCUSSION WITH MEMBERS OF A. I. V. I. A.[1]

[On or before *March 18, 1935*][2]

A regular battle raged between Gandhiji and the scientist members from Bengal on the meaning of unpolished rice. Some of the members ate for the first time here the full unpolished rice of Gandhiji's definition, and some had understood by it the hand-pounded, part-polished rice which is still to be found in our villages. But Gandhiji, who had taken his stand on medical opinion refused to yield an iota of his ground and contended that the pericarp, aleurone and embryo, containing vitamins that, according to medical opinion, were destroyed in mill-polished rice, were all retained only in unhusked rice and could be retained in no other. That they were so retained or could be so retained in once-pounded or twice-pounded rice had to be proved by the chemists and scientists.

[A MEMBER:] But rice pounded only once by the hand in the village *dhenki* is almost unpolished.

[GANDHIJI:] That is not how a scientist would talk. Do we talk of an *almost* complete right angle? A right angle is a right angle of 90 degrees, not less, not more.

But the people are so accustomed to the slightly polished rice that it is difficult to persuade them to take to the use of wholly unpolished rice.

A reformer will not argue like that.

It does not cook easily, and when cooked, it all becomes a lump and scares people away.

That it takes more time to cook is true, that it is delicious, and more delicious than the polished rice, has been proved beyond doubt; and after all, what is handsome to the eye may not be handsome after all. Handsome is that handsome tastes.

[1] Extracted from Mahadev Desai's "Weekly Notes"
[2] *Vide* the preceding item.

[GOSIBEHN:] Don't you murder good age-old proverbs, Bapu, in the heat of your argument.

Well, what else can I do, when I am out to murder age-old prejudices and superstitions?

The scientist members were adamant, too. Pericarp, they conceded, was lost in the part-polished, once-pounded rice, but was it essential to health?

[G.] If you can prove that it is not essential to health, I shall readily capitulate.

But the problem of food does not simply consist in the calculation of vitamins and proteins. Biological experiments must also be made, and it is those experiments that should finally determine the matter.

It is for you to make those biological experiments. Don't say off-hand that Bengalis need half a pound of rice every day and must digest half a pound. Devise a scientifically perfect diet for them. Determine the quantity of starch required for an average human constitution. I would not be satisfied until I have been able to add some milk and milk fat and greens to the diet of our common village-folk, and I want chemists who would starve in order to find an ideal diet for their poor countrymen. Unfortunately for us, our doctors have never approached the question from the humanitarian standpoint, at any rate from the poor man's standpoint.

The upshot of the discussion was the decision to suspend the issue of certificates and cancel the ones already issued, so far as unpolished rice is concerned, and the members were urged to carry on further inquiry and research, in order to place the matter beyond a shadow of doubt.

Harijan, 22-3-1935

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420. LETTER TO MANILAL AND SUSHILA GANDHI

Unrevised *March 18, 1935*

CHI. MANILAL AND SUSHILA,

You have given a good description of the agent. I am able to form an idea. You should write "Saiyed Sahib" and not just "Saiyed". I do not want to annoy you by persistently criticizing you. I trust that you would do nothing with deliberate malice but I also know that you could be led astray or provoked into saying or writing thoughtless words. Moreover you do allow your opinions to be based on unconfirmed reports. But it is difficult to change your habit forthwith. Yes, if you regularly pray as in the ashram and recite Chapter XII [of the *Gita*] which both of you were made to memorize before your marriage and if you meditate on all this, your heart will soften without any effort and your words will be full of humility, love and truth. Then you will not sit in judgment upon what others do. You will rather examine your own conduct. God has not equipped us very fully with the faculty of judging others. Who has been able to penetrate the depth of the human heart and isn't everything imperfect unless we know what is within us? That is why the sages have said that we should never sit in judgment over others. We will have done our duty if we can weigh our own deeds dispassionately. The maxim that if we are good, the whole world is good is but a corollary of this statement.

I have no time to write about other things. I will definitely send for Aruna khadi woven from yarn spun by me. But I am afraid you may not get it in time.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4834

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421. LETTER TO VALLABHBHAI PATEL

March 18, 1935

BHAI VALLABHBHAI,

It is difficult to advise. Ballubhai seems to have committed himself to some extent. If he has agreed to have prayers, why should he object to distribution of sweets? Are the conditions for free grants the same as for grants-in-aid ? The Government's demand makes no distinction between the two.

Be that as it may, Ballubhai should now consult friends. If they are all firm, they should send a reply to this effect: "The people's fight against the Government has not stopped. It is not a private individual's birthday, but a king's reign which is being celebrated. The Government, therefore, would be rewarding hypocrisy on our part if we joined in the celebration of a rule which we denounce. Since civil disobedience has been suspended, the Government may issue any orders it likes and get them obeyed, but most people will do nothing willingly. It would hardly be proper for the Government to force the people to participate in such celebrations against their will. As far as possible, we don't wish to hurt anybody's feelings. The Government, therefore, should not force us to do so. We, on our part, will not start an agitation. Those who wish to join the celebrations will be free to do so. The Government should not write to the Municipality asking it do anything, and the Municipality would write nothing to the Government nor pass any resolution."

I think that, even if the Government offers some special facilities to the Municipality on this occasion, the latter cannot participate in the celebrations. As for the larger question, Ballubhai ought not to raise it.

This is only my general view. If the circumstances in Ahmedabad require a different policy, of course I can't judge about it.

You may now advise Ballubhai as you think fit.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, pp. 153-4

422. LETTER TO JOHARILAL MITTAL

[On or after *March 18, 1935*][1]

BHAI JOHARILALJI,

I have your telegram as well as letter. The deputation too is here. I require two lacs but I also understand the circumstances. Jamnalalji too is insistent. How can I resist so much love? God willing I shall reach on the 20th. Please do your best to collect the amount.

Leave out all pomp and show. Do this work as a religious duty. Send me a copy of the rules and regulations of the Sammelan, past addresses and the history of the Sammelan, etc.

Yours,
MOHANDAS GANDHI

[From Hindi]
Madhya Pradesh aur Gandhiji, p. 48

423. LETTER TO SHANKERLAL BANKER

WARDHA,
March 19, 1935

MY DEAR SHANKERLAL,

I have already handed to you Messrs Kirloskar Bros. letter of 14th instant addressed to me.

I commend their letter to the earnest attention of the examiners.

As Messrs Kirloskar Bros. have permitted me to give my own opinion, I do so for the guidance of the examiners. The numbers against the following paragraphs refer to those in their letter.

(2) The trial at Wardha is not yet complete. In so far as it has gone, I can say that a capable worker did succeed once or twice in spinning over 8,000 yards in 4 hours. There never has yet been an output of 16,000 in eight hours at Wardha. No woman has worked at it for eight hours at a stretch here. My trial of it is still proceeding. I should like to try it for six

[1] Jamnalal Bajaj's diary contains an entry under this date regarding the deputation and Gandhiji's assent to preside over the Hindi Sahitya Sammelan to be held at Indore in April 1935.

months before pronouncing an opinion on its average capacity. But if the examiners are satisfied on this point, absence of a conclusive opinion from me need not in any way delay or otherwise affect the examiners' award.

(5) I am unable to subscribe to the opinion that the machine "has fulfilled all the important and major conditions of the competition". I have up to now only applied myself to two conditions, viz., 1st and 4th.

I do not regard the 1st condition as to handiness as a minor one. Indeed it is in my opinion the one unalterable condition. Without that condition, there would surely be no difficulty in producing a machine that would give more than 16,000 yards in 8 hours. Handiness has to be proved with reference to the crores of cottages scattered in 700,000 villages of India. Accepting Webster's definition of 'convenient', a mere look at the machine would convince one who has any knowledge of Indian cottages and conditions that the machine cannot be called handy in any shape or form. For an Indian cottage it is without doubt a cumbersome piece of machinery.

As to conditions 5 and 6, I am wholly incompetent to pronounce an opinion.

As to condition 2, it is yet too early for me to pronounce an opinion.

I understand from Shri Kale as also from the members of the firm who were good enough to visit me that the machine is not capable of being reduced in size any further than it is already. I am quite satisfied that the machine cannot be accommodated in an Indian cottage of the average size. The firm's suggestion that cottages should be specially built in order to house the machine is too unpractical to need refutation. In my opinion, therefore, the machine does not satisfy what to me is one of the vital conditions of the prize. But it may not be considered as more than the evidence of a witness before the judges.

Yours sincerely,

SJT. SHANKERLAL BANKER
AHMEDABAD

From a copy: Pyarelal Papers. Courtesy: Pyarelal

424. LETTER TO L. K. KIRLOSKAR

March 19, 1935

DEAR FRIEND,

I thank you for your exhaustive letter in reply to mine of the 10th instant. Sjt. Banker happened to be here when it came and I handed him a copy of your letter. I have now forwarded to him my opinion[1] of which I enclose herewith a copy.

I was tempted to add a paragraph about the lower use which in my discussion with you I showed could be made of the machine. I avoided mention of it for I remembered your objection to it. But if you want me to give my opinion to the judges about the lower use, I will gladly send it to them.

Yours sincerely,

Encl. 1 Banker's letter

From a copy: Pyarelal Papers. Courtesy: Pyarelal

425. LETTER TO NARAYAN M. KHARE[2]

March 19, 1935

CHI. PANDITJI,

I got your letter. I was waiting for it. Do whatever you can for Rambhau. Do not be angry. Conciliate Mridulabehn. I had a very good letter from her. I do appreciate that you have started cooking separately. Teach Rambhau to cook also.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9073

[1] *Vide* the preceding item.
[2] This and the following item were written on the same postcard.

426. LETTER TO NARAHARI D. PARIKH

March 19, 1935

CHI. NARAHARI,

I have your letter. I have already heard something about Neelmani. I shall know something more from Bhagwanji. I am afraid such things will go on happening and we have to overcome them as best we can. It is no doubt good to remove all young men without exception. Our safety lies only in young girls and responsible men remaining.

Bhagwanji will complete his thirty-five days there.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9073

427. LETTER TO SECRETARY, POLITICAL DEPARTMENT, GOVERNMENT OF BENGAL

[On or after *March 19, 1935*]

THE SECRETARY TO THE GOVERNMENT
OF BENGAL

DEAR SIR,

I thank you for your letter (No. 8043x) of the 19th instant regarding my letter[1] asking for permission to Shri Mahadev Desai to interview detenu Shri Dhirendra Chandra Mukherjea at present detained in Deoli Jail.

Yours truly,

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* pp. 243-4.

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428. LETTER TO DR. N. N. GODBOLE

WARDHA,
March 20, 1935

DEAR DR. GODBOLE,

I thank you for your letter enclosing your valuable note on the comparative merit of cow-butter fat and buffalo-butter fat. The carefulness with which you are approaching this question tempts me to put further questions. I am using tamarind as part of food, of course in measured quantities, for those who are suffering from constipation and who are on uncooked green leaves such as *methi*, *chakvat* and the like. The popular belief in these parts, however, seems to be that tamarind produces boils and induces rheumatism. Is there any warrant for these beliefs? Can you also tell me what leaves are edible in an uncooked state? I am using just now the *bhajis* one gets in the market including cabbage, cauliflower, in an uncooked state.

One thing more. If you are following the pages of *Harijan*, you must have noticed the opinion I have published on unpolished rice.[1] It seems that there is no such thing as whole unpolished rice to be had in the market. I had difficulty in procuring whole unpolished rice. And I am now grinding my own paddy and have now whole unpolished rice. Chemists, however, say that there is no proof to show that whole unpolished rice is meant by those who have given their opinion in its favour. I have, however, contended that in a matter of such importance medical men who have given me their considered opinion could not have used the expression 'unpolished rice' in a loose unscientific manner. There can be degrees of polished rice but surely not of unpolished. They contend that it is highly likely that the pericarp which even a slight polishing removes, is unnecessary for the system if not also injurious. Of course they admit that they have no authority for their statement. They simply say that the testimony in favour of unpolished rice has reference only to the partly polished, hand-pounded bazaar rice which passes as unpolished. Can you throw any light on this controversy?

[1] *Vide* "How to Begin?", pp. 108-10.

Is the pericarp of rice indigestible? Is it harmful to the system? Can it be that this matter has escaped investigation up till now?

Yours sincerely,

DR. N. N. GODBOLE
HINDU UNIVERSITY
BENARES

From a copy: Pyarelal Papers. Courtesy: Pyarelal

429. LETTER TO KRISHNADAS

March 20, 1935

MY DEAR KRISHNADAS,

I have your letter. I think it is worth while incurring the air mail expense if we incur any expense at all in sending the weekly letter. I think that it is a good thing to send the weekly letter. Edith Hunter is a fine worker. She is the soul of the Society. They are publishing a weekly bulletin also. Do you not get it?

You have drawn a full and pathetic picture of Satisbabu's life. I am quite clear in my mind that there is nothing to be done. There are men enough to take loving care of him in Benares. But he must be allowed to live out his life in the manner he likes best. After all God concerns Himself about the tiniest life. How much more so about those who are conscious of His power as also His benevolence. I think, therefore, you need not worry about him at all.

Love.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

430. LETTER TO DR. GOPICHAND BHARGAVA

March 20, 1935

DEAR DR. GOPICHAND,

Why should doctors get ill? And how are you going to discharge the tremendous burden you have undertaken if you will develop a weak body? I hope you are now completely restored.

We cannot be party to prosecution against Harijans who indulge in marriages in breach of the Sarda Act. It is a reform which Harijans must tackle for themselves. We have no right to undertake prosecution until *savarna* Hindus have proved them-

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selves above reproach in this matter and until there is no distinction between *savarnas* and *avarnas*.

What is this complaint about a separate silk store being conducted under your patronage and supervision and by a man discharged by the A.I.S.A.? There is a long complaint made by three writers from Sialkot.

Yours sincerely,

DR. GOPICHAND
LAHORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

431. LETTER TO HARIVADAN

March 20, 1935

BHAI HARIVADAN,

Neither you ever give me any trouble nor I you. But I am not ignorant of your whereabouts and your activities. Now today the time has come for giving you some trouble. A Harijan who is a favourite of Mama and whom Mama gives first rank in integrity and who shares half of your name—being called Haribhai—seems to have become your neighbour to satisfy your wishes. He is building a house under your inspiration. Now all this is beyond my comprehension. Leave aside Harijans. How many men of such integrity have we among non-Harijan workers? When there is such a shortage of workers why did you choose to bury such a worker as Haribhai by getting him build a house in Sachin? Mama has asked me to help him. Solve my problem to my satisfaction; and only after that the question of assistance can be thought of.

Blessings from
BAPU

SHRI HARIVADAN
HARIJANVAS
NAVSARI

From a photostat of the Gujarati: G.N. 4006

432. LETTER TO RAMACHANDRA B. ATHAVALE[1]

[*March 21, 1935*][2]

Prabhashankar told me that I had given sufficient cause to Nanalal Kavi to get angry with me. I do not know anything about it. However, if I have given him any cause to get angry with me, I would, being a devotee of ahimsa, apologize a thousand times. If you have not so far found out the cause, please do so and let me know.

[From Gujarati]

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

433. LETTER TO H. L. SHARMA

March 21, 1935

CHI. SHARMA,

I have your letter. I understand about the wire. If my advice is not in conformity with your experience, you need not act upon it. I have issued no command to you, simply left you free. You should come here only if you feel that for your study or for the sake of Draupadi or the children it would be best for you to come here. That is, I am not particular as to where you live.

The two books by Poore have been received. Whose biographies do you want? And should they be in English or in Hindi?

I did have quite a number of books on Indian drugs but now I have none as they have all been donated to the Ahmedabad Municipality.

Blessings from
BAPU

[From Hindi]

Bapuki Chhayamen Mere Jivanke Solah Varsha, pp. 152-3

[1] Professor of Sanskrit first at Gujarat Vidyapith and then at S. L. D. Arts College, Ahmedabad

[2] From the placing of the item in the source

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434. INTERVIEW TO A MISSIONARY[1]

[Before *March 22, 1935*][2]

A missionary friend who was on a visit to us asked Gandhiji what was the most effective way of preaching the gospel of Christ, for that was his mission.

[GANDHIJI:] To live the gospel is the most effective way—most effective in the beginning, in the middle and in the end. Preaching jars on me and makes no appeal to me, and I get suspicious of missionaries who preach. But I love those who never preach but live the life according to their lights. Their lives are silent yet most effective testimonies. Therefore I cannot say what to preach, but I can say that a life of service and uttermost simplicity is the best preaching. If, therefore, you go on serving people and ask them also to serve, they would understand. But you quote instead John 3, 16 and ask them to believe it. That has no appeal to me, and I am sure people will not understand it. Where there has been acceptance of the gospel through preaching, my complaint is that there has been some motive.

[Q.] But we also see it and we try our best to guard against it.

[A.] But you can't guard against it. One sordid motive vitiates the whole preaching. It is like a drop of poison which fouls the whole food. Therefore I should do without any preaching at all. A rose does not need to preach. It simply spreads its fragrance. The fragrance is its own sermon. If it had human understanding and if it could engage a number of preachers, the preachers would not be able to sell more roses than the fragrance itself could do. The fragrance of religious and spiritual life is much finer and subtler than that of the rose.[3]

Harijan, 29-3-1935

[1] Extracted from Mahadev Desai's report of the interview published in *Harijan* under the title "The Most Effective Way"

[2] Gandhiji commenced his four-week silence on March 22. The interview, therefore, must have taken place before that date.

[3] Mahadev Desai says: "But all this apparently failed to be of effect and the reverend gentleman retired with the imprecation, ... 'Mr. Gandhi . . . soon there will come a day when you will be judged, not in your righteousness, but in the righteousness of Jesus.' "

435. INTERVIEW TO MISSIONARY LADIES[1]

[Before *March, 22, 1935*][2]

Q. When you concentrate on the health and welfare of the villages, are you going in for medical relief to any extent?

GANDHIJI: We are not going in for medical relief but for prevention. Therefore we concentrate on sanitation and hygiene. I am of opinion that a good deal of medical help is given only in order to make people more helpless. Medical help, in most cases, is practically thrown at them, and so it is lost on them. Some of my co-workers are going to a village close by where the streets are covered with filth. No wonder if the eyes of the children there are bad and there are all kinds of diseases. Just now our workers' efforts do not seem to make any impression on the villagers; but when they find that, as a result of their village having become cleaner and free from filth, they are also comparatively free from disease, they will appreciate the difference. Now, if you had a free dispensary there and were giving doses of medicine to all that came, you would make no headway. Tackling the village sanitation is the only really substantial work. There is an evil at our doors which is perfectly preventible, and yet we have suffered our villagers to tolerate it for scores of years. It is an uphill task, whilst the distribution of free medicines is much easier. But I am asking my co-workers to avoid the easy thing and cheap applause. We must first concentrate on the prevention of disease, we can tackle the disease itself later on.

Q. Then you won't have doctors?

A. No, if you will not misunderstand me. I have done medical relief work myself. Only last month Harijans in Kathiawar were given free medical relief by doctors, who performed operations for cataract and other diseases of the eyes. But I am just now talking of measures for the preservation of general health, and even when my workers have achieved the preliminary task of

[1] Extracted from Mahadev Desai's report of the interview published in *Harijan* under the title "The Most Effective Way". The missionary ladies had come from Nagpur.

[2] *Vide* the preceding item.

cleaning the villages, I should equip them with just four things—quinine, castor oil, bicarbonate of soda and iodine. No fifth thing is necessary.

Q. You seem to give the last place in your programme to schools?

A. No. We are conducting numerous schools for Harijans and giving numerous scholarships to Harijan boys. What is the use of my adding the school programme to the work of the Industries Association? It is intended to supplement the work of the Harijan Sangh and the Spinners' Association. This last has a capital of Rs. 20 lakhs to operate upon, and the Harijan Sangh has also a fair amount of funds. I must now launch a campaign, I said to myself, which needs very little funds and which adds to the pockets of the poor. Thus, if I could simply ask the villagers not to waste the human manure but to turn it to good account, I should, without any capital outlay, help them to save Rs. 50 crores every year. This turning of human evacuations to rich manure by superficial burial I learnt from Dr. Poore, and it is the simplest and the most effective method, whereas the activated sludge plan and the septic tank are comparatively expensive things.

Q. Does your Harijan Sangh do anything for the spiritual welfare of the people?

A. With me, moral includes spiritual, and so my answer to your question will be 'everything' and 'nothing'. Nothing, because we have no department to look after their spiritual welfare. Everything, because we expect the personal touch of the workers to transform the men among whom they are working. Even as it is, we are caught in the coil of hypocrisy; but when you set apart a department for the work, you make the thing doubly difficult. In my career as a reformer I have regarded everything from the moral standpoint. Whether I am engaged in tackling a political question or a social or economic one, the moral side of it always obtrudes itself and it pervades my whole attitude. But I admit I have no special department to look after the Harijans' spiritual welfare.

Q. But we, Christians, feel that we, who have something to share, must share it with others. If we want consolation, we find it from the Bible. Now, as for the Harijans, who have no solace to get from Hinduism, how are we to meet their spiritual needs?

A. By behaving just like the rose. Does the rose proclaim itself, or is it self-propagated? Has it an army of missionaries proclaiming its beauties?

Q. But supposing someone asked us, 'Where did you get the scent?'

A. The rose, if it had sense and speech, would say, 'Fool, don't you see that I got it from my Maker?'

Q. But if someone asks you, 'Then, is there no book?'

A. You will then say, 'Yes, for me there is the Bible.' If they were to ask me, I would present to some the Koran, to some the *Gita*, to some the Bible and to some Tulsidas's *Ramayana*. I am like a wise doctor prescribing what is necessary for each patient.

Q. But I find difficulty in getting much from the *Gita*.

A. You may, but I do not find any difficulty in getting much from the Bible as well as from the Koran.

Harijan, 29-3-1935

436. LETTER TO MADELEINE ROLLAND

[Before *March 22, 1935*][1]

DEAR MADELEINE,

I have just read your letter to Pyarelal. Thank God I am about to observe complete silence, thus I can reply to your letter immediately. Yes, I ought to write a complete letter in reply to the long letter of the Sage[2]. But the very adjective "complete" frightens me. I have no time to compose a letter which will do sufficient justice to this letter from there. I must try to do it during my days of silence. Your question is simple. My opposition is to socialism as it is interpreted here in its official programme. I can have nothing to say against the theory or the philosophy of socialism. The programme as it is put here cannot be achieved without violence. The socialists here do not exclude violence under all circumstances whatsoever. They would take to arms openly if they saw there was a chance to usurp power by it. There are in the programme some details into which I need not enter. I wonder if this reply will answer your difficulties. However, you must write about your difficulties more concretely.

Love to you both.

BAPU

From a copy: C.W. 9737. Courtesy: R. K. Prabhu

[1] The source has "March 28". However it is clear from the text that the letter was written before Gandhiji had started his silence, which he did on March 22.

[2] Romain Rolland

437. *NOTES*

Deploring 'Conversions'

A Harijan sevak in Devakottah writes deploring the so-called conversions to Christianity of Harijans in that locality. The public know how they are systematically persecuted by the Nattars. If, afflicted by the persecution and losing hope of ever receiving help from the other *savarna* Hindus, the poor Harijans seek shelter in Christianity, we may not be surprised. And our grief is worse than useless if we cannot turn it into powerful energy. Conversion under the stress of physical discomfort is no spiritual conversion. But we may not grumble if Harijans change their faith in order to better their material condition and to secure protection from persecution.

What we need deplore is the cause of conversion. Let us realize and own that *savarna* Hindus are the cause. If the *savarna* Hindus of Devakottah were alive to a sense of duty by the Harijans of their locality the Nattars, who are themselves *savarna* Hindus, would not dare persecute Harijans as if the latter were not members of the same human family as the former. The correspondent suggests that some persons from outside Devakottah might go and work among the Nattars and the Harijans. It would be good if this happened. But I doubt if ever substantial results will be obtained by stray outsiders going there temporarily. Any such effort must be vain, as will be that of doctors going among and seeking to cure patients who would not help themselves with the medicines prescribed for them. Both the wings of the *savarna* Hindus, those who stand aloof and the Nattar *savarna* Hindus, are suffering from illnesses, the latter from hankering after the persecution of their fellows, and the former from criminal apathy. Outsiders can at best go among them, diagnose the disease and prescribe the remedy. It is for the patients to adopt the remedy. The young *savarnas* of Devakottah know the cause and the remedy. Will they apply it? Thakkar Bapa is in their midst or will be presently. Will they listen to his advice? Conversions are but one small result of the disease. Remove the cause, and the conversions will cease, as also many worse results.

'Takli' for Village Workers

I would request the several workers in various parts of India,

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who have been seeking to deliver the message of self-reliance in the matter of cloth in villages, to pay their attention to the potentialities of the *takli* as a means of spinning. This subject has been referred to previously in these columns some time back, and it deserves to be studied with great attention. It has been demonstrated by the inmates of the Satyagraha Ashram and sister institutions of Wardha that for an average spinner the productive capacity of the *takli*, if rightly handled, is equal to that of the charkha in every respect. For a person who is not altogether weak and who wants to spin only during leisure hours, and not with a view to remuneration, the *takli* is capable of completely replacing the charkha. The workers should, therefore, learn the new method of plying the *takli*, and introduce it in the villages in preference to the charkha. For the aged and the weak the charkha would still be necessary. For, the charkha, according to the principles of mechanics, is but a *takli* worked by a system of levers. And as one whose muscles are not strong enough to lift up a weight by hand would need the help of a lever to do so, so one who cannot give the necessary momentum to the *takli* by the muscles of his palm, or cannot bear the strain of constantly raising and lowering the arm, would need the charkha.

A Worker's Pilgrimage

Shri Sitarama Sastry has been organizing what may be called pilgrimages of workers who convey the message of village service among their surroundings. He sends me a brief report of the second pilgrimage from which I take the following:

> The second 'march' commenced on the morning of the 17th February and ended in the evening of the 4th March. The party consisted of 8 men led by Srijut N. Venkatachellapaty and Ramineni Appayya. Two worked for 4 days, one for 11 days, and the other 5 worked continuously.
>
> They visited 13 villages in the Bapatla[1] taluq, one village in Tenali[2] taluq, and another in Repalle taluq, in all 15 places. They travelled by rail, motor, country carts and on foot; and the distance covered by them is 75 miles.
>
> They delivered lectures in 4 villages with the aid of the magic lantern and gave gramophone performances in 5 villages.

[1&2] In Andhra Pradesh

	They sold		Rs.	As.	P.
1.	Khadi	worth	1,030	10	6
2.	Swadeshi articles	,,	135	15	9
3.	Potteries	,,	3	7	0
4.	*Taklis* (2)	,,	0	3	0
5.	Razors (5)	,,	2	13	0
6.	*Bhringamalaka Tailam* (Hair oil) (2 lbs. 10 oz.)	,,	4	6	0
7.	Shoes and sandals (42 pairs)	,,	34	14	0
	TOTAL		1,212	5	3

Razors were made in Cherukumpalem, Ongole[1] taluq, and the *tailam* and shoes and sandals were made in the Vinayasramam. The sales commanded in this 'march' were greater than those in the first 'march'. The expenses incurred come to Rs. 36-3-3.

This is a step in the right direction. I would suggest that the pilgrims should avoid all travelling by rail, motor, or even village carts. If they will adopt my advice, they will observe that their work will be more effective and that the expenses will be practically nil. No more than two or three should form a party. I would expect villagers to house and feed the parties. Small parties will be no tax on the resources of villagers, as large ones are likely to be.

The work of the parties should be more in the nature of sanitary service, survey of village conditions and instruction of the villagers as to what they can do without much, if any, outlay of money to improve their health and economic conditions. If we seek to make villages self-dependent to the utmost extent possible, there is not much scope for sale, in the villages visited, of articles made in other villages, except where it is clear that villagers do not or cannot make such articles in their own villages. Village service as conceived by the A. I. V. I. A. has a unique mission. Town parties go out to villages to clean, instruct and purchase. Parties of villagers can be organized to go to towns to sell articles made in their villages and demonstrate their usefulness.

This village movement is one of decentralization and restoration of health and comfort and the skill of the artisan to villagers.

[1] In Andhra Pradesh

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Cow's Ghee *v.* Buffalo's Ghee

Dr. Profulla Ghosh has been examining the comparative value of cow's milk-ghee and buffalo's milk-ghee. He writes:[1]

This opinion is too technical for the lay reader. Opinion about the two varieties of ghee is not as decisive as about the two milks. This much is, however, clear—that chemical analysis shows no superiority of buffalo ghee over cow ghee. It is impossible to support both the animals. We have, therefore, to make the choice. The balance of opinion, all things considered, lies with the cow which, with proper care and selective breeding, is capable of giving as rich and sweet milk as anyone can desire.

Harijan, 22-3-1935

438. TEMPLE-ENTRY

Readers of *Harijan* know that Thakkar Bapa has been touring in the South for the Harijan cause. Taking advantage of his presence in Travancore, the workers had arranged a conference at Aranmula, with Thakkar Bapa as President. The conference met on the 10th instant and was very largely attended. There were present as many Harijans as other caste Hindus. An address was presented to Thakkar Bapa on behalf of Harijans. It contained this important reference to temple-entry:

> It is our deepest conviction that untouchability can and will never die as long as the temple doors are closed against us. Temple-entry is to us the acid test of success of the Harijan movement. All other efforts at our uplift are bound to appear to us insincere so long as temple-entry is denied to us. We implore you to employ all the strength of the Harijan Sevak Sangh to secure for us temple-entry.

Of course, there is no abolition of untouchability till every public temple is open to every Hindu precisely on the same terms as to the other Hindus. A common place of worship is the surest test of a common faith. No wonder all other efforts appear as insincere to Harijans. But they are not necessarily insincere because they *appear* so. There are hundreds of workers whose efforts to remove the blot of untouchability are not any the less sincere because they are unable today to have every temple flung open

[1] The letter is not reproduced here. Dr. Ghosh had stated that from scientific study it was not possible to pronounce which of the two varieties of ghee—buffalo ghee or cow ghee—was better from the dietetic point of view.

to Harijans. The seed has been sown, never to die. It is bound to bear fruit in its own time. Seeds of hardy trees take long to sprout. None the less they are growing every minute. So is the seed of temple-entry growing. The reformers will not rest till every public temple is open to Harijans. All ameliorative measures are steps in the direction of temple-entry. The Harijan address is a timely reminder to every one of us desiring to serve the cause that we are not to think that the temple-entry question is shelved because there is nowadays no mention of it in the Press. While they may not carry on a public agitation in the matter, workers should do personal canvassing in their neighbourhood and persuade trustees and temple-goers to open the temples within their beat.

Harijan, 22-3-1935

439. INSTRUCTIONS TO THE MEMBERS OF A. I. V. I. A.

The Pledge[1] was purposely drawn up as it is. It is of a general character. It is a gentleman's pledge, each member being put upon his or her honour as to the interpretation of the expression 'the best part of my energy and talents to the furtherance of its object, which is the all-round welfare of villagers of India'.

Members are also pledged, not only to work for the furtherance of the object, but also 'to strive to live up to the ideals and prefer the use of village manufactures to any other'.

The recommending Member of the Board will, therefore, see to it that the candidate for Membership has, in everything he does, welfare of villagers at heart. It follows that such a person will give to village work at least some time every day, not necessarily in villages, but may be, for villages. Thus, a Member living in a city on a particular day, who sells to or induces a person to buy village manufactures, has done some village work for that day.

The Member recommending will also see to it that the candidate, wherever possible, uses for himself articles of village manufacture, e.g., khadi in the place of mill-cloth, village earthen pots instead of factory-made china, reed pen instead of steel pen, hand-made paper instead of ordinary paper, wholesome *babul*, *neem* or such other twigs as tooth-brushes, instead of the very insanitary and injurious modern tooth-brushes, leather goods made in villages out of village-tanned hide, instead of ordinary bazaar

[1] *Vide* Appendix II.

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articles, village *gur* instead of factory sugar, hand-pounded, whole rice, instead of mill-polished rice.

Harijan, 22-3-1935

440. LETTER TO HARIBHAU PHATAK

March 22, 1935

MY DEAR HARIBHAU,

Your letter of 10th came into my hands only yesterday. Mahadev had gone to Calcutta and some correspondence remained unattended to.

What is the date of the exhibition? In any case, if anybody there wants to attain the speed on the *takli*, he should be sent here for a week. Mere demonstration for a day or two in Poona won't serve the purpose you have in mind.

What about rice? We are preparing unpolished rice ourselves.

Yours,
BAPU

From a photostat: G.N. 1370

441. LETTER TO R. S. HUKERIKAR

March 22, 1935

DEAR HUKERIKAR,

I think that when Congress village workers are invited, they should go and put their viewpoints at the meeting. If there is agreement on any items, we should work in co-operation. For a true village worker the question of prestige does not come in at all; he does not work in order to acquire influence or prestige. He works because he must. He cannot help serving the villagers.

What under certain definite circumstances one should do depends solely upon one's own judgment based on those circumstances.

Yours sincerely,

SJT. R. S. HUKERIKAR
PROVINCIAL CONGRESS COMMITTEE
DHARWAR, KARNATAK

From a copy: Pyarelal Papers. Courtesy: Pyarelal

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442. LETTER TO VALLABHBHAI PATEL

March 22, 1935

BHAI VALLABHBHAI,

I am enjoying the sweetness of silence on the first day[1]. I have left myself free to talk with Rajkumari. She has specially come to see me. How can I, therefore, displease her? She has been here for four days but I could have a real discussion with her only today.

I think it would be better if you wrote to Delhi to tell them what is happening on your side.

. . .'s[2] is a painful case. I am writing to him. It would certainly not be advisable for you to call him to you. I will send you a copy of the letter which I intend to write to him. You will know from it what I do.

I will not write more today. Munshi has written to me. Mahadev will write more about that.

Blessings from
BAPU

SARDAR VALLABHBHAI PATEL
BARODA

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 154

[1] Gandhiji observed silence for four weeks from March 22 to April 19.
[2] The name is omitted in the source.

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443. LETTER TO KOTWAL[1]

March 22, 1935

BHAI KOTWAL[2],

I have your letter. I hope the collection[3] goes on daily. It will become difficult if it is not done regularly. I must have an account every day. . . .[4] Send me the literature.

Blessings from
BAPU

[From Hindi]
Veena, Tributes Issue, April-May 1969

444. LETTER TO R.[5]

March 22, 1935

You ought to write to G.[6] some time. She seems to be doing well. Her brother has come here and suggests that she should be sent to her mother. The mother is not well and wants the confinement to take place there. I have told him that I cannot send G. unless you agree to it. Let me have your opinion.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 208

[1] The original letter, which was in Gujarati, is not available.
[2] Member of the Managing Committee appointed for the convention of Hindi Sahitya Sammelan at Indore
[3] For the Hindi Sahitya Sammelan. Gandhiji had asked for Rs. 1,00,000 to be collected.
[4] Omission as in the source
[5] & [6] The names have been omitted.

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445. CONDOLENCE MESSAGE ON T. A. K. SHERWANI'S DEATH[1]

NEW DELHI
March 23, 1935

In Sherwani the nation loses a great good man and patriot. He has gone when he was most needed. Pray convey to his our sincere condolence.

The Bombay Chronicle, 24-3-1935

446. LETTER TO JAMNALAL BAJAJ

March 23, 1935

CHI. JAMNALAL,

I am sending all the papers herewith. A letter to Patel is also enclosed. Hold it back if you do not like it.

Sucheta is welcome. You may bring her whenever you like. We have to go to Kanyashram today for prayers.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2958

447. LETTER TO VAIKUNTHLAL L. MEHTA

March 23, 1935

BHAISHRI VAIKUNTH,

I have read your letter addressed to Mahadev. Now I am writing to you. Do what your conscience bids you to do. It would not befit me to put pressure on you. You will not get justice. Your letter does not prick me if it is intended as a warning. If it is intended for me or Mahadev to arrive at a decision,

[1] T. A. K. Sherwani, Congress worker of U. P. died on March 22, Gandhiji sent the message to Dr. Ansari to be conveyed to the family of the deceased.

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then that decision you alone can take. A man knows his heart only partially. The Lord alone knows it fully.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1361

448. LETTER TO VALLABHBHAI PATEL

[After *March 23, 1935*][1]

BHAI VALLABHBHAI,

One advantage of the vow of silence is that I can dispose of each day's mail on the very same day. The work takes at least three hours. The remaining time is spent in clearing the arrears.

* * *[2]

There is no need now to write to Delhi or Bombay. I hope you have informed Bhailal.

I have gone through the leaflet about the plague. I did not like the remark about the Government or the local boards. Don't you think it is altogether inopportune at this time? In any case it will certainly not help us. The task in the U. P. is a rather delicate one. Do you think you will succeed in it?

Blessings from
BAPU

SARDAR VALLABHBHAI PATEL
SATYAGRAHA CHHAVANI
BORSAD

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 157

449. LETTER TO AMTUSSALAAM

March 24, 1935

CHI. AMTUSSALAAM,

DEAR BIBI,

I have your letter. What can I say? You may go if someone else stays in the Harijan Colony and Malkani and Devdas give you permission. Do what will help you to keep well.

I am not able to write more with the left hand.

[1] The addressee arrived in Borsad on March 23 for plague relief work.
[2] Omission as in the source

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You must have received the spinning-wheel, etc. Write to me if you want anything else. I have given up insisting on anything with you. Do anything you like. Only be healthy in body and mind. Do what Dr. Ansari bids you to do. I hope you often go and see Dr. Khan Saheb and Mehrtaj. Do you? If not, you should. If you want, you may go to Sharma. But the pressure of work on him is too heavy. There is no room in his house, but I know he will not find you a burden. Take Dr. Ansari's permission and go.

I sent you Id greetings. Did I not? I shall be at Indore on April 20 and will spend four days there. Would you like to come? There is a Hindi Sahitya Sammelan and an exhibition.

Now nothing is left unanswered.

Blessings from
BAPU

[PS.]

If Rs. 300 is not enough to complete your hut, it will not matter if you have to incur more expenditure later.

From a photostat of the Gujarati: G.N. 320

450. LETTER TO JAMNALAL BAJAJ

March 24, 1935

CHI. JAMNALAL,

It would be good for Madalasa to join you at Kathgodam. We shall be able to know about her boils also by then.

Let the arrangement with Rajendrababu be a formal one. Ask for a mortgage or a sale deed and charge interest, though at the lowest possible rate.

Leave Bhowali immediately if you do not keep good health there. Lakshmi Narayan Gadodia had been sending parcels of vegetables to Kamala. She writes that as the vegetables were not of good quality, she has asked him to stop sending them. Enquire whether you can get vegetables and fruits there.

Inform Sarup about your going. Tell her about me what you like.

Madalasa will herself see about her diet.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2959

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451. LETTER TO NARANDAS GANDHI

March 24, 1935

CHI. NARANDAS,

I have your letter.

Don't mind if a second teacher also has left. Can't you get anybody there for teaching English? Ask Bhujangilal Chhaya. He is the son of a lawyer in Porbandar. He writes to me occasionally. Or ask Nanabhai. What would you pay the teacher? Would you be satisfied if a person agreed to come and teach for an hour or two?

Santok did write to me.

Do you write to Amtussalaam? She is in Delhi with Devdas. She is ill.

This is the third day of my silence. I am making good progress in clearing the arrears.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8433. Courtesy: Narandas Gandhi

452. LETTER TO VASUMATI PANDIT

March 24, 1935

CHI. VASUMATI,

I have your letter. You seem to be doing very good work. If you sow plenty of leafy vegetables, you will have enough for all the twelve months.

My weight is 109 lb.

Everything is being cooked by steam for the last two days, so plenty of time is saved.

Blessings from
BAPU

SHRI VASUMATIBEHN
UDYOG MANDIR
BOCHASAN (NEAR BORSAD)

From a photostat of the Gujarati: S.N. 9396. Also C.W. 642. Courtesy: Vasumati Pandit

453. LETTER TO G. D. BIRLA

March 24, 1935

BHAI GHANSHYAMDAS,

If Malkani and Viyogi Hari are dissatisfied with the Harijan work, then after Thakkar Bapa returns to the office they may all three of them prepare and submit a report. And if after due deliberation on it and possible amendments some scholarships can be granted to boys and girls, I would regard the expenditure justified. We may disapprove of the present education but that is all that is available to our young people. We have not so far presented any substitute before the public or the Harijans. Thus we have to grant scholarships till we have a living scheme to offer. There is ample scope for improvement in our own schools. As we do not have good teachers, the experiments at Delhi and Sabarmati are greatly to my liking.

I got the telegram regarding Rajendrababu. It has relieved us of anxiety. Now Jamnalalji goes to Chapra.

Blessings from
BAPU

From Hindi: C.W. 8007. Courtesy: G. D. Birla

454. LETTER TO VIYOGI HARI

March 24, 1935

BHAI VIYOGI HARI,

The article "Sacrifice" is good. I shall go through the whole series.

What struck you in Satisbabu's work? Tell me other things too that I ought to know.

Is it possible now for Prabhavati to commence her studies?

Blessings from
BAPU

From a photostat of the Hindi: G. N. 1097

455. LETTER TO CHAND TYAGI

March 24, 1935

BHAI CHAND TYAGI,

I have your letter, also Balvir's.

Rajkishori is doing well. Do you not know weaving? If that is so, you should learn it as quickly as possible. It is much easier than spinning. You must be well versed at least in ginning and carding. And what about the new method with the *takli*? If you do not know that too, you ought to learn it.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3268

456. LETTER TO DECCAN EDUCATION SOCIETY

March 25, 1935

DEAR FRIEND,

Who can fail to be enthused over the noble record of the service rendered by the D. E. Society and the Fergusson College to the cause of education? I wish the forthcoming function[1] every success.

This is all I have the time to send you.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 9735. Courtesy: Deccan Education Society, Poona

[1] The Golden Jubilee celebration of the Society

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457. LETTER TO PURATAN J. BUCH

March 26, 1935

CHI. PURATAN,

I have your letter. How can there be no feeling in renting out [the Ashram]? Were there no feelings when Harishchandra sold himself and his wife? It in letting out the Ashram for the sake of Harijans it is not feelings that are respected, then what else is it? I was impelled by feelings when I left the Ashram.

Instead of so many houses getting eaten up by termites and going to ruin, how much nicer it would be if they were rented out and looked after. Do you know that the non-Harijans who are not Harijan workers now pay rent? I hope you do. A golden dagger may well adorn the waist, but what if it is thrust into the stomach?

I would certainly demand rent if any literature pertaining to the Ashram history, etc., is kept within the premises. That land is meant for the Harijans. If it is put to any other use, the sanctity of it can be preserved only by charging rent.

Is it difficult to understand all this?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9171

458. LETTER TO NARAHARI D. PARIKH

March 26, 1935

CHI. NARAHARI,

I have my own doubts about the success of the boys' school. We should be content with introducing whatever changes we can in the institutions where our children study. That is my intention, but how do I know about the atmosphere there? I am not well equipped for taking a definite decision. That is why I agreed so readily to accept what Sardar wanted. All workers, therefore, should do that if they find that it is practicable. You cannot give your time to any activity other than Harijan work. The dairy is one of those activities. Give Titus Harijan assistants as far as possi-

ble. Do not rest so long as a good tannery is not set up there. We must learn to take possession of the carcasses and learn how to deal with them. Here Valunjkar is doing that work very effectively.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9074

459. LETTER TO VALLABHBHAI PATEL

March 26, 1935

BHAI VALLABHBHAI,

Mahadev has gone to Yeotmal this morning to inspect an institution there. He will return in the evening.

You write 'Asaf Ali' but I think you had in mind Sharifa Hamid Ali.

A letter is enclosed on the question of vaccination.

Munshi writes that at present Lilavati does not even receive any commission. He informed me about the Rs. 50,000 only yesterday.

Narahari must now depend on simpler remedies to get well.

This hand-made paper is difficult to write on. It will be more than enough if you are able to read this.

I think you should accept Ranjit's[1] invitation. The thing is difficult, but I think it would be better to accept it.

I have gone quite deep into the problem and am determined to solve it.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, p. 155

[1] Ranjit Sitaram Pandit

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460. LETTER TO ANNAPURNA

March 26, 1935

CHI. ANNAPURNA,

I have your letter. "*Bachchon ghoomte the*" is incorrect, it should be "*bachche ghoomte the*". You can study any text-book of Hindi grammar. Your account of the trip is good. I liked your distributing oranges among the Harijan children but it is not binding on everyone to do so. Tell me the count of the yarn spun from *devakapas*[1]. What speed have you attained on the *takli*? What name has been given to the establishment at Bari.

Blessings from
BAPU

SHRI ANNAPURNA KUMARI
C/O GOPA BANDHU CHOWDHRY
BARI, DIST. CUTTACK

From a photostat of the Hindi: G.N. 2779

461. LETTER TO AGATHA HARRISON

WARDHA,
March 27, 1935

MY DEAR AGATHA,

I must write though it be only a short note written with the left hand, the right needing rest.

Muriel complains of absence of any letter from you for a long time. Her address is Y. M. C. A., Shanghai.

Any move to establish human contact must be welcomed. I like your robust hopefulness when others find no warrant for it.

Your references to C. F. Andrews are good and well merited. He has his next step always guided and so can remain without any human help or direction.

The rest from the usual letters.

Love.

BAPU

From a photostat: G.N. 1486

[1] A variety of cotton

462. LETTER TO AMRIT KAUR

March 27, 1935

MY DEAR AMRIT,

You are as good as your word. You have given me a wire, a postcard and a good letter. Your overlooking Kumarappa's notice is therefore excused. It was not meant for you. You were no guest of the Association. You came as a member of the family.

Among the commissions for Shummy please add the medicinal and food value of tamarind if I did not ask you to note it. As I am making extensive use of it and as there is a superstition against its use in these parts, I am anxious to have medical opinion as early as possible.

Heat is daily growing here. It does not worry me. The wet cloth on the head cools the whole system.

Love.

BAPU

SHRI RAJKUMARI AMRIT KAUR
JULLUNDUR CITY, PUNJAB

From the original: C.W. 3524. Courtesy: Amrit Kaur. Also G.N. 6333

463. LETTER TO SUDHIR KUMAR RUDRA

March 27, 1935

DEAR SUDHIR[1],

C. F. Andrews has just written to me about your serious illness and your recovery from it. God be thanked for it. You have to serve for many a year yet to come. I hope you will soon regain all your lost strength.

Yours sincerely,
M. K. GANDHI

SHRI SUDHIR KUMAR
20 ALBERT ROAD
ALLAHABAD (U. P.)

From the original: C.W. 9740. Courtesy: Rajmohini Rudra

[1] Son of Principal Sushil Kumar Rudra

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464. LETTER TO AMRITLAL V. THAKKAR

March 27, 1935

BHAI THAKKAR BAPA,

Do argue with me over Ganesan. I can fully convince you. I have not given you advice, as you take it, to favour anyone. My only consideration was the welfare of the Harijans. I believe that it is more advantageous to get work from Ganesan. He has no talent for collecting money. But he has the talent for work and for looking after people. However, all this is useless if he is dishonest. The Committee alone will collect the funds, but that pertains to the future. Who will pay the past debt? If it was on account of *Harijan*, who has incurred it? Will Sastri pay it? We shall discuss all this when we meet. There will be a Hindi Sammelan in Indore from the 19th to 25th. I have to go there. If you come there, we shall do something about *Harijan* and have porridge together.

BAPU

From a photostat of the Gujarati: S.N. 22752

465. LETTER TO SHRIPATRAO PATWARDHAN

March 27, 1935

CHI. SHRIPATRAO,

Those who wish to observe *brahmacharya* should not marry. But if a person does wish to marry, he should do so treasuring the thought of *brahmacharya* in his heart. He should then consult the wishes of his wife and observe as much self-control as possible.

The insistence on marrying outside the caste does not mean that one should not consider a girl belonging to the same caste. One should marry her if she is most suitable. It is natural that one who marries will beget children. I had known about Appa. Never mind what he has taken away. I won't call it an ill-matched marriage if a thirty-five year old man marries a girl of

twenty-five. This answers all your questions, doesn't it?

Blessings from
BAPU

SHRIPATRAO PATWARDHAN
P.O. PANVAS
DIST. RATNAGIRI

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

466. LETTER TO VIYOGI HARI

March 27, 1935

BHAI VIYOGI HARI,

I read your letter to Mahadev. We have to devote four columns to the Charkha Sangh. I have written to Shankerlal about this, saying that he should either secure a certain number of subscribers or pay a certain sum. We should guarantee the columns but must not immediately raise the number of columns in the paper. Many items we publish are much too lengthy. The expansion should come about as we go along.

Do write to me regarding the Sammelan.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1077

467. LETTER TO RAJENDRA PRASAD

March 27, 1935

BHAI RAJENDRA PRASAD,

The Bengal affair today is the most tangled and shameful one. Nothing can be accomplished by our forming a committee. None of the leaders of Bengal will co-operate in this and who will listen to other workers? Yet I feel that we ought to observe an all-India day. Other things can be considered when the report from Calcutta comes in.

We can do nothing in Ceylon. Whatever is done there is only through the Government. Poor Jayaramdas does his little bit but I do not see anything more being done. If you can catch hold of a doctor there, do send him. I tried to send Bhaskar,

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but he is unable to leave. Still I am trying to find someone.

Blessings from
BAPU

From the Hindi: C.W. 9748. Courtesy: Rajendra Prasad

468. LETTER TO H. L. SHARMA

March 27, 1935

CHI. SHARMA,

I had your letter. My present mood is such that I do not command even children. If I could form a judgment, I would even give orders but I find it impossible day by day to judge what would be best for others. For the present you may stay on there. The hunt for the book is going on. This is all part of the the economy. But I may say that if you are both so inclined you are at liberty to come here. You may come also if that place does not suit every one's health. There is no question of your going away once you have come here. Going to the West is, of course, another thing.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 153

469. LETTER TO HUSSAIN

March 28, 1935

In my opinion your plan must fail.[1] When a house is on fire, the finest essay showing how to quench it would not abate the fury of the fire. A bucketful of water, however clumsily handled, will somewhat affect the fire.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

[1] The addressee had written from London to Gandhiji, Rabindranath Tagore and others for articles on the Hindu-Muslim problem.

470. LETTER TO KRISHNADAS

WARDHA,
March 28, 1935

Does a man need the solace of a mortal when he knows he has that of the Immortal God? Please tell those who may raise the question that the village service is nobody's monopoly. The A. I. V. I. A. steps in where no one else is working along the same lines.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

471. LETTER TO G. C. TAMBE

March 28, 1935

DEAR FRIEND,

I thank you for the booklet on the Indore process. I have read it with much interest. As I am going to Indore on 20th, I would like to see the process at work. I would like you, too, to demonstrate it at the forthcoming exhibition if [it] is at all possible.

Yours sincerely,
M. K. GANDHI

SHRI G. C. TAMBE
FARM SUPT.
INSTITUTE OF PLANT INDUSTRY, INDORE

From a photostat: G.N. 7960

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472. A LETTER[1]

March 28, 1935

It is beyond me to translate into my own tongue what does not bear translating. But I can say that the truth of the two proverbs has been verified by me in my own life and that of many companions.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

473. A LETTER[2]

March 28, 1935

In my opinion Shri T. Ramachandra Rao should receive nothing unless he promises never to repeat the performance[3] he has gone through and unless the donors are satisfied that the money will be used for the purpose intended.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

474. LETTER TO PURUSHOTTAM BAVISHI

March 28, 1935

BHAI PURUSHOTTAM,

I have your letter. I have read the pamphlet you have sent me. I liked it. Send me the book about your scheme. I shall reach Indore on the 20th and stay there for four days. Will it be possible for you to see me during those days?

[1] The addressee, an American, has not been identified in the source. He had requested Gandhiji to send a translation of the following:

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

[2] The source does not identify the addressee.

[3] He had undertaken a fast for rural uplift and thereby brought about pressure on the rich people to donate money.

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Keep on sending me anything which you feel would be useful to me.

Blessings from
BAPU

SHRI P. L. BAVISHI
SHAMPUR (MALWA)
GWALIOR STATE

From a photostat of the Gujarati: G.N. 124. Also C.W. 4745. Courtesy: Purushottam Bavishi

475. LETTER TO BHUJANGILAL CHHAYA

March 28, 1935

CHI. BHUJANGILAL,

The reply to your second letter is pending. There was nothing needing a reply in the first letter.

Since you have time to spare, meet Narandas Gandhi and ask him to give you some light social work.

Blessings from
BAPU

SHRI BHUJANGILAL CHHAYA
AT PORBUNDER STATE VAKIL'S
RAJKOT (C. S. KATHIAWAR)

From a photostat of the Gujarati: S.N. 24218

476. LETTER TO NARANDAS GANDHI

March 28, 1935

CHI. NARANDAS,

April is drawing near. I assume that you are still ready to come here. I have been discussing the matter with Jamnalalji. I discussed it today with Vinoba. All three of us are of the view that if you can come without endangering the work which you have been doing there and without hurting Father and Mother, you should come and take charge of the girls' school. The moral responsibility will remain Vinoba's. But running this girls' ashram is a difficult job. It is with great difficulty that we can make up our minds to refuse admission to new applicants. All of us believe

that you will be able to do that job well. And, moreover, if you are here, you can help me, and also Jamnalal, in a number of small ways.

Just now Babaji Moghe is in charge. Vinoba has entrusted him with this work as a last resort. He himself loves village uplift work and had even taken it up. But after the Ashram at Sabarmati was disbanded, we were suddenly faced with the necessity of running the girls' ashram. Vinoba, therefore, entrusted Babaji with the job. If he can be released from this responsibility, Vinoba wants to use him for village uplift work. If you come, I assume that Jamna also will come.

Purushottam will look after Father and Mother, and he is also doing public work there. I also assume, therefore, that he will remain there. But if he can come too, I would certainly be happy.

Blessings from
BAPU

From microfilm of the Gujarati: M.M.U./II. Also C.W. 8434. Courtesy: Narandas Gandhi

477. LETTER TO K. M. MUNSHI

March 28, 1935

BHAI SHRI MUNSHI,

I have not forgotten about your preface. Your book is lying in front of me. It is for such work alone that I have taken to silence, but so far I have not been able to do it. Writing with the left hand takes quite a lot of time, so today I have started writing with the right hand. I shall see now how it works. My health is no doubt good.

Quite a lot of Hindi activities are carried on by the A.I. C. C. But who will engage the interest of the members? Is all our work carried on in Hindi? Do the people from the South and Bengal learn Hindi? A script conference will be held at Indore alone with the Sahitya Sammelan. Kakasaheb will preside over it. Will you be able to go? Whether you do so or not please send your suggestions. If you can close the mint for six days, both of you must come.

Blessings from
BAPU

From Gujarati: C.W. 7570. Courtesy: K. M. Munshi

478. LETTER TO JETHALAL G. SAMPAT

March 28, 1935

CHI. JETHALAL,

I have received your detailed letter. I will pass it on to Vinoba.

You should train the women who are staying there. There is only one department of our work which needs to be understood. It will be difficult to evaluate our strength if we do not start the publicity work at home.

Vinoba has gone deep. My assessment of his work from the shortcomings he could discern, can never be proved wrong. We are all like castor-oil plants becoming important in the absence of other trees. In comparison, in my opinion, your work is outstanding. Take it that it is the end of your work if you are satisfied with it. However I am sure that such a thing will never happen.

Vinoba's aim in staying here is that he can explain to us our shortcoming.

Both the departments those of self-sustained khadi and commercial khadi, are important for you. Commercial khadi, without self-sustained khadi will remain ineffective. The latter will not satisfy the poor. How much of it can they wear? They can certainly produce more than that. If the poor do not wear it, then there is a fear that they will even cease to produce commercial khadi.

It is possible that even if one has faith in prayer, one cannot sing well. In such cases it is all right if there are no *bhajans* and *slokas*. *Ramdhun* will certainly serve the purpose. The *slokas* should be correctly articulated if they are recited. Otherwise their translation should be read out. However, it should be dropped if it is found to be dull. For singing *bhajans* it is necessary to have a good voice. If that is not available, *bhajans* should also be dropped. Everyone would know how to sing Ramadhun. But that also requires a little practice.

Purbai will bring credit to herself if left alone. She will be a misfit in a group. It is unlikely that Gangabehn will leave Bochasan. We do not have so many trained women, so for the time

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being there is no other course for you but to manage your work alone.

It is likely that the urinal which you have devised underground will cause great damage one day, while it will serve both the purposes if instead you make it on heaps of mud which can be thrown into the fields daily. Urine is a valuable manure and the less we use it the greater is the harm done.

Blessings from
BAPU

From Gujarati: C.W. 9851. Courtesy: Narayan J. Sampat

479. SELF-SUSTAINED KHADI

Shri Shankerlal Banker has been travelling in the villages, in order to ascertain the possibilities of self-sustained khadi and of the development of other industries.

Self-sustained khadi means khadi spun and woven in the first instance by the villagers for themselves and, wherever possible, out of cotton grown, ginned and carded in the respective villages. This is the true mission of khadi. The end can only be achieved by persistent human contact with the villagers. They should know the dignity and value of work apart even from its economic value. Khadi under this scheme will be manufactured to suit the village taste. Bleaching, even washing, will be avoided, for every villager will wash for himself or herself. Khadi thus produced will be cheaper than any cloth if its durability is taken into account. The town khadi carries all the incidental charges, e. g., extra processes, stocking, transport, rents, commissions. The village khadi eliminates all these charges. The towns and cities should rely for their supplies on the surplus that may be saved after village use. Hence no khadi store should be run at a loss. A. I. S. A. stores should aim primarily at quality, never at mere show, masquerading under the name of art. Who knows what true art is? At best it is a relative term. A. I. S. A. stores should be original, should introduce village art in towns and have confidence that they will win the day. Every piece of khadi must be strong and durable. We must not procure fineness at the cost of durability. Flimsiness will kill khadi in the end. If we cannot produce fine counts without sacrificing strength, we must own our inability. I have noticed, often enough to frighten me out of bleaching, that bleached khadi gives way almost at the first wear. It is not suggested that this is true in every case. It is enough for

my purpose to be able to say that cases of bleached khadi having proved undurable have been frequent enough to cut out customers. Let all Khadi Bhandars, therefore, revise their standard in so far as it may be necessary in the light of what I have said here.

And what is true of khadi is more or less true of tanning and other village industries. Workers must not, without considerable experience, interfere with the old tools, old methods and old patterns. They will be safe if they think of improvements retaining intact the old existing background. They will find that it is true economy.

Harijan, 29-3-1935

480. TEMPLE-ENTRY

A few days ago a conference of the Pallas of Kulitalai taluk in Trichinopoly District was held, at which the following two resolutions were passed:

> 1. That this Conference views with regret and great disappointment the attitude evinced by the Mahatma towards the Temple-Entry Bill in the Assembly and, therefore, requests him to withdraw his present views on the subject and to kindly see that this subject is brought into the Assembly at any cost, irrespective of results thereof.
>
> 2. That this Conference has intended to request all the members of the Depressed Classes of the country either to convert themselves as Muslims or Christians, if the Mahatma is not pleased to change his present views on the Temple-Entry Bill or to agitate for a separate electorate to the Depressed Classes as it has been awarded by the Premier of the British Cabinet.

I like the first resolution. I wish all Harijans will take the same interest in the temple-entry question as this conference seems to have done. Then my task would be less difficult than it now is. Whether it is difficult or easy, I shall pursue the course I think best in order to have every public Hindu temple thrown open to Harijans. For, in my opinion, untouchability cannot be claimed to have been removed, unless all temples are accessible to Harijans as they are to other Hindus.

But the second resolution gives away the whole case for temple-entry, so far as the conference is concerned. Men who threaten to leave their religion, because some other men, pretending to be of the same faith as they, prevent them from entering temples, have little religion about them. Such men cannot be said to be actuated by the religious spirit. Temples are houses of

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worship. They are for all who believe in them. Religious persecution is not a thing of today. It is as ancient as religion itself. It tries and purifies the persecuted who prove themselves staunch in their faith. If Harijans can patiently bear persecution, they are bound to come triumphant in the end.

But the threat to desert the faith they have uncomplainingly professed from time immemorial, if their right of temple-entry is not recognized, puts them out of court. Sanatanists probably do not care if Harijans leave the Hindu fold. Reformers will be nonplussed if they have no case to fight for. Fortunately, there are tens of thousands of Harijans whose faith remains unshakable in spite of persecution.

Religion is an essentially personal matter. It is one between oneself and one's God. It should never be made a matter of bargain. I would respectfully advise the leading spirits behind the conference of the Pallas of Kulitalai to treat the question of temple-entry on its merits and not to confuse the issue by the threat contained in their second resolution.

Harijan, 29-3-1935

481. NOTES

A Generous Donation

During Thakkar Bapa's tour in Travancore, we received on behalf of the Central Sangh, from Shri Parmeswaran Pillai, President of the local Harijan Sevak Sangh, a donation of a portion of his ground for Harijan Ashram. It is situated at Vithura Nedumangad. The following brief speech[1] he made at the meeting announcing the gift sufficiently describes it.

> It is now over fourteen years since a school was started here. Ten months ago I rebuilt the school house at a cost of about Rs. 800. The school has now three classes with a total attendance of 75. Of these, 40 are Harijans. Of these Harijans 34 are boys and 6 girls. The number of Kani children in the school now is 16. I have long thought that a school of this kind cannot fully serve its purpose without being made part of an ashram where one or two workers will stay all the time and undertake daily a programme of co-ordinated Harijan uplift work. I have, therefore, now put up a small building for the Ashram. I have also set apart 10 acres of land for the Ashram, 8½ acres of

[1] Only extracts are reproduced here.

which are planted with about 2,000 cashewnut trees. These trees will begin to bear in another 2 years, and as cashewnuts are fetching a good price, this will constitute a tangible item of income. . . . I intend taking at once 5 Harijan boys, including 3 Kanis, as residential students in the Ashram. A worker has been appointed and he will stay with the boys in the Ashram. After 6 months I propose to take 5 more boys, making the total of residential students 10. . . .

Thinking that an institution of this kind will work better as part of the Harijan Sevak Sangh, I have handed over the school, the Ashram building and the ten acres of land to the Kerala Board of the Harijan Sevak Sangh. . . .

I congratulate the donor for his generous gift and hope that the Harijans will make good use of the Ashram which is to receive the personal care and affection of the donor.

Paisa Fund

Paisa Fund is a unique institution in India, if not in the world. Its creator, Shri Antaji D. Kale, is a poor man. Twenty-five years ago, he conceived the idea of establishing what might be otherwise called a poor man's fund. For he meant literally to collect paisas—quarter annas—for the promotion of industries and thus help the poor. Its visible monument is the Talegaon Glass Works near Poona, which have been a means of providing decent livelihood to hundreds of young men. The committee of this Fund celebrated the other day its silver jubilee amid the blessings of many friends. I wish this enterprise, brilliant as it has been, a still more brilliant career. The committee have issued a sumptuous and readable volume, in commemoration of the silver jubilee, which gives a history of the whole enterprise and a fund of information about glass works throughout India. It can be had on application to the Secretary, 626, Shanvar, Poona 2.

Buffalo Milk-fat *v.* Cow Milk-fat

Dr. Godbole, professor of Industrial Chemistry in the Benares Hindu University, has sent me at my request an elaborate and critical analysis of these two fats. It is far too technical for the lay reader. I shall gladly lend it to any student of this important subject. Meanwhile I content myself with giving his conclusions.

I. Cow butter-fat is known to have iodine in its composition, whereas no data are available on this point in the case of buffalo butter-fat.

II. Both cow butter-fat and buffalo butter-fat contain vitamins A and D; but cow butter-fat is richer in vitamin A, while the other is richer in vitamin D.

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III. Butter-fat as such is any time better than tallow, lard or vegetable ghee.

IV. Cow butter-fat is richer than the buffalo butter-fat in the total assimilable and digestible part and is, therefore, comparatively more suitable for children and weaklings.

V. From an economic point of view, the buffalo is a better butter-producing machine than the cow.

We are of opinion that it is worth while trying physiological experiments in India on oils like sesame, cocoanut, etc., which are rich in assimilables, although poor in vitamins.

Of the two butter-fats, cow's is in a sense nearer to the composition of human body-fat than the buffalo butter-fat.

Harijan, 29-3-1935

482. LETTER TO AGATHA HARRISON

WARDHA,
March 29, 1935

DEAR AGATHA,

Because I am silent I am able to reply to your letter just as it is received.

As usual, the newspaper report is an unintelligent anticipation of an event that was not to come. Yes, you shall have notice of any contemplated step unless it comes absolutely unperceived by me.

I remember Joshuah Oldfield well. He was of the greatest help to me when I went to London as a lad. He is a fellow crank.

Rajkumari has promised to hunt out Watts' volumes for me. But Henry[1] must be dispossessed if he has them.

Mahadev's book[2] is having a wonderfully good reception. All village paper is not as bad as this. This was given as the very first product after revival. Since then much improvement has been made.

Mahadev is probably telling you how vindictively they are acting. It is all being done to consolidate power!!! Little do they realize how it is undermined. A scholar who has renounced everything, who is as non-violent as anyone can be, had undergone his full term of imprisonment. He had also a fine against him.

[1] Henry Polak
[2] *Two Servants of God*

CWMG-LX

This they had recovered from his brother who had separated. The fine had to be refunded. This happened perhaps a year ago. Now the scholar who was doing village work has been arrested and is serving six weeks in lieu of fine. This is not the only instance of its kind.

Love.

BAPU

From a photostat: G.N. 1487

483. LETTER TO AMRIT KAUR

Unrevised *March 29, 1935*

MY DEAR AMRIT,

I have your letter. You have been prompt about sugar. If you want Ba's thanks, you can have them. Though 'Thanks' is a good custom, somehow among members of a family it seems artificial. There you are, you have your choice.

I am sure the *thali*[1] and *katora*[2] is a sound investment.

I hope the plague in Khan Khana has abated. It is just a punishment for our flagrant breach of the fundamentals of sanitation and hygiene.

I have no doubt that the method adopted by you regarding the erring servant is the correct method. It is a thousand times better to be deceived for having trusted than to be able to boast of never having been deceived by having been strict and suspicious. Only trusting should never mean tempting.

But this calculated deception by the president is insufferable. You should find out means of exposing the deceit. No law of secrecy can protect fraud on the part of a trustee. And lawyers say that there is no wrong but has a remedy. Therefore you should discover a remedy for the public wrong done by your president.

I sent yesterday some more questions for Shummy. Tell him with my love that he will have no rest from me and that he will have questions put to him which perhaps he never had to face in the course of practice.

[1] Large metal plate in which food is served
[2] Metal bowl

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You need not worry about your slow progress in spinning. You can't be more stupid than I.

Love.

BAPU

SHRI RAJKUMARI AMRIT KAUR
JULLUNDUR CITY

From the original: C.W. 3525. Courtesy: Amrit Kaur. Also G.N. 6334

484. LETTER TO REGINALD REYNOLDS

March 29, 1935

MY DEAR ANGADA[1],

This is just to tell you that I wrote to David Pyke. He must be a brave boy.

Why don't you tell me something about yourself?

I am enjoying my silence.

Love from us all.

BAPU

From a photostat: C.W. 4545. Courtesy: Swarthmore College, Philadelphia

485. LETTER TO TRANK LANBEAH

March 29, 1935

DEAR FRIEND,

I thank you for your letter.

Please do not think that I undervalue literacy. I do not put upon it the same emphasis that you do. And my field of operations is so different on the surface. At bottom we are one. You cherish human happiness as much as I do.

Yours sincerely,
M. K. GANDHI

DR. TRANK LANBEAH
MINDAN. (P.I.)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] Gandhiji used to address Reginald Reynolds as Angada—Rama's messenger to Ravana—as he was the bearer of Gandhiji's letter of ultimatum dated March 2, 1930 to the then Viceroy; *vide* Vol. XLIII, pp. 2-8.

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486. LETTER TO NARAHARI BHAVE[1]

[*March 29, 1935*][2]

Maganlal Gandhi's father had entrusted all his four sons[3] to me; similarly you have given me all your three sons[4]. Need I say how much closer you have come to me thereby? I now request you to spend your remaining years with me. We will utilize your wide knowledge in our village industries work. It will be good if you can come over after I return from Indore.

[From Gujarati]

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

487. LETTER TO MATHURADAS TRIKUMJI

March 29,1935

A determined refusal solves all problems. One of the maxims of practical wisdom offered by the English weekly *Punch* is this: Whenever in doubt, "Don't is *Punch's* advice. . . ."[5]

We can see that the prevailing atmosphere is thoroughly immoral. In such circumstances silent service is the only golden path.

[From Gujarati]

Bapuni Prasadi, p. 157

[1] Father of Vinoba Bhave

[2] In the source this is placed among the items of this date.

[3] Maganlal, Chhaganlal, Narandas and Jamnadas

[4] Vinoba, Balkrishna and Shivaji

[5] Gandhiji uses here the original English quotation.

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488. LETTER TO TAGADUR RAMACHANDRA RAO

March 30, 1935

Your letter confirms the opinion I have already given.[1] Your fast was a species of violence. Apathy can be turned into sympathy only by sustained, silent and selfless service.

Yours sincerely,
M. K. G.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

489. LETTER TO VALLABHBHAI PATEL

WARDHA,
March 30, 1935

BHAI VALLABHBHAI,

I never gave my consent to anybody. I was surprised when I read the news in the paper. At present I do not feel like going anywhere. If I could have my way, I would prolong the period of silence. It suits me very well. Whenever necessary, I speak and give instructions. But can anybody refuse a request from you? Nobody else would have been able to draw me out of my retreat at present. If you would let me pass one year in this manner, I should very much like to do so. If, however, you must drag me anywhere, let it be to Borsad where the plague is the most virulent. I shall enjoy camping in the open. We will visit Ras on foot. Use my services for four types of work: removal of untouchability, khadi, village industries and plague control. Comforting the cultivators can hardly be described as a programme. Don't take me anywhere else. Keep me there for the fewest possible days and then send me away. Fix any date after the middle of May. I shall have to go there again after the visit to Indore.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 156

[1] *Vide* "A Letter", p. 349.

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490. LETTER TO MITHUBEHN PETIT

March 30, 1935

CHI MITHUBEHN,

I see that your work is making good progress. It is a good thing that you will soon be producing honey. You must do something about hides and also grow cotton.

My visit to Gujarat is not certain. Sardar did ask me. I am still considering. If at all I go to Gujarat, I shall confine myself to one place only.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 24320

491. LETTER TO HARIBHAU UPADHYAYA

March 30, 1935

CHI. HARIBHAU,

I feel you are completely off the track. This always happens to one who is carried away by emotions. I just do not understand how you could override . . .'s[1] guardian and presume to ask . . . . Despite your being members of the same institution you did not have the decency to consult the Manager. How did you come to have the right to encourage . . .? She has not been pining for anybody. Her heart is still a blank page. Your motive is not to protect her but to help . . . . The way you appreciate. . .'s careful nature suggests that you have a low opinion of people's morals. Has . . . done anything special if he has not violated the rules of the Ashram while he lived there with everybody else? Well, you must then think that the others who never had any evil thought towards the girls in the Ashram must surpass even the gods.

You will not understand how this must have hurt . . . behn. You have only added to your guilt by exploiting . . . for such matters. Would you welcome anyone doing to . . . what you

[1] The names are omitted in the source.

have done to . . . . Would you agree to anybody arrogating the title of father to someone else's daughter?

In my opinion you have harmed . . . as well as . . . . I have been put in an awkward position now. I must caution . . .behn and send . . . out of the Ashram. I assume from your letter that you will flout everyone and try to arrange a marriage between . . . and . . ., making poor . . . instrumental. I should be reassured only if you realized what *adharma* you have committed and having freed . . . behn from worry opened . . .'s eye to the *adharma* on his part as well. Send me a telegram, however, if you feel that what you did was the right thing. I will understand if you simply wire 'unconvinced' and speak to . . .behn. At the moment I do not want to tell anyone anything. Do not get worried on account of this. Do not even consider this as a scolding. This is just to explain your dharma to you.

Make arrangements for my stay wherever you like.

I will not hesitate to write to the Maharaja[1].

The Sammelan should have no right over the money to be given to me. About the exhibition in due course.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 6082. Courtesy: Haribhau Upadhyaya

492. FRAGMENT OF A LETTER[2]

[*March 30, 1935*][3]

There can be no greater hypocrisy than marrying again for the sake of the children or to have someone to cook. I would prefer anyone marrying after humbly admitting that he wanted to marry to satisfy his passions. A person who marries again should stop all pretences of loving his dead wife or should confess that love does not satisfy passions.

[From Gujarati]

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

[1] Presumably the Maharaja of Indore. The Hindi Sahitya Sammelan was holding a convention at Indore.

[2] The addressee had written that his wife had died and his father-in-law had been insisting that he should marry his second daughter for the sake of the children.

[3] In the source this letter is placed among the items of this date.

493. LETTER TO KASIM ALI

March 30, 1935

SAIYED SAHEB,

I have your letter. I shall inquire regarding the matter at Indore. I am of course also looking for the book.

We have not started having any books written for the Village Industries Association. When did you send your application? I have been hunting for it in the office here. Send me a copy. How and where would you work for the Sangh?

Yours,
M. K. GANDHI

SHRI SAIYED KASIM ALI
VISHARAD
BETUL, C. P.

From a photostat of the Hindi: C.W. 9749

494. LETTER TO BHAGWANDIN

March 30, 1935

BHAI BHAGWANDIN,

I saw your letter to Avadhesh. Many young men commit the error that he did.[1] Avadhesh has realized his mistake and repented, so we should not lay it against him any more. I shall be writing so in *Harijan*.[2]

M. K. GANDHI

From a photostat of the Hindi: G.N. 736

[1] *Vide* pp. 268-9.
[2] *Vide* "Notes", 13-4-1935, sub-title, "Full Repentance".

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495. LETTER TO BRIJKRISHNA CHANDIWALA

March 30, 1935

CHI. BRIJKRISHNA,

I have your letter. It is good you are having treatment there. Your leaving this place was also to the good.[1]

You may certainly ask me any questions arising out of my reply.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2439

496. LETTER TO HATIM ALVI

March 31, 1935

I have your second letter and now the pamphlet[2]. I have gone through the letter carefully. Your case is undoubtedly strong. I feel flattered by your compliment that there is no domestic circle to which I do not belong. Even so, my duty would often compel non-interference. So long as there are divisions even in the same family, they will have to be respected. We are one vast human family. You have gone further, and rightly. All God's creation is one family. But we accept our limitations. In this quarrel of yours I am quite sure that you ought not to invite outside aid—outside the Borah group. If you break through the fence, you have no complaint to make. If you recognize Borahs as a distinct group, the quarrel should be adjusted among the members of the group. Any extension of the doctrine is sure to land us in trouble.

[1] The addressee though intending to make a long stay had left Wardha in the middle of March on account of ill-health and was now recuperating in Kashmir.

[2] Issued by the Borah Young Men's Association giving details of the dispute between the reformers and the orthodox of the Borah community. The former wanted to bring all the Borah Trusts under the Waqf Act. The Mullah excommunicated them for holding such views but they regained their right of entry into the mosque by a legal verdict.

Then, were you right in disregarding excommunication? Mind, I am not examining the position from the legal standpoint. It is the moral that concerns me. From the ahimsa standpoint, you should have respected the order of excommunication. There is too much violence in the air. Your object was and is to convert the high priest and if not him, at least the fellow Borahs. This you could have done without forcing the entry into the mosque. Your motive is triumph of truth, not assertion of rights. I wonder if what I have said appeals to your reason.

Love.

BAPU

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

497. LETTER TO N. R. MALKANI

WARDHA,
March 31, 1935

MY DEAR MALKANI,

Your letter. I have an impression that I wrote to you saying that you might build with the second-hand material including burnt bricks. I note what you say about Amtul Salaam. She is also a burnt brick—very much so. She deserves all the love you can give her. I note also what you say about the Indore boarding.

BAPU

From a photostat: G.N. 914

498. LETTER TO MANILAL AND SUSHILA GANDHI

March 31, 1935

CHI. MANILAL AND SUSHILA,

I have your letters. There was some confusion. I have received a part of the letter addressed to Devdas and a part of mine has gone to him.

I understand about the new Agent[1]. You should not even think about Maharaj Singh's criticism of you. A public worker has to put up with all such things. Do fearlessly what you consider to be your duty.

[1] Syed Raza Ali, Agent of the Government of India in South Africa

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Ramdas's business is again off the rails. The person with whom he was to enter into partnership has himself broken it off. It is no doubt a good thing.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4835

499. LETTER TO HARIVADAN

March 31, 1935

BHAI HARIVADAN,

I have your letter. I got the point. I am writing to Parikshitlal. Mama came and saw me.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4007

500. LETTER TO AMRITLAL V. THAKKAR

March 31, 1935

BHAI THAKKAR BAPA,

I am not observing silence so as to avoid reproaches but to listen silently to whatever anyone has to say.

Please see whether Sastri alone will be able to manage the column and also find out whether he and Ganesan will get on. If you have doubt about Ganesan's honesty, then by all means relieve him. Keep him only if you have no doubts about him.

If the debt is incurred on account of the Congress, we have got to pay it. If the drafts are wholly worthless, then take it that the institution is worthless and you do not have to pay a single pie.

I shall be in Indore from the 20th to 24th and after that here.

BAPU

SHRI TH[AKKAR BAPA]
HARIJAN S[EVAK] SANGH
TRICHINOPOLY S. I.

From a photostat of the Gujarati: G.N. 1154

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501. LETTER TO AVADHESH DUTT AVASTHI

March 31, 1935

All right. You will live with me as at present. I shall teach you spinning and other things if you are ignorant of them. As for the rest we shall see. During your stay here you will get an emolument of Rs. 15 per month out of which your boarding expenses, which I am having calculated, will be deducted. You should tell me all that you feel.

Blessings from
BAPU

[PS.]

I am sending a note to the journal.[1]

From a photostat of the Hindi: G.N. 3219

502. LETTER TO AMRIT KAUR

WARDHA,
April 1, 1935

MY DEAR AMRIT,

I did not want you to send me the enormous quantity of sugar and *gur* you have sent me. At the rate you are going, you will presently be my universal provider.

Your warning me against overwork induces the retort: "Physician! Heal thyself."

Do you remember Rhys Jones? He asks me to take all the work I can from Shummy. Have I not anticipated Rhys?

Love.

BAPU

From the original: C.W. 3526. Courtesy: Amrit Kaur. Also G.N. 6335

[1] *Vide* "Notes", 13-4-1935, sub-title, "Full Repentance".

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503. LETTER TO VALJI G. DESAI

April 1, 1935

CHI. VALJI,

I had forgotten to mention one thing in my letter. Jivanji was here a few days ago and he told me that some difficulty was being experienced in selling your books because of your insistence on following your own style of spelling. Surely there can be no principle behind such a rigid attitude. And where no principles are involved, is it not one's duty to respect the opinion of the majority? If everybody insisted on his point of view being the right one, we would have neither unity among the people nor any organization. If you are very particular about your style of spelling, you may try to popularize it and win. Till then, however, please accept the spelling recognized by your Vidyapith. You can also do this: explain in all your books the rules governing your system of spelling and give arguments in support of them adding that you will, however, adopt the spelling evolved by your co-workers till they are won over to your point of view.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7471. Courtesy: Valji G. Desai

504. LETTER TO VASUMATI PANDIT

April 1, 1935

CHI. VASUMATI,

I think I shall have to send you some common sense, too, along with my letters. I had meant a common kitchen. For this, there is a cooker big enough for you and me to be boiled in. Containers with gruel, a vegetable, dal, rice and milk can be put inside it at the same time. This not only saves the trouble of constantly keeping an eye on the things but also results in considerable economy of fuel in the end. Prabhavati, Ba, Kishori and the rest have gone to a rural exhibition in Deoli. I will

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ask Prabha to write to you. Sharda Kotak came and stayed here for about fifteen days.

Blessings from
BAPU

[PS.]

I trust Gangabehn is all right. I have written to Durga at the Borivli address.

SHRI VASUMATIBEHN
UDYOG SANGH ASHRAM,
BOCHASAN *via* BORSAD

From a photostat of the Gujarati: S.N. 9397. Also C.W. 643. Courtesy: Vasumati Pandit

505. LETTER TO AMRITLAL V. THAKKAR

April 1, 1935

BHAI THAKKAR BAPA,

I got the papers sent by you. I have written to both the Iyengars and sent the papers over to Malkani.

I will wait for you after the 12th. I am holding myself ready.

Vandemataram from
BAPU

From a photostat of the Gujarati: S.N. 22753

506. LETTER TO VIYOGI HARI

April 1, 1935

BHAI VIYOGI HARI,

The problem of conducting the official business of the Charkha Sangh, Udyog Sangh and Harijan Sangh in Hindi is a difficult one. For all the three offices the only capable men we have found are English-knowing. Where are efficient Hindi-knowing men to be found? What can one do? There is no need for me to expound upon it. If there were right men to be found, we could bring about the change in all the three offices today. Let me know if you have any suggestion. You are coming to Indore, I suppose?

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1095

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507. LETTER TO H. L. SHARMA

April 1, 1935

CHI. SHARMA,

I have your letter. In the absence of a wire from you I take it that Devi is doing well.[1] So far I have never had anyone given injections. We made use only of mud poultices and similar remedies. Yes, you may certainly go to Simla if it is possible. I shall send you the books too if I can lay hands on them. Your fear as to what will happen after I break the silence is groundless.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3153

508. LETTER TO PURUSHOTTAM BAVISHI

April 2, 1935

BHAI PURUSHOTTAM,

I wrote to you on 28th March asking you to come to Indore. But I see from your letter of 31st March that you had not received my letter up to the time of your writing. Maybe I wrote Shampur instead of Shajipur in the address.[2]

Please do both of you come to Indore. I cannot fix the time from here. But we shall certainly talk things over.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 123. Also C.W. 4746. Courtesy: Purushottam Bavishi

[1] The addressee's son had been bitten by a dog and the wound was being treated with mud poultices.

[2] Gandhiji did write Shampur; *vide* "Letter to Purushottam Bavishi", pp. 349-50.

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509. LETTER TO LAKSHMANDAS KAPUR

April 2, 1935

BHAI KAPURJI,

I have been wanting to write to you all these days but could not do so. Please forgive me. The new glasses sent by you fit very well and now those are the ones I use every day. Thank you.

Vandemataram from
BAPU

From a photostat of the Gujarati: G.N. 2216

510. LETTER TO VALLABHBHAI PATEL

April 2, 1935

BHAI VALLABHBHAI,

Send me a copy of the reply received by Manilal[1]. Its wording will help me decide what to write to Delhi.

Such replies are not yet the worst. Much worse insults are going to follow. That is why we should only go on doing what we can without coming into contact with the Government. I think that that is the only way to conserve our strength. To yield to anger is of course very easy.

Perhaps it would be safer to ignore my views regarding vaccination against the plague. I myself have always taken such risks and made others take them. But, then, I was on the spot on every such occasion. It may be dangerous to act upon the suggestions which I have been making from a distance on the present occasion. I, therefore, would advise you to be guided by Dr. Bhaskar. I have of course placed my views before him. Maybe you have even read that letter.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, pp. 157-8

[1] Manilal Kothari, then Secretary of the Gujarat Provincial Congress Committee had been taken to one of the States of Saurashtra and forbidden to return to British Indian territory. The reference is to the reply to his letter to the Government in this connection.

511. LETTER TO AMTUSSALAAM

April 21, 1935

DEAR BIBI,

You must have got my letters. How did you fare in Khurja? Now at least the idea of living at Harijanvas has been put off, has it not? Your health must have improved. Are you coming to Indore? Everything is all right here.

Blessings from
BAPU

From a photostat of the Urdu: G.N. 321

512. LETTER TO BIMLAPRASAD CHALIHA[2]

WARDHA,
April 3, 1935

DEAR BIMLAPRASAD,

I am glad you were able to go to Madhubani. You should certainly now popularize the different processes in your part of the world. You can have the membership of both A. I. S. A. and A. I. V. I. A. Do you get *Harijan* regularly?

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 9736. Courtesy: Government of Assam

513. LETTER TO AMTUSSALAAM

April 3, 1935

DEAR BIBI,

I have your letter. From Indore I return to Wardha. You should stay at Wardha till your cottage is ready. You can even prolong the stay. Regarding your cottage, I shall write to Malkani that it should be constructed of baked bricks and consist

[1] Not clear in the source

[2] A photostat of this letter was displayed at the Assam Pavilion of the Gandhi Darshan Exhibition held at New Delhi in 1969-70.

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of two rooms even at the cost of a slight increase in the outlay. You will have fully recovered by the time I return, won't you?

Blessings from
BAPU

From a photostat of the Urdu: G.N. 322

514. LETTER TO N. R. MALKANI

April 3, 1935

MY DEAR MALKANI,

Better build two rooms for Amtul and use the same material as you would for the other buildings. Additional cost should not matter much as ultimately the building would be our property.

Yours,
BAPU

From a photostat: G.N. 915

515. LETTER TO DR. PATTABHI SITARAMAYYA[1]

April 3, 1935

DEAR DR. PATTABHI,

You have placed me in a most awkward position by sending two young men without notice, without any pots, without bedding. We have hardly settled down here. There is not enough accommodation for our requirements. Is it fair to dump down people in an institution? Supposing others followed your example, where would I be?

We have not yet begun to entertain learners. There is little to teach. I have taken them and told them they will work as scavengers and labourers as we all do consistently with our other duties. Only please do not repeat the performance.

If you can get money from their homes or from friends, send me enough for their return fares and initial expenses.

[1] The addressee explains : "In 1935 a satyagrahi, who had been in jail, came to see me and asked for a letter of introduction to Wardha where he wanted to see the Ashram. I gave one readily. At the railway station he wanted to take a companion, and I included his name also in the letter."

How do you pass your time?

Yours sincerely,
M. K. GANDHI

Incidents of Gandhiji's Life, p. 225

516. LETTER TO ABBAS

April 3, 1935

CHI. ABBAS,

You wrote after quite a long time. I have already written.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6310

517. LETTER TO JAMNALAL BAJAJ

April 3, 1935

CHI. JAMNALAL,

Agree to the betrothal only if Kamalnayan and the girl are fully willing and are ready to live in simplicity. There is no need at all for hurry. Kamalnayan's assurance that he will not go to the West till after his betrothal should be enough for us. He has to learn a great deal to acquire maturity. It is our duty to see that neither he nor the girl is unhappy afterwards.

If Kamala does not particularly want your presence in Bhowali, perhaps it might be better for you to go to Sinhagad. Think over the matter, however. Your health should be the first consideration. . . .[1] must have . . .[2] on the way.

Kamalnayan is bound to come to Indore and we shall know everything then. If you decide to go to Sinhagad, and the date fixed is around the date of the Sammelan, I should like you to go *via* Indore.

Madalasa is doing fairly well. Ganga is calm.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2961

[1]&[2]Some words are not decipherable in the source.

518. LETTER TO SECRETARY, HINDI SAHITYA SAMMELAN

April 3, 1935

SECRETARY
ALL-INDIA HINDI SAHITYA SAMMELAN
INDORE

DEAR SIR,

I was under the impression that those arranging the Sammelan and the exhibition were largely the same people. The people who had approached me in connection with the Sammelan had talked about the exhibition. I, therefore, gave my consent for another speech for the exhibition and that in the same letter which dealt with the Sammelan matters.

Inform me of the train I should board on the 19th and how I should reach there.

M. K. GANDHI

[From Hindi]
Veena, Tributes Issue, April-May 1969

519. "HARIJAN" IN POONA

April 4, 1935

For saving expenses and for purely financial considerations, the *Harijan*, which was originally published at Poona by the Aryabhushan Press but which was transferred to Madras some time ago, will from next week be retransferred to Poona. Sjt. Mahadev Desai will be the Editor. Thus both *Harijan* (English) and *Harijanbandhu* (Gujarati) will be published at the same Press and place. All communications meant for *Harijan* should henceforth be addressed to the Manager or the Editor, as the case may be, at the Aryabhushan Press, Poona 4.

M. K. G.

Harijan, 13-4-1935

CWMG - IX

520. LETTER TO EFY ARISTARCHI

April 4, 1935

Your letter advising me of Alexander Moissi's death. Death is a never-failing, faithful companion, whom we should welcome no matter when he comes. He is twin brother of Birth. Why we should welcome one and dread the other I have never understood. If there is a certainty about the life beyond, why not welcome the change that Death gives?

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

521. LETTER TO AGATHA HARRISON

WARDHA,
April 4, 1935

MY DEAR AGATHA,

I have your mail. I am supporting your suggestion about sending Rajaji.[1] But I must confess to you I have no faith in these deputations. The British policy is fixed and rigid. They want to carry their Bill at any cost. They will placate any opinion but the advanced Indian political opinion. They honestly believe that if they give the Indian politicians an inch, they will want an ell and grumble even when they get their ell. This belief is not only honest, it is well-founded. The Indian wants his independence as of right. The official says he has no right save that of being governed. The official has the firm opinion that India is incapable of governing herself. Hence whatever he concedes is given grudgingly. Hence no advance will satisfy the Indian advanced politician. He may take it only to agitate for more. The policy has now been definitely adopted of never conceding to the popular demand. They will give only what they honestly think is proper. This does not irritate me. We have to develop internal strength to take what we need.

Now see what is happening here. Read the enclosed latest ordinance—a whole population being degraded for the sake of

[1] Agatha Harrison, while visiting India earlier, had suggested to Gandhiji that someone should go to England "to help people understand the situation better".

crushing a few "terrorists". They won't attempt to know why young men and women are ready to throw away their lives. They are now doing what they have never dared before. They have evolved a new philosophy.

Things will right themselves but not by your importing even our best men. You must plough the lonely furrow for the time being. I do not say no one should ever go from here. Those like Dr. Ansari or Bhulabhai will go on business. And then they may do a little political work.

In spite, however, of my opinion, I am not going to throw any obstacle in the way of Rajaji going. In fact, I am making the first move. I would like him to go even for your sake.

Love.

BAPU

From a photostat: G.N. 1488

522. LETTER TO G. C. TAMBE

April 4, 1935

DEAR FRIEND,

Monday is my day of silence. But I do not mind if no other day is possible. I want to see and listen, not speak.

Yours,
M. K. GANDHI

From a photostat: G.N. 7961

523. LETTER TO BHUJANGILAL CHHAYA

April 4, 1935

CHI. BHUJANGILAL,

If you are obliged to write to me without your father's knowledge, it is the duty of us both not to write to each other.

Anybody who is unwilling to perform a modest duty facing him in the immediate present in the hope of being able to perform a more important one in future is sunk in *moha*. "Make the best of today, for who has foreseen tomorrow?" But even if you decide to take up the smaller duty, you should do so after consulting your father.

Blessings from
BAPU

From a photostat of Gujarati: S. N. 24225

CWMG - LX

524. LETTER TO NARANDAS GANDHI

April 4, 1935

CHI. NARANDAS,

I got your letter.

Father's unwillingness to me is sufficient reason why you should not leave Rajkot. I can understand his feelings. Now that Jamnadas has gone there, he may perhaps agree to your leaving. But just now that makes no difference. Also, you cannot leave till you can find somebody to take charge of the school. What you write about the school is perfectly correct. The right course is to let those who wish to leave go and do the best that you can. I will remember about the English teacher. Till you get one, do whatever you can.

I could not convince Vinoba. The idea was to lighten the final responsibility on your head or on that of anybody else who might take your place. Mathew's problem was a difficult one. I think I have been able to solve it. For everybody else it was a difficult job. If there is still something which I can persuade him to accept, please let me know. But now there is no need for that, either, for the present.

The question which I asked you amounts to this: that excepting for father's consent, you should arrange all your affairs in such a manner that you are able to leave immediately.

At present Amtul is with her brother Miya Rashid in Indore. I am going to Indore. She has, therefore, gone there in advance.

Does Qureshi still draw money?

If you wish to buy land for the school, you may do so. If I have not already given my opinion about the Trust Deed, send me a copy. My impression is that I have already written to Jamnadas about it.

A letter for Lilavati is enclosed.

Blessings from

BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8435. Courtesy: Narandas Gandhi

525. LETTER TO VALLABHBHAI PATEL

April 4, 1935

BHAI VALLABHBHAI,

So you have been laid low. I had a letter from Mani. It seems unpolished rice will not agree with you. Here everybody can digest it. It can't possibly cause constipation. But experiments in food are not for you. It will be enough if you can keep yourself fit. If you take proper nourishment, you will be all right.

There was a letter from Agatha. She has strongly urged that Rajaji should go to England. Whoever goes, nobody will be able to do anything just now. But a visit by a person like Rajaji may perhaps be useful for the future.

Let me have your opinion.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 159

526. LETTER TO HARIBHAU UPADHYAYA

April 4, 1935

CHI. HARIBHAU,

I understand about the exhibition.

Please try your best. If the Maharaja and the Maharani feel embarrassed in sitting in chairs while I do not use one, I will not mind doing so for the occasion.

No matter how much is collected in Indore for Hindi propaganda, I will expect only one lakh for work in South India, that is, the part of the country where the four Dravidian languages, Tamil, Telugu, Malayalam and Kannad, are spoken. This means that a purse of one lakh should be earmarked for Hindi propaganda in South India or in any other part that I like. I give the second alternative for earmarking contributions so that I may be able to spend the money in provinces like Assam if I wish to do so. I don't want such freedom, but if we can get more contributions in that way, I don't mind.

CWMG - IX

The arrangement for the disposal of night-soil in Indore is supposed to be excellent. Please do not forget to take me to that place.

Blessings from
BAPU

From Gujarati: C.W. 6083. Courtesy: Haribhau Upadhyaya

527. LETTER TO HARIBHAU UPADHYAYA

April 4, 1935

CHI. HARIBHAU,

I got your letter. You ought to have written to . . .[1] to soothe her. Please write even now, no matter if the problem is still being discussed with me. I am not making use of your letter.

You are still labouring under an error. To say that you would adopt the same attitude towards . . . shows that you have not thought carefully about the matter. If you adopted such an attitude, I would say that you did not understand your dharma towards . . . as her father. As a father you should at least insist that even your dearest friend should consult you before he talks about any delicate matter to . . .. How can anybody else understand . . . as well as you, a thoughtful father, can? For anyone to talk to . . . about such a matter, and that without her parents' knowledge, is certainly immoral.

For the present, however, it will suffice if you write a reassuring letter to . . . and . . .. God alone knows how . . .'s mind has been affected. But there is nothing we can do about it now. I have no doubt that her mind ought to have been allowed to remain unsullied.

. . . has been following a wrong path. But I have not for that reason stopped doing my duty as a parent as I understand it, though it is possible that he might not like it just now. And moreover, isn't there the true Father of us all above? Is He ever likely to forget any of us?

Blessings from
BAPU

From a copy of the Gujarati: C.W. 6086. Courtesy: Haribhau Upadhyaya

[1] The names are omitted in the source.

528. LETTER TO RAJAB ALI[1]

Thursday, April 4, 1935[2]

BHAI RAJAB ALI,[3]

Wonderful doctors you are! Day in and day out you din into the ears of your patients: "Stop eating polished rice; start unpolished rice; and your constipation will go." But the unfortunate patient comes back with a sample and asks: 'Sir, here is what I have got from the bazaar. Is that unpolished rice?' I suppose you will tell him: 'It is not my business to answer that question. You must go and consult an expert in industrial chemistry.' Nothing very difficult. Another fat fee and he can get the opinion. What a wonderful age we are living in! Now let me ask Mrs. Jenabehn[4] what rice she cooks for you. Polished? Unpolished? Or just what your 'expert' servant gets from the market?

Blessings from[5]
BAPU

Harijan, 13-4-1935. Also a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

529. NOTE TO BALVANTSINHA

April 4, 1935

CHI. BALVANTSINHA,

1. If there is not enough flour for the evening meal, fewer *rotis* should be prepared for the midday meal. What happened yesterday was not becoming.

[1] Extracted from Mahadev Desai's "Weekly Notes". The addressee's name is omitted in the source and is supplied from the Gujarati copy. Gandhiji had earlier asked his opinion as to the comparative merits of polished and unpolished rice. And he had said: "This is not my domain. The questions about polished and unpolished rice that you ask belong to the subject of industrial chemistry."

[2] The Gujarati copy bears this date.

[3]&[5] The superscription and subscription are supplied from the Gujarati copy.

[4] Supplied from the Gujarati copy

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2. Is there any difference in the quantity of firewood consumed now and when the cooker was not being used?
3. Can you spare an hour or a half to teach Rajkishori Hindi?
4. What about Kale's room?
5. Can leafy vegetables be grown in the larger plot?

BAPU

From a photostat of the Hindi: G.N. 1872

530. NOTE TO BALVANTSINHA

April 4, 1935

CHI. BALVANTSINHA,

I do not like your being ill. If the climate here does not agree with you and you do not feel cheerful I shall not force you to work in the kitchen. Shall I assign you some other work? The best thing might be to settle down in your own village. Consult Surendra.

Why do you need a room for solitude? You have to find solitude under the trees, and in your heart.

It is proper for Vishwambharji to write. His coming here, in my opinion, will serve no purpose.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1874

531. NOTE TO BALVANTSINHA

April 4, 1935

CHI. BALVANTSINHA,

How long can you live with me and not associate with and love others living with me? If you like living here you should like everyone who is here. And they are all good people. What else can one learn from living with me? You would serve all, so you should make up your mind to love all. If one is good the whole world is good. Why do you need a room for solitude? You have to find solitude under trees and in the cave of your heart.

You should give him the room, for you can live even under a tree. You are not likely to run away from me while Harilal avoids me. Now that at last Rama has come to dwell in his heart

and he has come to me I have no wish to irritate him over small things. It will be a great thing if he can stay on. Ba will be the happiest. She often complains that I do not pay sufficient attention to Harilal. But I can do so only in my own way. I cannot discriminate between mine and outsiders. Whosoever follows my path is mine. I have no ill-will for those who follow other ways, but I will not help them either. Thus I can expect sacrifice from you but not from Harilal.

Blessings from
BAPU

[From Hindi]
Bapuki Chhayamen, p. 72

532. THE EXTENT OF MEDICAL AID

With the commencement of the activities of the A. I. V. I. A., medical aid finds a prominent, if not almost an exclusive, place on the programme of many workers. The aid consists in distributing among the villagers free medicines, allopathic, ayurvedic, unani or homoeopathic, or all combined. Druggists selling these medicines are quite ready to oblige workers approaching them for a few medicines, which cost them a trifle and which, in their opinion, may, if they look at the gift selfishly, bring them more buyers. The poor patients become the victims of well-intentioned, but ill-informed or over-enthusiastic workers. More than three-fourths of these drugs are not only useless but imperceptibly, if not perceptibly, harmful to the bodies into which they are put. Where they do bring some temporary relief to the patients, their substitutes are as a rule to be found in the village bazaar.

Medical men of the West are slowly but surely finding out that the less drugs they prescribe the better it is for their patients. The best of them never keep their patients in ignorance of what is prescribed. Instead of overloading their prescriptions, they give some simple harmless drug. The best part of their work consists in steadying their patients, removing their fears and insisting on careful nursing and a change of diet. They are more and more veering round to the belief that nature is the best healer.

Therefore, A. I. V. I. A. is leaving medical relief of the kind I have described severely alone. Its primary care is education in matters of health as well as of economy. Are not both interrelated? Does not health mean wealth for the millions?

Their bodies, not their intellects, are the primary instruments of wealth. The Association, therefore, seeks to teach people how to prevent disease. It is well known that the food of the millions is very deficient in its nourishing value. What they do eat they misuse. Their knowledge of hygiene is practically nil. Village sanitation is as bad as it well can be. If, therefore, these defects can be put right and the people imbibe the simple rules of hygiene, most of the ailments they suffer from must disappear without further effort or any outlay of money. Hence the Association does not contemplate opening dispensaries. Investigations are now being made to find out what the villages can supply in the shape of drugs. Satisbabu's cheap remedies are an effort in that direction. But incredibly simple though they are, he is experimenting with a view to making drastic reduction in the number of these remedies, without diminishing their efficacy. He is studying the bazaar drugs and testing them and comparing them with the corresponding drugs in the British pharmacopoeia. The desire is to wean the simple villagers from the awe of mysterious pills and infusions.

Harijan, 5-4-1935

533. PRIESTHOOD AND UNTOUCHABILITY

A correspondent from Sibsagar writes:[1]

When I was touring in Assam last year in the Harijan cause, I had understood that the tea-garden coolies were regarded as untouchables and that the Miris were also almost so regarded. Be that as it may, it is a serious question whether, where the priests exploit the superstition of the people and where innocent birds and animals are offered as sacrifice, it is right to agitate for the entry of Harijans to such a temple.

No doubt temple reform is a separate question. Entry of Harijans into temples cannot await reform. But I would draw the line at temples where animal sacrifices are offered. I would not touch these temples till animal sacrifices are stopped. Inward corruption in temples cannot affect the devotee who knows nothing about it. But with animal sacrifice every worshipper is intimately con-

[1] The letter is not reproduced here. The correspondent had reported about a temple at Dergaon, Assam, where innocent birds and animals were offered as sacrifice and which barred the entry of tea-labourers and Miris because they were regarded as untouchables.

nected. For, he or she has to offer such sacrifice. And a Harijan admitted for the first time in such a temple would naturally be expected to bring some poor bird or animal as sacrifice. He may or may not be a meat-eater, but who will make himself responsible for the sin of teaching an unsophisticated Harijan that God expects His worshippers to propitiate Him with the blood of innocent dumb animals who have never sinned, who have no sense of sin? I wish that the leaders of Assam will purge the Dergaon temple of the stain of bloody sacrifice. Let no one retort that the beginning should be made, not with an unknown temple like that of Dergaon, but it should be with the temple of Kali. Most reforms have had their origin in small beginnings. The citadel of Kali will fall by its own weight, if the minor temples wash themselves clean of innocent blood.

Harijan, 5-4-1935

534. LETTER TO AMRIT KAUR

April 5, 1935

MY DEAR AMRIT,

The *gur* and *shakkar*[1] are both good. What Ba would ultimately say of *shakkar* I do not know. I shall give you her opinion when she gives it.

Shummy's note on *gur* and *imli*[2] is valuable and I am using it for *Harijan*.[3] He must, or you would for him, warn me when I put an undue strain on him. I am having so many medical and chemical conundrums for solution.

The papers you sent me are going back. They make interesting reading. But we will have to work out our own salvation.

When you get used to it, you would prefer loosely-woven khadi sheets to glossy linen. The softness of the khadi sheets I have in mind is all its own. It is light and airy. This is no exaggeration. The proof of the pudding is in the eating. You get the right kind. If you can't procure it, you must tell me.

Shall I send you good slivers from here ? Next time you come, I must teach you carding. It is quite easy. You must not have slivers sent for you. You should make them yourself.

[1] Brown sugar
[2] Tamarind
[3] This was published in the *Harijan* of April 20.

It is almost dawn now and I must stop.
Love.

BAPU

From the original: C.W. 3527. Courtesy: Amrit Kaur. Also G.N. 6336

535. LETTER TO PREMABEHN KANTAK

April 5, 1935

CHI. PREMA,

I have taken up for reply both your letters of 8-2-'35 and 30-3-'35. How is Kisan now? Is she doing anything? How does she keep herself occupied?

Do you still go on with your self-chosen occupation of ploughing the fields and working the water-lift?

You should try and persuade those over whom you have influence to save the expenditure on births and deaths. All may not listen to you, but a few certainly will.

You had a good discussion with Nariman. It is true that most people follow ahimsa only as a policy.[1] But there are a few at least like you who strive their utmost to follow it as a dharma. Ultimately it is such ahimsa that will work.

There will be an army even after the country has become free. I don't feel that my ahimsa is sufficiently strong to convince the people that there will be no necessity for an army. If the army remains, military training also will remain. But this is only speculation. It is not inconceivable that, if we really and truly win freedom through ahimsa, we may not need an army afterwards. There is no limit to the power of ahimsa, as there is none to that of the votary of ahimsa. The latter does nothing of his own will. All his actions are prompted by God. That being so, how can he say in advance what God will prompt him to do at a future time? There is thus no question of compromise in this matter. It is only a question of recognizing the limit of one's strength. My killing a snake through fear is no compromise but merely an exhibition of my lack of strength. One might say that God has given me only so much strength and no more, or that I have not purified myself

[1] Nariman had argued that the Congress had adopted ahimsa only as a policy and not as a creed and that, therefore, when the country became free it would have to maintain an army.

CWMG-LIX

sufficiently—have not done adequate *tapascharya*—to make myself fit for greater strength. A compromise, on the other hand, is a deliberate and voluntary act.

A perfect satyagrahi means a perfect avatar of God. Do you doubt that such a perfect avatar can shake the whole world? It is no exaggeration to say that this world is a laboratory for preparing the ground for such an avatar. If all of us prepare ourselves for a partial manifestation of the Divine, we may rest assured that the perfect avatar will come some day. If you have such faith, you will not need to ask about the necessity or otherwise of an army.

The Government may indeed be a machine, but is not the machine controlled by an engineer? There is no harm in attending a music or dance performance, provided there is nothing obscene in it. But I would certainly mind going when somebody else pays for us. It may be possible to pay for one person, but who will pay for the millions ? We are among the millions. In this matter, however, everyone should act according to his or her own strength.

Preserve carefully Mahadev's article about bread. The problem of keeping the wells clean is a big one. It will be a great achievement if you can persuade the people to stop using the steps on wells wherever they exist.

Write to me in detail the method of straining oil so that I may try it.

Don't mind if your weight is increasing. Acid things are necessary in one's food. I have introduced here both tamarind and onions.

If Sushila has been appointed an Examiner, she should share her fees and set a question paper that will be easy to answer and that will test originality.

My remark about menstruation is correct. Such freedom from passion takes a very long time to acquire. Passion is so subtle a thing that we are not always able to recognize it.

It would be proper for Europe to carry on an agitation for the release of Jawaharlal.

The disregard of the Assembly voting does not fill me with disappointment. This contingency was taken into account. Entering the Assembly was necessary and remains so.

I keep silent about Hindu-Muslim unity because I can do nothing about it. When the Elephant King had realized his helplessness, he started praying and his prayer was answered. My condition is like his. My prayer continues. Let deliverance come

CWMG-IX

when it will. Why should an *anasakta*[1] be impatient to know its exact time?

We have a large number of newcomers here. Cooking has been drastically simplified. Everything is cooked in steam. Containers for all the three articles of food are put into the cooker at the same time. This saves a lot of time. Cooking now practically means only making *rotlis*. I am trying to discover some method of simplifying this work too.

The oil-press is still working. We continue the cleaning of the neighbouring village every day. I visited it only once. Mahadev goes there daily.

You can come when you get time and wish to do so. You may come to Indore, too, if you wish.

I think this is enough.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10369. Also C.W. 6808. Courtesy: Premabehn Kantak

536. LETTER TO VALLABHBHAI PATEL

April 5, 1935

BHAI VALLABHBHAI,

I hope the enemy—your fever—has left you now. Don't tolerate it even for a day.

You have certainly done well in deciding to go to the U. P. Nobody will feel hurt by anything that you say. "Your real leader is Jawahar. We others can stand before you only as trustees for him." Let that be the warp of your speech, and the woof can be as you like. The very fact that they have so eagerly pressed you to accept the invitation makes me happy. . . .[2]

I carefully read all your leaflets. I have started filing them from yesterday. I am sure Mani is preserving copies of all of them. I should like to have a complete set here too. Ask her to send me the preceding seven leaflets.

If you get the "lucky bag", I hope you will give me a share.

Write to Raja. He seems to feel isolated. He has been working

[1] One who remains unattached to fruits of action.
[2] Omission as in the source

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without respite and it seems he can't even open his heart to anybody.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, pp. 159-60

537. LETTER TO AMRIT KAUR

WARDHA,
April 6, 1935

MY DEAR AMRIT,

I understand what you say about *gur* and *shakkar*.

I am returning straight from Indore. The report about the tour was quite wrong. I might have to go to Gujarat later.

I hope to be here in July to receive you.

Love.

BAPU

From the original: C.W. 3712. Courtesy: Amrit Kaur. Also G.N. 6868

538. LETTER TO GOVIND RAO

April 6, 1935

MY DEAR GOVIND RAO,

Though as you say there was no excuse for the negligence, you have now done full reparation to Shri Thomson.

As for the ladies, wait till the next cold season. In any case, will they pay their own board expenses? Do they know Hindi? Of course you will write to the manager when the time for sending them comes.

Yours,
BAPU

From a photostat: G.N. 1383

CWMG - LX

539. LETTER TO NARANDAS GANDHI

April 6, 1935

CHI. NARANDAS,

Read the accompanying. A copy of my reply is also enclosed. I would advise you to engage him if he is ready to come on that condition. If, however, you are not satisfied, you may unhesitatingly send me a wire saying "No". I am asking for a wire in case it is "No", so that Mathew, if he is ready, may not be kept waiting.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–9: Shri Narandas Gandhine, Part II, p. 185. Also C.W. 8436. Courtesy: Narandas Gandhi

540. LETTER TO BHAGWANJI P. PANDYA

April 6, 1935

CHI. BHAGWANJI,

Why is Balvantsinha unhappy? Has anybody done him an injustice? Or does anybody harass him?

BAPU

From a copy of the Gujarati: C.W. 3014. Courtesy: Bhagwanji P. Pandya

541. LETTER TO VALLABHBHAI PATEL

April 6, 1935

BHAI VALLABHBHAI,

. . .[1] wrote a similar letter to me also. I have asked him why he asks for money like this every now and then. I am writing to him and advising him not to be a cause of pain to you. He may come to me if he wishes.

[1] The name is omitted in the source.

CWMG-LX

You have given a good reply to Chandubhai. I wonder what they find in sannyasa.

I read Bhulabhai's letter. It is all right. Let him do whatever he can.

I do not wish to write more today. I had nearly forgotten that today is a day of fasting.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, pp. 160-1

542. LETTER TO CHANDULAL

April 6, 1935

BHAI CHANDULAL,

It is good that you asked the questions. There is nothing wrong in my believing that no one can feel as strongly as I. It is no more than an expression of one's own strong feeling. I do not believe that anyone else can have greater love for my mother than I have. Do you find anything wrong with this statement?

The same is true of the other sentence. There could be millions of people who practise more austere penance. But just the same I can say that I do not know of any such, can't I? Would you look upon it as claiming omniscience if I said that I hadn't heard anyone speak the language of the seers? There could be millions speaking the language of the seers, but must I not say it if I have not met any?

If you don't follow, ask again.

Blessings from
BAPU

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

CWMG - LX

543. LETTER TO MOOLCHAND AGRAWAL

April 6, 1935

BHAI MOOLCHANDJI,

I have no recollection of any letter about Khudi[1]. Anyway, I shall reply in the *Harijan*.[2]

Blessings from
BAPU

From a photostat of the Hindi: G.N. 834

544. LETTER TO KASIM ALI

April 6, 1935

SAIYED SAHEB,

I learn that replies are being sent to you from the office. No services of writers are needed. Let alone a thousand villages, it would be enough if you could properly manage even a single village. Only he can take up the agency of a thousand villages who has scores of assistants at his disposal.

As for *Shiva Bavani*[3] even the name I hear from you for the first time. But I now find it to be an old book. I am collecting more facts.

M. K. GANDHI

SAIYED KASIM ALI
VISHARAD
BETUI, C. P.

From a photostat of the Hindi: C.W. 9750

[1] The source has "*haddi*" which means bone, presumably a slip; *vide* also "Letter to Moolchand Agrawal". p. 397.

[2] *Vide* "Notes", 13-4-1935, sub-title, "A Result of Untouchability".

[3] A Hindi poetical work by Bhushan, extolling the exploits of Shivaji

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545. LETTER TO H. L. SHARMA

April 6, 1935

CHI. SHARMA,

I have your letter. I hope Devi is well. If he has to have injections, the facility is available in almost all hospitals these days. If it can't be done at Khurja, it certainly can be done in Delhi.

Remember that you have the right to come to live here. As for ordering anyone, I have for the present no wish to do so.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 154

546. LETTER TO KANU GANDHI

WARDHA,
April 7, 1935

CHI. KANAIYO,

How foolish you are! When you first suspected that I was displeased with you, you could have had your doubt resolved immediately. In the instances which you have cited, there was no question at all of my being displeased. I take work from you that is hard enough, and that as exactingly as I can, because I am pleased with you. I am not at all angry with you. If I were, I would say so immediately and not hide the fact from you. You have, therefore, no cause to feel unhappy or disheartened.

You need not believe that you will never be able to learn English. And even if you cannot, why should you give way to despair? Is there anything else to make you feel despondent? You need not hide anything from me.

I am fully satisfied with you. You have given me no cause to feel dissatisfied.

You need not, therefore, leave and go away somewhere else.

After this, do you want any explanation about the instances which upset you?

I am returning your letter.

Blessings from
BAPU

CWMG - LX

[PS.]

I forgot to reply to one of your questions. Your decision to improve your Gujarati thoroughly is perfectly correct. Master the grammar. English will then come of itself. If you make a systematic study of Gujarati, you will be able to learn any other language without much difficulty.

You should do your best to memorize the eighteen chapters [of the *Gita*], Give more time to the study of Sanskrit.

You should have informed me about Purushottam immediately.

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

547. LETTER TO NARANDAS GANDHI

April 7, 1935

CHI. NARANDAS,

I learnt only today that Purushottam's health is again giving trouble. He should stay in Santa Cruz and put himself under Gaurishankar's treatment or he may try Kuvalayanand's treatment. If he wishes to try Sharma's treatment, he can go to Khurja. But I think at present he is not interested in treating patients. Purushottam may go to Mehta also if he is so inclined. I have an impression, however, that he was not satisfied with Mehta's treatment. He may, if he wishes, come here. I have not accepted defeat. It is very hot here, but I do not think it can be less hot there. Let him try any treatment he likes, but he must get well. "Health is the first condition of happiness." Harjivan neglected his health and has now got tuberculosis of the bones.

Blessings from

BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8437. Courtesy: Narandas Gandhi

CWMG LX

548. LETTER TO BHAGWANJI P. PANDYA

April 7, 1935

CHI. BHAGWANJI,

Show the accompanying to Balvantsinha. Carry out my suggestion and end the bickerings. Look into Harilal's complaint regarding milk, etc. He seems to have a great deal to say.

Letters for the family are enclosed.

BAPU

From a copy of the Gujarati: C.W. 385. Courtesy: Bhagwanji P. Pandya

549. LETTER TO VALLABHBHAI PATEL

April 7, 1935

BHAI VALLABHBHAI,

The reply[1] received by Manilal is the limit of arrogance. Let the Government follow its own nature. We shall follow ours. I see in the reply the utmost limit of violence. Where shall we put the limit to our non-violence? Violence has a limit, non-violence can have none. That is why it is invincible. But why this philosophizing before you? It is not mere philosophizing, though. That is how I spontaneously feel. I place before you whatever thoughts come to me. As you know, I never wish to hide any thought of mine from you.

The letter received today was accompanied by a copy of yesterday's leaflet. "No 10" seems to have been written through oversight.

I hope you are getting over the weakness brought on by the fever.

What you say about vaccination is correct.

Blessings from
BAPU

[PS.]

The leaflet is all right. The one received yesterday bore No. 9. I wrote as above only after reading the first few sen-

[1] *Vide* "Letter to Vallabhbhai Patel", p. 372.

tences. I have now read through No. 10 and see that its contents are different.

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 161

550. LETTER TO RATANLAL

April 7, 1935

BHAI RATANLALJI,

I like your letter. Your decision to oppose is born out of ignorance. It was your duty, certainly, to find out the full facts from me. What has Hindi got to do with swaraj, a political matter? I need funds only for the propagation of Hindi in South India. What is there to oppose in this? Are you aware of the magnitude of the work already done in this direction in the South? Have you seen how much has been spent on it? Do you realize the need for it? Have you any reason to doubt that the amount will be spent on the popularization of Hindi? Your remark that the funds will be spent on political workers does not become you. I would expect from you not opposition but help.

Blessings from
BAPU

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

551. LETTER TO MOOLCHAND AGRAWAL

April 7, 1935

BHAI MOOLCHAND,

I have your letter. Concerning the Khudi incident justice should be demanded from where it is due. Can truthful testimonies be got? Can any impartial man go there? Many such questions arise.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 829

552. LETTER TO SECRETARY, HINDI UNIVERSITY COMMITTEE

April 7, 1935

DEAR SIR,

I have your letter. The funds I have asked for are for the propagation of Hindi in the South. Thus I can spare you nothing out of that one lakh. If there are any further donations they can be put down. Of course the work undertaken by your committee is commendable.

Yours,
M. K. GANDHI

SECRETARY
HINDI UNIVERSITY COMMITTEE
INDORE
CENTRAL INDIA

[From Hindi]

Veena, Tributes Issue, April-May 1969

553. LETTER TO DR. PATTABHI SITARAMAYYA

WARDHA,
April 8, 1935

DEAR DR. PATTABHI,

The young men[1] are not going back unless the life here disquiets them. Strange food, strange climate. If their friends can find money, I should like the return fares in case of need and some for their bedding. They are under Mirabehn's charge.

Yours,
BAPU

Incidents of Gandhiji's Life, p. 225

[1] *Vide* "Letter to Dr. Pattabhi Sitaramayya", pp. 374-5.

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554. LETTER TO MANU GANDHI

April 8, 1935

CHI. MANUDI,

How can you say that I have stopped writing to you? Have I failed to reply to any letter of yours? How can you charge me when you yourself do not write? I got your letter today and here I am replying to it. I am glad to learn that you have passed. Instead of trying to speed up progress from form to form and save years, it would be better to try to master what you learn in every form. Write to me regularly from now on. About other things Ba or somebody else will write. I hope you yourself do not feel that you are already nineteen. Write to me frankly.

Blessings to aunties.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 2665. Courtesy: Manubehn S. Mashruwala

555. LETTER TO NARAHARI D. PARIKH

April 8, 1935

CHI. NARAHARI,

Who told you that I intended to go there? We know nothing about the matter here. Please banish the thought from mind.

Do write and let me have your views about the dairy.

Tell Puratan that there is considerable substance in what he says. I still need to get more experience about the tannery, and I am doing so. If I live, I will certainly guide him.

I know the reason for the failure of Sabarmati.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9075

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556. LETTER TO VALLABHBHAI PATEL

April 8, 1935

BHAI VALLABHBHAI,

What else could Ansari have done? He can't refuse anybody, rich or poor. He was once visited by a woman out to rob him, and he emptied his purse into the fold of her sari. It will, therefore, be a mercy to him to free him.

Personally I am all in favour of the policy of doing silently what we can and saying nothing to or begging nothing from the Government.

Let them plunder Ras. We will get back every inch of the land. When to have me there is entirely in your hands. But please do not take me out in a procession. You may, if you wish, have me at Borsad.

I hope you will not have a relapse.

Mani tells me in her letter that the nose has been giving trouble. Is that true?

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 162

557. LETTER TO AMTUSSALAAM

April 8, 1935

DEAR BIBI,

You should get yourself examined by the doctor for your brother's satisfaction if for nothing else. It is rather difficult to say how long I shall remain at Wardha. If you follow my instructions to the letter, I shall rid you of pleurisy and the weakness of the heart. What is the alternative if the committee does not permit a structure of sun-dried bricks?

Blessings from
BAPU

From a photostat of the Urdu: G.N. 323

558. DISCUSSION WITH J. P. BHANSALI[1]

[*April 8, 1935*][2]

GANDHIJI: Does this diet suit you?

BHANSALI: Quite.

G. Perhaps the *neem* leaves are a great help?

B. Undoubtedly. In winter I have to drop them, as these limbs have a rheumatic tendency.

G. Don't you find the leaves too bitter?

B. Well, there are varieties even among *neem* trees, and while some leaves are very bitter, some are not. The palate gets accustomed to this diet, so much so that it relishes it. There again crops up the question of the control of the palate!

G. And where do you sleep? You have nothing to spread or cover yourself with.

B. Just where I chance to be, and have just what I chance to get.

G. You won't mind a mattress and a bedsheet and a wrap?

B. No. But I have slept often under the trees, often on bare earth and under the open sky, and often on the burning-ground.

G. Ever troubled by dangerous reptiles or animals?

B. Hardly ever. I was once stung by a scorpion, but it was no more than an insect bite. Snakes I have come across and once a leopard, but none of them meant any harm and there was no fear in me.

G. Any queer experiences on the burning-ground?

B. I must own that there is a species of disembodied beings, but one

[1] Extracted from Mahadev Desai's "Weekly Letter". Gandhiji had many rounds of talks with Bhansali, an old co-worker and member of the Ashram. He had been silent for three years and wanted to break his silence only to talk to Gandhiji. He had walked for months, barefoot and bare-bodied, to see Gandhiji at Wardha. His diet consisted of corn flour with water and *neem* leaves.

[2] From the manuscript of Mahadev Desai's Diary. This source however mentions only one date, while Gandhiji had at least three interviews with Bhansali.

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need not believe in them. I have met them, and that is the fear that sometimes lurks in me. But soon I pull myself together.

G. Do you have to speak, if only to beg for your flour?

B. No.

G. Do you manage to get it always?

B. No. I have often had to go without any food. Once for three days running I had no food. Whilst some would willingly feed me, some have doubted my *bonafides*, some have taken me to be a cheat, and some a member of the C.I.D.

G. Do you think of any of your old friends or relations that were once a source of worry to you?

B. Never. All memory is gone.

G. Does the grinding poverty of the villagers oppress you?

B. Rather. That reminds me of all you have written about it. I think of some of the most heart-moving of your writings like "Death Dance" in *Young India*, and feel that the "Death Dance" is going on, more relentlessly if possible, and feel that I have no right even to the handfuls of flour I eat. I am glad that I do not rob them any more, and the living presence of Death in the burial ground is somewhat of a consolation.

G. Then, you will some day come back to me and yet fulfil my cherished dream about you? Won't you?

B. I wish I could say it. I do not know. God alone knows. Maybe there is a lingering chance.

G. What do you think of the whole day?

B. I have my *mantras* which I constantly repeat. Nothing disturbs me, nothing worries me.

G. Then all fear is gone?

B. Indeed. I swim in the ocean of peace. All that is due to you. You taught me all this. I have forgotten most of my past but not the discourses on the *Gita* you used to give us, nor your discourses on *Pilgrim's Progress*. Undisturbed peace is my privilege. Sleep practically untroubled by dreams. I have been often held up to ridicule and contempt. I have rejoiced in it and often craved for it. All I now want is the extinction of even that craving. Why should I rejoice over ridicule if I do not rejoice over praise? Undisturbed equanimity I want—that equability to praise and blame and heat and cold. I wish, if I could, not to delight even in travail. But what a dandy I used to be, Bapu! Oh, the days of my dandyism! It is the mind that makes a heaven of hell and hell of heaven. There is no end to my

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peace now, and yet what a dandy I used to be once!

With this he laughed a hearty laugh.

G. Where do you sit all day?

B. Downstairs, in the room. Friends come and go. I am perfectly untroubled and peaceful. I do not even know who comes and goes.

G. That is real victory.

Harijan, 13-4-1935

559. LETTER TO KHURSHEDBEHN

April 9, 1935

I am wide awake even when I am asleep. My sleep is *not* a forgetting, it is a renovating.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

560. LETTER TO BAL KALELKAR

April 9, 1935

Like you, I, too, am preparing for an examination. You will appear for your examination without leaving that place, and will have only three or four examiners to satisfy. But I shall have to go as far as Indore for my examination, and as for the number of examiners, the very thought of it frightens me. . . . Let us see what happens.

Has not Kaka also to appear for an examination? That means that all three of us are busy.

[From Gujarati]

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

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561. FRAGMENT OF LETTER TO HARJIVAN KOTAK

April 9, 1935

What must be the plight of a bachelor or a widower? Should not there be somebody at any rate whom God would look after? I am certainly trying to persuade Sharda, but I cannot bear to see you so helpless as to feel completely lost without her.

[From Gujarati]

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

562. LETTER TO MADAN MOHAN MALAVIYA

April 9, 1935

BHAI SAHEB,

Your telegram relieved me of my anxiety. You have resolved to live to a hundred. In order to do that you will have to make an effort to protect the body.

I am setting out to draft the speech for the Hindi Sahitya Sammelan. Before I do that I must ask your blessings. I shall be greatly encouraged if I can receive them before I leave here on the 19th.

The presidentship was to be yours but your refusal has thrown the burden on me which only your blessings can lighten.

Your younger brother,
MOHANDAS

[From Hindi]

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

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563. LETTER TO JAMNALAL BAJAJ

WARDHA,
April 10, 1935

CHI. JAMNALAL,

I got your letter. What you have done seems perfectly all right. By all means go and stay for some time in that part. I will talk to Janakidevi about the engagement.

When Chandrakant's father writes to me, I will do what is necessary. I hope your ear does not give you any trouble.

This is enough for now.

Blessings to Kamala.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2962

564. LETTER TO JIVANJI D. DESAI

April 10, 1935

BHAI JIVANJI,

I finished *Yeravda Mandir* ten days ago. I hope to finish *Gandhi Vichar Dohan* tomorrow. The remaining things I think I shall be able to finish when I take a vow of silence next time. But I shall see. I have not enjoyed a minute's leisure during the present period of silence.

Read the accompanying letter. Wherever Mohanlal is, you may send him if you wish to. Do what is necessary and inform me. Do you want *Yeravda Mandir* immediately?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9939. Also C.W. 6914. Courtesy: Jivanji D. Desai

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565. LETTER TO VALLABHBHAI PATEL

April 10, 1935

BHAI VALLABHBHAI,

Your leaflets are becoming more trenchant. The dark cell has been vividly described. There are a great many such cells. We are being punished for them. What you have been doing is the only real work.

A letter from Dev Sharma is enclosed. I have received what I expected from him. I hope you are gaining strength.

The *mahuda*[1] experiment is good. Let me know the results.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 163

566. LETTER TO G. D. BIRLA

April 10, 1935

BHAI GHANSHYAMDAS,

Yes, Thakkar Bapa had written to me. The nature of work is such. I enclose Paul's letter. I have desisted on his suggestion. Rajaji too was not in favour of a public agitation. I shall await a further communication from Paul.

The sea is very rough in the first week of June. Could you not leave a little earlier? Schuster's letter is good. The man had meant to do a great deal but could achieve nothing. Their present policy does not show a trace of courtesy. They have no regard for public opinion; they rely solely on their armed might.

Blessings from
BAPU

From Hindi: C.W. 8008. Courtesy: G. D. Birla

[1] The addressee had taken to eating a few mahuda flowers each morning.

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567. LETTER TO AMRIT KAUR

WARDHA,
April 11, 1935

MY DEAR AMRIT,

If you have difficulty in getting slivers from Adampur, or if what you get is not good enough, please do not hesitate to fall back upon me. I can ensure you a regular supply of good slivers.

You need not worry about Watt's 16 volumes. I have already got the abridgment which will serve the purpose. I had an offer from Calcutta to buy me the whole set. I have stopped the purchase. So for the time being it will be enough for you to be able to procure for me the other books.

When you come in July I undertake to return you a good carder. It is no strain to work the bow.

If I do go to Europe again, I would love to have you with me. But just now there is little possibility of my going out of India. My heart is in the village work just now.

Love to you both.

BAPU

[PS.]

Of course we gratefully take what help comes to us from friends like Agatha.

From the original: C.W. 3528. Courtesy: Amrit Kaur. Also G.N. 6337

568. LETTER TO ANAND T. HINGORANI

April 11, 1935

MY DEAR ANAND,

Strange! I wrote[1] to J. yesterday inquiring about you. Today I have your letter. I understand the situation. You must get out of Father's house without bitterness or reproach. Mother you cannot help. Your interference can only make matters worse. If she would leave his roof, you can take her in. Your maintenance

[1] The letter is not traceable.

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will be all right. Payment from me can be returned. You need not enter [into his] private life. Vidya should get well at once. Write to me when you have taken up separate abode. Let Jairamdas share this with you and write to me.

Love to you both.

BAPU

SHRI ANAND T. HINGORANI
D/3 COSMOPOLITAN COLONY
KARACHI

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

569. LETTER TO BHUJANGILAL CHHAYA

April 11, 1935

CHI. BHUJANGILAL,

Your letter was transparently sincere. When perfect ahimsa has grown in you your path will be quite clear before you. Just now I personally feel that it would be better for you to devote your time to your studies and finish them.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 24217

570. LETTER TO JIVANJI D. DESAI

April 11, 1935

I went through more than one-fourth of this line by line. Afterwards, being short of time, I looked at only the portions marked by you.

I see that the pains you have taken over this leave nothing to be desired.

From a photostat of the Gujarati: G.N. 9940. Also C.W. 6915. Courtesy: Jivanji D. Desai

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571. LETTER TO VASUMATI PANDIT

April 11, 1935

CHI. VASUMATI,

Even before I got your letter, I had heard that you had joined in the work of cleaning. I am glad. Ba returned long ago and is now thinking of going to Delhi where Tara has fallen ill.

Blessings to all from
BAPU

From a photostat of the Gujarati: S.N. 9398. Also C.W. 644. Courtesy: Vasumati Pandit

572. LETTER TO BENARSIDAS CHATURVEDI

April 11, 1935

BHAI BENARSIDAS,

I have your letter. It has not hurt me. A man should do only what he can. I would advise you first to get married and then to devote yourself to the task of popularizing Hindi. You will be able to accomplish three purposes in this way: *Vishal Bharat*, propagation of Hindi and writing.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2555

573. LETTER TO CHAND TYAGI

April 11, 1935

BHAI CHAND TYAGI,

Your letter is frightening.[1] I have sent it on to Jyotiprasadji. You will know how to deal with him, only be firm.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 6632. Also C.W. 4280. Courtesy: Chand Tyagi

[1] The corresponding word in the source is not quite legible.

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574. LETTER TO MANZAR ALI SOKHTA

April 12, 1935

MY DEAR MANZAR ALI,

Did you not teach me that 'Sokhta' means burnt? Not until you have burnt your 'I' into 'O' will you achieve success. You say you want funds. What for? Not for cleaning your neighbours' streets and everything else, nor for pounding his and your paddy and wheat. You do not need funds; you need to sweat and produce wealth out of waste.

Yours,
BAPU

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

575. LETTER TO HARILAL GANDHI

Ramanawami, April 12, 1935

CHI. HARILAL,

I have been wanting to write to you all these days, but for one thing and another I never got the time. I have snatched a little time somehow today.

Mahadev had had a little talk with me. Kishorelal wrote and acquainted me with the matter.

I understand your problem. You don't wish to deceive yourself or me. You still crave for sex pleasure. If so, you must satisfy your craving. You can suppress it only when you feel a strong aversion to worldly pleasures.

My difficulty is this. How can I, who have always advocated renunciation of sex, encourage you to gratify it? How can I help you to do so? I can tolerate your remarrying. But how can you carry on your search for a wife while staying with me? If I invited you to come and stay with me, even though I knew your desire to remarry, I did so not with the intention of helping you to get married but with the hope that your staying with me might help your mind to calm down. Besides, I also wanted to understand your change of heart.

I do wish to help you as much as I can. But wouldn't you on your part that I did so only within my limits? Think over this

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and write frankly to me now. You may say whatever you wish to.

Are your efforts to give up smoking nearing success, or do you think you will never be able to give it up?

Do not employ Mirabehn's labourers in cleaning those buildings or washing the baths. Clean whatever you can with your own hands. I am not happy about the labourers being employed even in the orchard. I tolerate that being done because of my helplessness.

Avadhesh has informed me of his final decision not to accept the sum of Rs. 15. I felt that day that you were unnecessarily hurting him. He had already yielded. Where was the need, then, to go on lecturing?

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1538. Courtesy: Manubehn S. Mashruwala

576. LETTER TO NARANDAS GANDHI

WARDHA,
April 12, 1935

CHI. NARANDAS,

I send herewith a copy of Ramanlal's report. If you can go to Sabarmati for two or three days and inspect the accounts, I would feel easy in my mind and also know what I should do. Is Titus inefficient or dishonest, or is Ramanlal's letter without basis ?

Attend to this immediately if you can.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8438. Courtesy: Narandas Gandhi

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577. LETTER TO VITHAL L. PHADKE

April 12, 1935

CHI. MAMA,

I have written to Parikshitlal, but have received no reply so far. I am sure that the leaf-plates made by you must be excellent. Show me a specimen some time. About *bhaji*, what you say is correct.

You certainly need not select a village in a hurry, but you should not delay through lethargy, either.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3830

578. LETTER TO AVADHESH DUTT AVASTHI

April 12, 1935

CHI. AVADHESH,

Your letter is good. So be it. You will not be on a salary but I shall give you the fare when you happen to leave. Rid yourself of anger and acquire humility. No one is high or low here, all are alike. There is no master and no servant. We are all servants. We are not ashamed to do any kind of work.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3210

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579. *INTERVIEW TO LORD FARINGDON*[1]

[Before *April 13, 1935*]

LORD FARINGDON: What is the real object of the Village Industries Association?

GANDHIJI: To show the people how to turn waste into wealth.

L. F. How do you propose to achieve it?

G. By having an army of self-effacing workers who will show the people how they can avoid slow starvation. There is no other constructive programme before the people.

L. F. You should need a very large number of workers. And how would you be able to get them?

G. If the moment has come, we shall find the workers.

L. F. How do you propose to tackle the problem of rural indebtedness?

G. That we are not dealing with. It requires State effort. I am just now discovering things people can do without State aid. Not that I do not want State aid. But I know I cannot get it on my terms.

Lord Faringdon was anxious to get Gandhiji's views on the communal question. How was it to be solved?

G. That has just now become insoluble. I fear that time alone can solve it. If I can persuade the Hindus to give a blank card to the Muslims, the solution can be had today. But there is too much mutual distrust to admit of any such heroic solution in the immediate future.

Harijan, 13-4-1935

[1] Extracted from Mahadev Desai's "Weekly. Notes". Since Gandhiji was observing silence he gave his answers in writing.

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580. NO DISAPPOINTMENT

Sjt. Har Dayal Nag, probably the oldest leader at work in all India, writes:[1]

> I feel disappointed to notice want of sufficient rally round you in the work of your All-India Village Industries Association. . . . I have been studying the economic aspect of the problem of village industries since the beginning of my public life. Your programme does not enthuse me much simply because I miss in it that economic aspect. . . .
>
> Imagine for a while that India is flooded with cottage-made goods; but manufacture of goods without consumers or purchasers is nothing but a loss. The hand-loom can produce khaddar but it cannot produce its buyer. My painful experience is that many of those who spin do not wear any cloth made out of their self-spun. . . . The *gur* producer may taste a bit of it for the sake of lip loyalty to the country, but will he mix it with his tea or milk? Will the owner of a village shoe factory use rough shoes of his own factory in preference to fine pleasurable cheap imported shoes? . . . The Indian cottagers will never eschew foreign goods unless and until they are taught to learn that no foreign goods can be cheaper than the goods which they can produce with their own raw materials and spare labour and for their own use. . . .

Har Dayalbabu has earned his rest, and no one will complain if he retires from all public work. But like his three competitors, Pandit Malaviyaji, Abbas Tyabji and Vijayaraghavachariar, he insists on working. He can, therefore, expect no indulgence from critics on the ground of age. I know he wants none. His body and his intellect remain unimpaired and are ever at the disposal of the nation.

Let me then tell him that those who are actually working have no sense of disappointment. The ground is so new that it takes long to prepare. The workers are not able to cope with what they have on their hands.

I suggest then that Har Dayalbabu has the sense of disappointment for the very reason he has given. He pleads guilty to the charge of neglect of duty. If he had, as is his wont, taken

[1] Only extracts are reproduced here.

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up the work, he would no doubt have found it very difficult but he would certainly not have been disappointed. He misses the economic aspect because he has not worked to see it.

Having been immersed in Harijan work, I discovered that if India was not to perish, we had to begin with the lowest rung of the ladder. If that was rotten, all work done at the top or at the intermediate rungs was bound ultimately to fail.

There is more than the economic aspect in the programme before the country. To provide nourishing food for the nation in the manner sketched in the programme is to give it both money and health. For the villagers to pound their own rice and eat it unpolished whole, means saving at least thirty crores of rupees per year and promoting health. But the tragedy of it is that we have no such thing as unpolished whole rice to be had in the ordinary bazaar. And the Association has to wait some days before it can give a clear lead to the nation. The nation requires education as to the food to be taken and the manner in which it has to be prepared.

This is no programme of preparing shoddy goods in the villages and forcing them on unwilling buyers. There is to be no competition, foredoomed to failure, with foreign or swadeshi corresponding articles. The villagers are to be their own buyers. They will primarily consume what they produce. For they are ninety per cent of the population. They will manufacture for the cities what the latter want and what they can usefully manufacture. Most undoubtedly people will be advised to use *gur* for their milk and tea. They will be told, as they are being told, that it is a superstition to think that *gur* taken in milk or tea is injurious to health. One correspondent says that on his wife beginning to take *gur* with her tea instead of sugar she lost her constipation. I am not surprised, because *gur* has a mild laxative effect which sugar certainly has not. The middle-class people have exploited the villages. Some of them are now making reparation by making them realize their dignity and importance in the national evolution.

Then take the question of sanitation. Proper attention to it gives the country two rupees per year per head. That means sixty crores of rupees per annum in addition to better health and greater efficiency. The present programme is the foundation of an all-round improvement in the tottering condition of the seven lacs of India's villages. It is work that is long overdue. It has to be done, no matter what India's political condition is. It includes every class of villagers from the scavenger to the *sowcar*. It is work

in which all parties can whole-heartedly join. Its future is assured if a supply of workers can be assured.

Harijan, 13-4-1935

581. HARIJANS AND PIGS

Seth Achalsingh of Agra wrote to me two months ago a letter describing a scene he had witnessed for the first time in his life. He had seen pigs, with their mouths gagged, being roasted alive by Harijans. I was horrified by the description. But I know that pigs are used as food by Sikhs, and also by thousands of Hindus in Andhra Desha. It is possible that pig-flesh is eaten in the other parts of India by non-Harijans. The only thing that can be said with certainty is that, apart from vegetarians, Mussalmans alone never eat pig's flesh.

Co-workers in Wardha, who have been eyewitnesses, tell me that humaner people suffocate pigs to death and immediately proceed to roast them whole. Those who are devoid altogether of the humane instinct roast them alive. A party, armed with powerful lathis, surrounds the fire to which the poor animal is consigned, and hits him with lathis as, writhing in pain, he is trying to run out of the burning fire. Here is the reply received from Sjt. Bapineedu to whom I referred for information as to the practice in Andhra.

> "In killing pigs, various methods are adopted in various places of Andhra, but all the methods are extremely cruel. They are as follows:
>
> 1. A pig is caught, and its legs are tied fast with a long rope. Then another cord is tied very tightly round its mouth above the nostrils. This disables the animal from breathing, and it dies after some time due to asphyxiation. This method is most common.
>
> 2. As stated in the former paragraph the animal's legs are tied fast, and, instead of tying another cord round its mouth, it is submerged in water, and allowed to die of drowning.
>
> 3. A third method is to tie its legs, and to pierce it with a spear and hold it thus till it dies. The pig, being a very sturdy animal, does not die easily, and suffers for a long time.
>
> 4. Another method is that its forelegs and hind legs are tied separately and two persons hold them tightly after laying the pig upside down. A third man then beats it to death by dealing blows on its chest. The animal suffers much more terribly in this case than in the previous cases.

I am also informed that nowadays some people shoot it with a gun, but it is very rare.

Harijans eat pork rather rarely on account of its being dear. But it is an indispensable item on the menu on festive occasions. In some places, Harijans purchase them at a very young age, and rear them till they are fit to be slaughtered. Then the whole village combines itself, and purchases the animal from the owner. After it is killed, it is shared among the whole village, its cost being borne by them equally.''

Sjt. Bapineedu supplements his letter with an American bulletin entitled ''We can kill a hog''. I had to perform the painful task of reading the bulletin containing for me the most repelling description of how pigs are killed for meat. There is not much to choose in the methods described above. If one is to consider the degrees of cruelty, the pig seems to require the most cruelty before it can be killed. My purpose in writing this is to show that Harijans are the least offenders in this matter, not, I admit, from choice but from sheer necessity. The question raised by Seth Achalsingh therefore resolves itself into one not of Harijan reform but of broad humanitarian reform. We must not take up any stick that comes our way to beat the poor Harijan with.

But the reform is not the less urgent because it does not specially concern Harijans. If our sense of right and wrong had not become blunt, we would recognize that animals had rights, no less than men. This education of the heart is the proper function of humanitarian leagues. I know that the lower creation groans under the arrogant lordship of man. He counts no cruelty too repulsive when he wants to satisfy his appetite, whether lawful or unlawful.

Harijan, 13-4-1935

582. NOTES

Full Repentance

Some time ago I referred in these columns to the case of a young man from Bahraich who was living on public charity.[1] As has already been stated, he returned to me fully repentant. He is still at Maganwadi regularly working with us and doing his share of physical labour. He will soon earn his fare for going to Bahraich. But having found himself in Maganwadi, he does not want to leave as soon as he has earned his fare. He proposes to learn something and benefit by his stay in our midst. His friends in

[1] *Vide* ''Notes'', sub-title ''A Shame'', pp. 268-9.

Bahraich have been pained over the criticism of his conduct. Avadhesh, for that is the young man's name, admits the justness of my criticism though he says in extenuation that he had no guilty conscience when he was travelling and living on charity as, he says, is the custom among Ramanujis. But now that he has discovered his error, he promises never to repeat it. He has thus turned the error to good account and purged himself of any stigma that might have been brought on him by my criticism. It is to be wished that many others, who like Avadhesh are living on charity, will profit by his example and like him turn over a new leaf of the book of life. To err is human; it is noble after discovery to correct the error and determine never to repeat it.

A Result of Untouchability

The readers of *Harijan* are familiar with the story of the persecution of Harijans by Nattars in Karaikudi. Now comes a similar story from Rajputana. Khudi is a little village attached to Sikar, an understate to Jaipur. The letters that have come to me allege that on 28th March last a horde of Rajputs surrounded a marriage party of Jats and delivered a terrible lathi charge on the defenceless Jats for their effrontery in taking the bridegroom in procession on horseback. The custom in this part of the world seems to have been that the Jats should not on ceremonial occasions make use of elephants or horses. It was believed that the matter was adjusted between the rival parties and that the Jats could make use of these animals for riding on any occasion. But events seem to have shown that whosoever made the pact could not compel its observance by the Rajputs as a whole. It is said that the charge was preceded by the premeditated murder of a Jat. Over 40 persons are reported to have been seriously injured during the charge, one of the victims having succumbed to the injuries.

Let us hope that the State authorities will carry on full investigation into the matter and afford due protection to the poor Jats in the exercise of rights common to all humanity.

What concerns us here is the fact that this senseless persecution is a direct result of untouchability—the belief that God has created beings of whom some are superior to others, so much so that in the extreme limit the inferior beings become untouchable or even unseeable. The alleged persecution of the Jats of Khudi is a species of untouchability different only in degree from the form familiar to the readers of *Harijan*. If we succeed in dealing with the extreme form, the rest will certainly disappear. It is therefore necessary to deal with the fiend in a summary and most expeditious manner.

A Reward of Service

A worker of Darbhanga writes:

> During the Holi holidays I went to my village. Finding the streets very dirty, I thought I would clean them, and accordingly I invited the young men to turn the holiday to good account by helping me to clean up the dirt. About thirty of them responded. Shovels in hand we worked for four hours, gathered the dirt and buried it in a pit. We thought we had done a good day's work. Not so thought the village elders. They thought that we had degraded ourselves by becoming scavengers—untouchables of the worst type. So they met and pronounced an order of excommunication against all who had done the work. I am glad to say that the young men are not frightened.

This worker and his young helpers deserve warm congratulations for their very meritorious service. The order of excommunication shows with what ignorance reformers have to deal. The only way to bear down the opposition is on the one hand not to resent persecution and on the other to persevere in the service regardless of personal consequences. Workers may be sure that if they preserve their equanimity and continue the service, those who are cursing them today will be blessing them tomorrow when they realize what a precious and noble service scavenging is. It will presently come to be regarded as a service of the highest order.

About Night-soil Pits

A correspondent asks:

> 1. What is the length of time that should lapse before a pit one-foot deep could be dug in the same place for a second time, for evacuation?
>
> 2. Usually fields are ploughed immediately after paddy is sown. If night-soil is buried in the fields about a week prior to sowing, will it not come up to the surface when the field is ploughed and thus contaminate the feet of the workmen and of the bulls?

(1) When superficial burial takes place, according to Poore's formula, seeds may be safely sown after a fortnight's at the most. The same soil will be used for further burial after a year's use.

(2) The question of soiling the feet, whether of human beings or of cattle, can never arise, as nothing can or should be sown without the night-soil being turned into good sweet-smelling manure, which one handles freely without any hesitation.

Harijan, 13-4-1935

583. SILENT WORK

Sjt. Jayaramdas, an old Ashram inmate from Ceylon, through whom I have endeavoured to keep myself somewhat in touch with the recent outbreak of virulent malaria in Ceylon, writes:[1]

> I am glad to be able to state that the epidemic is now on the wane and we have closed 6 out of the 11 convalescent homes.
>
> The following number of patients have been attended to by us without a single casualty.[2]
>
> The number of volunteers now working is 85 composed of 21 Bhikkus and 64 laymen; besides we have 12 Bhikkus and 78 laymen as helpers.

Appeals for help were received by me from Ceylon. I had made such inquiries as I could. There is a large Tamilian settlement in Ceylon. Such aid as was possible was being given by it. Most of the relief measures were in the hands of the Government of Ceylon. But the poverty of the people and their ignorance of the first principles of hygiene rendered effective aid impossible. Some voluntary aid was organized by workers like Sjt. Jayaramdas. The greatest good that the severe outbreak of malaria did was to discover the Bhikkus of Ceylon. 'They toil not, neither do they spin.' They do a little bit of teaching. If they wished, they could, by serving society in a tangible way, rid the beautiful Island of want and disease and restore the beauty with which Nature has endowed it and which man has ravished. It should be the duty and the privilege of the Bhikkus to carry the message of goddess Hygeia to every cottage of Ceylon. It is criminal to go off to sleep when disease in its virulent form abates and to wake up when it revives. Real service consists in devising measures that would make a recurrence impossible.

An object lesson is being taught us by Sardar Vallabhbhai Patel who has just now buried himself in Borsad where plague has broken out. Assisted by Dr. Bhasker Patel and a band of volunteers, he is giving medical aid to those in need. But his enduring work consists in doing scavenging work. One by one, he is clean-

[1] Only extracts are reproduced here.

[2] The table is not reproduced. 1896 patients were admitted, 1729 were cured and released, 167 were still under treatment.

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ing the infected villages; he is bringing people out of their dark houses and inducing them to live in the open, in their fields, while he is opening out roofs and letting in light, sunshine and air, removing debris, clearing out filth, disinfecting insanitary places and destroying vermin. He is flooding the villagers with crisply written leaflets giving them instruction in preventive measures. He has made no appeal for funds or volunteers. Volunteers have been recruited locally. All villages are not plague-infected. And if the spirit of help cannot be locally roused, it is a moot question whether one should not wait till it is. It is possible to bring from a distance experts who would teach. But workers should surely be coming from walking distances. And so should funds from near neighbours. It is good for Bombay and such big places to keep their purses open for all causes that do not admit of local relief, but it is equally necessary for afflicted people to learn the lesson of self-help.

Harijan, 13-4-1935

584. LETTER TO K. M. MUNSHI

April 13, 1935

BHAI MUNSHI,

I have your letter. I will start from here on the 19th evening. It will be more convenient for you to go directly to Indore. The train from here is inconvenient. We have to change at Khandwa for the train to Indore. It is possible we shall run into each other there. I shall reach Indore on the 20th morning. You may do what is convenient to you.

I have been daily reading a few pages from your history. If I read the *Gita* or the *Ramayana* with the same perseverance, wouldn't my life be blessed?

Rajaji is extremely tired. He has been after me for two months. Let him have rest. And it is certainly not as if his help would not be available whenever needed.

Blessings from
BAPU

From Gujarati: C.W. 7571. Courtesy: K. M. Munshi

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585. LETTER TO L. N. GUBIL SUNDARESAN[1]

WARDHA,
April 14, 1935

I do not know anyone who can be spared from India. I do not know if any of the ardent Congressmen can suggest a solution to this difficulty. But I sincerely feel that unless we are able to find out an Indian fit enough to discharge the duties of a representative, we and the Americans cannot understand each other so well as we ought to.

The Hindu, 17-4-1935

586. LETTER TO AVADHESH DUTT AVASTHI

April 14, 1935

CHI. AVADHESH,

There was nothing in it. By all means jot down whatever thoughts occur to you. How well are you acquainted with the *Ramayana* ?

BAPU

From a photostat of the Hindi: G.N. 3211

587. LETTER TO AMTUSSALAAM

April 14, 1935

DEAR DAUGHTER,

Why can we not address the daughter as Bibi? Why should you worry about repaying Devdas? You have no need now to purchase the ticket for the Sammelan. We shall see on my arrival there.[2] More on meeting.

Blessings from
BAPU

From a photostat of the Urdu: G.N. 324

[1] Sundaresan had written to Gandhiji about a suggestion of John Haynes Holmes that some special representative should be sent to America "to keep India before the American people".

[2] The addressee had reached Indore at this time.

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588. LETTER TO PURUSHOTTAMDAS THAKURDAS

April 15, 1935

BHAISHRI PURUSHOTTAMDAS,

Then you yourself or some institution of experts should take the first step. The series should appear in the Press not anonymously but in the form of responsible, authentic and signed articles which could be easily understood by the layman. There should also be a secretary who may compile the views of different institutions and get signatures on them.

My right hand is tired and I am writing this at 4 in the morning, so I am writing this with left hand. I hope you will have no difficulty in reading it.

Vandemataram from
MOHANDAS

[From Gujarati]

Purushottamdas Thakurdas Papers. Courtesy: Nehru Memorial Museum and Library

589. LETTER TO MANILAL AND SUSHILA GANDHI

April 15, 1935

CHI. MANILAL AND SUSHILA,

The right hand is aching, but there is no time now to write with the left. I got the letters of you both. Don't expect Ramdas now. Do the best you can and go ahead. Kishorelal has gone on a tour of Poona and other places. Tara has got whooping cough, which is likely to be quite prolonged.

Harilal is still with me. He wants to marry again. Let us see what happens. Ramdas is trying hard for something in Bombay, but has found nothing suitable as yet. Kanti is with me of course.

I am in fine health, and so is Ba.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4836

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590. LETTER TO SURAJMAL JAIN[1]

April 15, 1935

BHAI SURAJMALJI,

I have not been able to decide upon the number of people who will accompany me because the number of aspirants is always high. Anyway, they will not require any special arrangements, the food should be the simplest. No need to send for anything from outside. Whatever is available in Indore will do for everybody. My entourage probably will consist of twenty-five. Send me a wire if the number seems too large. Yes, advocate Munshi and his wife might be with me and Acharya Dhruva will reach on Monday. Some preparations might be necessary for them.

As regards the purse, I will not take anything from the one lac, but if an extra few thousands are collected over and above that, it will be a different matter.

One motor-car will suffice.

Yours,
M. K. GANDHI

[From Hindi]
Veena, Tributes Issue, April-May 1969

591. LETTER TO AMRIT KAUR

WARDHA,
April 16, 1935

MY DEAR AMRIT,

I have two letters to acknowledge.

Your circular is good. It is weak on sanitation. No refuse need be burnt. It is like burning a currency note. Shummy can tell you what I mean. When you come here in July, you will know much more about this. K. has gone to Andhra. He returns next week.

Fancy Shummy having an ache. 'Physician, heal thyself.'

Your yarn has come in. It is quite good for a beginner. I could not do as much in the time you have done. But then I am more stupid than the average learner.

[1] Secretary, Managing Committee of the Hindi Sahitya Sammelan

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Please tell Miss Reynolds that the 2 guineas will be used for the benefit of Harijan girls—the most neglected of Indian humanity—and that too where starvation is great just now.

Of course you will write what you like to Agatha. I know what you are going to write. But this perhaps you do not know that our Chairman and Secretary are among the most competent accountants in India. The accounts are public property.

Yes, Agatha has brought us so close to each other. It is a matter of sorrow to me that I cannot give her the satisfaction she wants in the shape of sending a man like Rajaji to England. She does not realize that it is all one man's show. Sir S.[1] does not want to placate the Congress at all. He is riding for a fall. He does not know what terrorism is being employed in order to enforce his will. If non-violence is the remedy, as it is, against this evil, we must have patience and all will be well. I wish you could let Agatha see why nobody can be usefully sent just now.

I am sending you some slivers. You will tell me how they work.

You ought to get hold of a boy or a girl who would learn these processes and then teach others. I could soon train anyone you may send.

I have overtaken the arrears of correspondence. I am enjoying my silence and dread having to break it on Friday. Arrears will pile up in no time.

You have captivated the Ashram girls. They often inquire about you.

Love.

BAPU

[PS.]

R.'s letter herewith.

From the original: C.W. 3529. Courtesy: Amrit Kaur. Also G.N. 6338

[1] Sir Samuel Hoare

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592. LETTER TO G. M. THAWRE[1]

April 16, 1935

DEAR FRIEND,

I am sorry I cannot visit the fair. You should persuade the Harijans not to pay a single pice to the Pandas. Your complaint about temples is just but they cannot be opened by compulsion. The act of persuasion is being tried. You can depend upon it that there can be no rest without the temples being opened.

Yours sincerely,
M. K. GANDHI

The Hitavada, 21-4-1935

593. LETTER TO BULAKHIDAS

April 16, 1935

BHAI BULAKHIDAS,

I have no plans to go to that side in the near future. If I was going, I would certainly meet you. With perseverance, the Bhavsars can revive many of the old dyes.

MOHANDAS GANDHI

From a photostat of the Gujarati: G.N. 3140

594. LETTER TO VALJI G. DESAI

April 16, 1935

CHI. VALJI,

Which is the right place for a gold dagger, the waistband or the stomach? Is it proper that Magan Kutir should be a haunt of snakes, with white-ants eating holes in the walls and pigeons building nests inside, or should it rather be inhabited by living human beings? Having gifted away the whole place for Harijan work, is

[1] The addressee was Assistant General Secretary, All-India Depressed Classes Association, Nagpur, and had complained about Harijans having been unjustly treated at a fair in the Bhandara District.

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it proper for you to retain such attachment as you do? Only such people as can fit into our discipline are likely to come.

The article about bees was duly received. Just now Jaykaran's series is being published.[1]

I suggest that you yourself should write something about cow-protection. I will turn it to some account.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7472. Courtesy: Valji G. Desai

595. LETTER TO MAHAVIR PRASAD GUPTA

April 16, 1935

BHAI MAHAVIR PRASAD,

Your counsel is good, I shall discuss it at Indore.

Being a dealer in oil you should give me your experiences regarding oil. How is it refined?

M. K. GANDHI

SHRI MAHAVIR PRASAD GUPTA
RENDI GODOWN
P. O. BINDKI
DIST. FATEHPUR

From a photostat of the Hindi: C.W. 9671. Courtesy: Mahavir Prasad Gupta

[1] Two articles of J. N. Jaykaran under the title "Bee-keeping" were published in *Harijan* on 20-4-1935 and 27-4-1935.

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596. LETTER TO ANAND T. HINGORANI

April 17, 1935

MY DEAR ANAND,

I have your second letter. And this is second reply. You must be weak. You must stick to your work at any cost. Your maintenance will come. I am glad Vidya has gone to Multan.

Yours,
BAPU

SHRI ANAND T. HINGORANI
D/3 COSMOPOLITAN COLONY
KARACHI

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

597. LETTER TO NARASINHARAO DIVATIA

WARDHA,
April 17, 1935

SUJNA BHAISHRI,

I have just heard that you are at present bed-ridden. How can you afford to be so? You have to live for many more years still and serve. Haven't you a right to live up to a hundred at least?

You need not even reply to this letter.

Yours,
MOHANDAS GANDHI

[From Gujarati]

Narasinharaoni Rojnishi, p. 617

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598. LETTER TO AMTUSSALAAM

April 17, 1935

DEAR DAUGHTER,

I had expected that you would be with me.[1] I have no idea of the arrangements there but there are hardly any more days left. We shall soon see.

Blessings from
BAPU

From a photostat of the Urdu: G.N. 325

599. LETTER TO AMRIT KAUR

WARDHA,
April 18, 1935

MY DEAR AMRIT,

Please convey my condolences to Sardar Devraj's people. Yes, I had the privilege of meeting him. He was himself an institution.

I return not on 27th but on 25th at the latest.

I do hope Shummy will get over his flu in good time. The slivers went to you yesterday.

Love to you both.

BAPU

SHRI RAJKUMARI AMRIT KAUR
JULLUNDUR CITY
PUNJAB

From the original: C.W. 3713. Courtesy: Amrit Kaur. Also G.N. 6869

[1] The addressee was at this time in Indore where Gandhiji was to proceed on the 19th and she might have been staying with her brother.

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600. LETTER TO JAMNALAL BAJAJ

April 18, 1935

CHI. JAMNALAL,

I got both your letters. I have asked Kumarappa. No president had been appointed when we got these forms printed, but a treasurer had already been appointed. His name was printed as that was thought necessary. I in fact knew nothing about the matter. I called for and read his letter also after receiving yours. I have suggested that the new forms to be printed should be revised. The thing has no special significance.

I am glad that Kamalnayan is paying a visit to the Frontier Province. The newspapers say that he was injured, but there seems to be no truth in the report.

I understand about Kamala. It is her desire that when she leaves, I should go and see her in Bombay. Since you are there please guide me.

How is the ear? You have not answered. Thakkar Bapa has arrived today.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2963

601. LETTER TO KANU GANDHI

April 18, 1935

CHI. KANAIYA,

Once again you have been hasty in coming to a conclusion. All my work and accounts which require to be looked after are here. There will be nobody whose luggage will have to be looked after. Who will see the daily mail? And who will keep the daily accounts? Neither of you is needed just to make additions and subtractions. I shall have hardly any luggage with me. I don't need to take anybody just to do typing. There will be nothing at all to be typed. If, therefore, you are not very eager to accompany me, both of you should remain behind and look after the normal work here. You should plan some study and make a

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few tools. Some of course will have to be purchased. Do you understand?

Blessings from
BAPU

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

602. LETTER TO PURUSHOTTAM GANDHI

April 18, 1935

CHI. PURUSHOTTAM,

I got your letter today. May you live long and may your aspirations be fulfilled. I had got your previous letter, too. I shall be satisfied if you improve your health somehow. Your plan of going to Chorwad is a good one. Can't one serve wherever one happens to be?

Blessings from
BAPU

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

603. LETTER TO PREMABEHN KANTAK

April 18, 1935

CHI. PREMA,

Today is the last day of my silence. During this period I disposed of considerable arrears of work. I got your letter only today.

What you say about your coming here is correct.

Do I force anybody to eat rice, jaggery, onions, etc. ? I only point out the virtues and defects of the things people eat. I consume tamarind when eating uncooked vegetables. I soak it in water and squeeze out the nutritive elements in it. Even raw vegetables I have to get crushed before eating.

Onion occupies an important place in the diet of the village people. It is the one vegetable that is of inestimable value for them. While it is present in their diet, they don't very much need ghee, etc. I, therefore, have included it in our food on an experimental basis. Those who like eat it. I have indeed revised my view about onions to this extent, that those who eat them as medicine will not find them an obstacle to the practice of *brahmacharya*. I have no evidence for this, however.

Teaching of lathi exercises, etc., is certainly likely to weaken the desire to cling to ahimsa. Wouldn't they be taught as training in self-defence? But I don't feel inclined to make a rule forbidding those who wish to teach them to do so.

I have never said that people should not use coloured khadi instead of plain khadi. If I have, it was an error.

Many things will change so completely when we get swaraj that it is difficult to say anything today with certainty about the Indian States. But in a general way it can be stated that the swaraj Government will do nothing to impede the growth of their strength.

Blacksmiths, goldsmiths, etc., are Vaishyas.

I am leaving for Indore tomorrow and will return on the 25th.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10370. Also C.W. 6809. Courtesy: Premabehn Kantak

604. LETTER TO ANASUYABAI KALE

April 18, 1935

DEAR SISTER,

I have your very full reply for which I am obliged.

M. K. GANDHI

From a photostat of the Hindi: C.W. 6901

605. A TELEGRAM[1]

[Before *April 19, 1935*][2]

PURSE WILL BE USED ONLY FOR HINDI PRACHAR NEVER FOR POLITICAL OR HARIJAN WORK. ACCOUNTS OPEN PUBLIC INSPECTION.

Madhya Pradesh aur Gandhiji, p. 49

[1] The addressee is not identified in the source.

[2] The telegram must have been sent before Gandhiji left for Indore, which was on April 19.

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606. LETTER TO KOTWAL

[Before *April 19, 1935*]

BHAI KOTWAL[1],

Where do you plan to put me up? Will it be all right if my entourage increases in number? I would prefer to live in a hut in some village in the vicinity of Indore.

[From Hindi]

Veena, Tributes Issue, April-May 1969

607. MESSAGE TO THE BENGAL PROVINCIAL POLITICAL CONFERENCE[2]

[On or before *April 19, 1935*][3]

Having retired from the Congress you don't expect me to attend the Conference. I hope, however, that you will have a successful session.

Amrita Bazar Patrika, 24-4-1935

608. LETTER TO N. VENKATA KRISHNAIYA

April 19, 1935

DEAR FRIEND,

In one of my letters I pointed out the difficulty of the barter system. There should be a common measure of value. As to your second point, undoubtedly there should be division of labour.

Yours sincerely,
M. K. GANDHI

SHRI N. VENKATA KRISHNAIYA
KHADDAR SANSTHANAM
BEZWADA

From a photostat: G.N. 9242

[1] Member of the Managing Committee, Hindi Sahitya Sammelan
[2] Held at Dinajpur
[3] The report in the source is dated April 19.

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609. LETTER TO MARGARETE SPIEGEL

April 19, 1935

CHI. AMALA,

I am in good condition and order. Broke silence today.

The qualifications you have described are perfect. The shy manner in which you have announced the giving up of khaddar is characteristic. You are making progress with a vengeance.

Mahadev has gone to Ajmer. He and I return on 25th.

Love.

BAPU

Spiegel Papers. Courtesy: Nehru Memorial Museum and Library

610. LETTER TO PARIKSHITLAL L. MAJMUDAR

April 19, 1935

BHAI PARIKSHITLAL,

I got your letter. I have asked for your opinion about Haribhai. What is your wish? I didn't approve of his having spent so much. All the same, your opinion will help me to come to a decision.

Now about the Udyoga Mandir money. I don't remember anything about the matter. Write to Narandas and ask if he knows. He will be there at the end of the month.

From a photostat of the Gujarati: G.N. 4030

611. SPEECH AT PRAYER MEETING[1]

April 19, 1935

My silence[2] was taken just with a view to clearing off heavy arrears, but I now see that that was but one of the many good things I have got out of it. As I do nothing except with an ultimate spiritual end in view, this silence obviously carried with

[1] Extracted from Mahadev Desai's "Weekly Notes"

[2] Gandhiji had been on four weeks' silence from March 22 and had just broken it.

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it its spiritual advantage. Silence is essential for one whose life is an incessant search for truth. But such silence is a much more serious affair than this. Even writing as a means of communication must stop. Truth would speak, if it must, in every act and not through the written word. I had a letter the other day from Vinoba who wrote in connection with the slivers which Bhau had made for me and which I had warmly praised. Vinoba wrote: "Bhau of course deserves all the praise you have given him, but I want your slivers to be still better. The cotton that he has used is not unbaled cotton. You should use no other cotton. It will have an effect all its own." I had a sure proof of this some days ago when Nanibehn, who had gone to Nanded to study the processes of fine spinning, came here and gave me some of her specially prepared slivers from unpressed cotton. When I tried these, the difference was great. The thread did not break at all. Not that I spun with extra care, but the cotton had been cleaned and carded with exquisite care. I am trying to show what care truth requires and that action is more eloquent than speech. Some years ago in Calcutta I contented myself with telling my audience that they must listen to the silent speech of my fingers which were plying the *takli*.

There is another merit in silence which these four weeks demonstrated to me unmistakably. I am prone to anger like anyone else, but I can successfully suppress it. Well, I found out that silence helps one to suppress one's anger as perhaps nothing else does. How is one to give vent to one's wrath if one is silent? Not by eyes. Surely not by physical violence, when one is pledged to non-violence. Not by writing, for the wrath would disappear in the very process of writing.

There are a number of other uses of silence that I could mention, but these should suffice. Let me tell you that I was not looking forward to the termination of this silence. I was dreading it, and I should often like to go into silence, if not quite for a month or months, at least for brief periods.

Harijan, 27-4-1935

612. MESSAGE TO THE KISAN CONFERENCE

[Before *April 20, 1935*][1]

I am sorry I cannot attend the Conference. With Sardar in the chair, the success of the Conference is assured.

The Bombay Chronicle, 21-4-1935

613. DISCUSSION WITH J. P. BHANSALI[2]

[Before *April 20, 1935*][3]

GANDHIJI: As you sit in your meditation, are you troubled by extraneous thoughts?

BHANSALI: No, never.

G. Never during the day?

B. Not so. Whilst I am not engaged in my meditation, I think of the talks we are having, and I put your questions to myself again and again.

G. You do. Well, then, you said the other day that when you see all the surrounding misery, you are considerably agitated. Don't you feel like doing your little bit to lessen it?

B. No, though it may seem strange.

G. But, then, what is the meaning of being agitated?

B. I feel the misery myself, but also feel that I am powerless to do anything.

G. When a thorn pierces your foot, you pull it out, don't you?

B. Yes.

G. When you feel hungry, you eat, don't you?

B. I do.

G. Then if you find a thorn piercing someone else's foot, would you not help him to pull it out? If you find someone suffering from the pangs of hunger, would you not feed him?

[1] The report in the source is dated April 20.

[2] Extracted from Mahadev Desai's "Weekly Letter"

[3] In the manuscript of Mahadev Desai's Diary this is reported under April 10.

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B. I would, if I could.

G. If there was someone who was going through agonies and there was none but you to tend him, would you not sit down to do so?

B. I would, but I could not do much. I should confess my helplessness.

G. Surely, one like you would not shirk a responsibility so lightly?

The recluse smiled a winsome smile in reply.

G. But we started with the premise that the surrounding misery agitates you, and that, as you yourself said, you see the Death Dance in ever fiercer reality.

B. I do. But I declare my helplessness.

G. Only he who has exhausted all efforts may say that he can do nothing more. If he has a lame person to attend to, he will give him all the attention that he is capable of. This one act of service will mean the service of humanity.

B. But I could not exclusively devote my attention to relieving the misery of the distressed. I would do a little bit, but I should soon feel powerless.

G. The world is sustained by sacrifice and service. As the *Gita* says, "The Lord created the beings with the duty of sacrifice cast on them."

B. I know. But are not meditation and worship too a sacred duty?

G. Meditation and worship are not exclusive things like jewels to be kept locked up in a strong box. They must be seen in every act of ours. But I will not press you for a reply today. I simply want to set you thinking about this. You know that you are always in my thoughts.

G. Not a bit of it.[1] I felt I must share my feelings with you, and so I asked you those questions.

B. Please don't think of giving me up.

G. I will not think of giving you up. But I want you to do nothing that does not appeal to you. At the same time let me

[1] Bhansali had met Gandhiji the following morning and told him that he was distressed that he should be a source of worry to Gandhiji but that he found himself helpless.

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also plead with you. However, I am sure that, whether you are in a cave or working in the midst of multitudes, all is well with you.

The talk was continued the next evening.

G. Though you have told me that all that I have said does not alter your conviction, you will please let me harp on the same subject a little while longer.

B. You have every right, Bapu. Only I thought I might tell you how my mind was working.

G. Of course I know your mind. But knowing your mind, how is it that I do not feel like copying your example? Of course I should love to trudge about like you from one end of the country to the other, and, if my body allowed it, I should like to live on uncooked flour and *neem* leaves. But I find there is a serious flaw in your way of life. As a seeker after truth, if I find that yours is the true way, it would be my duty to adopt it. On the other hand, if I feel that there is some serious error in it, it is my duty to draw your attention to it. As I have told you I have no quarrel with your flour or with your *neem* leaves. What I cannot understand is that you should ignore a vital condition of our very existence, I mean the principle of sacrifice with which we are born.

B. I should like you to make this a little clearer.

G. You know that the *Gita* says that he who eats without offering the daily sacrifice steals his food. To beg one's food is a good thing, but only after one has offered one's sacrifice.

B. I have heard it. I was pondering the whole day over what you said the other day. I wondered if I had any right to eat my flour and *neem* leaves, as I did no work.

G. Yes, you have heard it. But the world accepts the principle and acts up to it, e.g., Jain *munis* and sannyasis. They live on alms, but they do so because they persuade themselves that they are offering sufficient sacrifice in the shape of the teaching they impart. Here they are somewhat mistaken, as I think. It is their duty to impart spiritual teaching, but all the same they must offer some sacrifice in the shape of bread labour, and rather than expect their food as a reward of their sacrifice, they should, like true Brahmins, live on the charity of the people. All, therefore, that I have to tell you again and again is that you must shake yourself of this illusion. To do no work is no renunciation.

It is inertia. What I have written has universal experience in support of it, and my own life is an eloquent witness to it. You interrupted your wanderings and came here out of love for me. God sent you here. How best am I to requite your love? Not by treating you to good food. You would not care to have it, I would not care to give it. But I must pour out to you what the purest love bids the heart to do.

B. I am deeply thankful. I must go over all that you have said.

There was one more talk on the subject, which for the moment may be regarded as final.

G. Well, have you thought over what I said?

B. I have, but, I confess, to no effect. The fact is that for ten years my views have run along this line. Even when I was in England, I said to myself I should adopt sannyasa on my return, and, if anything, the years that have elapsed have strengthened the old conviction.

G. I know the conviction has been long with you.

B. Yes, and I have not yet found any reason to alter it. Pray pardon me, if I am rude.

G. There is no question of rudeness. If plain-speaking were rudeness, I am simply saturated with it. No, I am glad you are speaking to me your mind quite frankly. But there I will leave you. I do not want to tax you any further.

Harijan, 20-4-1935

614. WAGES OF SIN

'The wages of sin is death,' says the Bible. That by reason of our sin of untouchability we are daily courting economic death is exemplified by a letter received from a correspondent in Rajputana. In a Hindi letter he says in substance:

> "Here, in our parts, wherever I look I find bones of animals strewing the paths. No one cares to collect them. Village surroundings therefore look like neglected crematoria. Dogs make worse what is already so bad. You have written now and again on this subject in the pages of *Harijan*. Will you not give summary instructions for guiding Harijan, and even village workers? It will be useless if you advise us to send the bones to some bonegrinding mill; for the expense would be prohibitive. Then you have to consider the religious prejudice against the use of articles made of bones, etc."

The waste that is going on in this country is truly terrific. If, however, an economist were to work out figures of waste caused by the curse of untouchability, they will be staggering. The wages we are paying for the luxury of committing the sin of untouchability will comfortably feed the starving millions. It is no small waste deliberately to stunt the mental and moral growth, and to make the least economic use, of one-sixth of the population of India. But to state the problem in such large terms baffles one. For workers who need not think in terms of millions, either of money or men, it is simple enough.

Religious values have to change. In a country like India, where animal life is held sacred, we must learn to regard as sacred the use, other than for food, of all parts of naturally dead animals. Harijan workers I regard as having advanced to the position here set forth. If they have, they would collect all the bones they thus see strewn about on village paths and put them by till they receive further instructions. I am trying to find out easy methods of grinding bones to powder. To turn them into manure seems to me to be the cheapest method of disposal. Experiments are being made by Satisbabu of Khadi Pratisthan to find out the best way open to villagers of making the most economic use of all parts of carcasses. I hope to acquaint the readers of *Harijan* with the result of Satisbabu's researches.

Harijan, 20-4-1935

615. A WORKING SUB-COMMITTEE

Most committees or sub-committees are appointed to make investigations. But I have come across a sub-committee that was appointed to take prompt action. Sjt. A. A. Paul, the Hon. General Secretary of the Federation of International Fellowships, sends me a report of a sub-committee appointed by the Federation to deal with rural indebtedness in a confined area in Karnataka. From the report of the sub-committee I take the following interesting particulars:[1]

> The extortion evil is like the weather; everybody talks about it, but nobody does anything about it. Eight months ago our International Fellowship awoke to the menace of this evil to the life of our under-

[1] Only extracts are reproduced here.

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privileged village brethren. This is not to say that this menace is peculiar to the villages, but due to the generally defenceless position of the villager, with the ranks of privilege arrayed against him, he is especially victimized. Our attention was directed to a certain village which had a vicious nest of extortioners. The chief one had come there with next to nothing a few years ago and now owned the only storied building in the place, with almost everybody in his debt. His prevailing rate of interest was 75% per annum. Roving Pathans extorted up to 300%. . . .

Finally, a committee was appointed, with two leaders, one a Muslim and the other a Hindu, volunteering to serve. The next step was to get from one of our Matric students, resident in the village, a long list of debtors, with particulars of their debts. After studying this, our committee visited the village and questioned each debtor. In the case of those whose testimony at their own risk showed that they had paid back the principal plus a decent rate of interest, our pleader members served a free legal notice on their behalf, acknowledging no further debt. . . . At the same time, the debtors stopped payments. About fifty such notices were served in course of time. The movement of rebellion spread to other villages, even without the process of legal notice. We found it necessary to send a carefully written note of warning to the Police Sub-Inspector as well as the money-lender, enclosing the annual report of our Fellowship, which gave a more or less imposing array of names of members. . . .

During the last eight months approximately a hundred debtors have been relieved, and thousands of rupees turned into the building of their families. . . .

After prejudicing their cases by not replying to the legal notice for six months, the extortioners have at last filed three or four suits. But they are at a great disadvantage, as the evidence at hand shows, in the fact of their high-handed and careless methods of doing business. . . .

The latest development, and the most encouraging one in view of the initial apathy, is the fact that a formerly sceptical pleader friend is quietly getting together a group of the more idealistic young pleaders for the formation of a Legal Aid Society. He has a vision of taking such pleaders (who ordinarily rot around the bar room waiting for touts to stir up a case) to the surrounding villages where, through various means of propaganda, they will awaken the villagers, especially the debtors, to their legal rights, and offer them very reasonable and *incorruptible* legal aid. This is, happily, in line with Gandhiji's recent call to village reconstruction. It is our conviction that the vigilance on the part of the privileged classes, such as those who compose our International Fellowship, is the price of liberty for these victims of extortion. . . .

This is an example to copy. No capital expenditure was required here. All that was evidently necessary was to hearten

the villagers and tell their creditors (while such was the case) that most of them had paid more than was due by them.

Harijan, 20-4-1935

616. SELF-SUSTAINED KHADI

Mysore has always appreciated the worth of hand-spinning as an aid to the farmer. It runs several such centres. The managers keep themselves in touch with the A. I. S. A. so as to keep their centres abreast of the latest researches and improvements made by the Association. The following letter from the Badanval Spinning Circle addressed to the Secretary, A. I. S. A., will be read with interest:

> I beg to inform you that Government sanction was received to pursue a policy of developing local market and for popularizing khadi in villages. This was in accordance with the new policy which was followed to keep pace with the changes introduced by the A.I.S.A. Khadi cloth is given at cost price to *bonafide* weavers and spinners of this Circle. Since the month of November, 1934, work was started in this direction. Till now we have sold just over Rs. 2,000 worth of khadi to about a thousand spinners. We issue cloth and recover the value thereof in weekly instalments at the time of yarn purchase. From April onwards, we propose to launch the sales again. Our aim is to sell another Rs. 2,000 worth of khadi, this time mainly consisting of village sarees. We find that the programme is working quite normally here.

Similar encouraging reports are coming from many quarters. I would suggest to the workers that now that the true message of khadi has been understood they should take all the steps simultaneously. A commencement has to be made with cotton-growing with a fair knowledge of the conditions of cotton cultivation. It should be possible to grow cotton for village use almost anywhere. Concentration in the most favourable soil is necessary when the ambition is to supply the world. But the reverse holds good where the ambition is to supply the village need. A corner in a field can easily grow rough cotton for the village farmer; or a village may grow cotton for itself in co-operation. If this is done, it is simple enough to see that no imported cloth can beat cloth thus produced locally, either in cost or durability. The process induces the greatest conservation of energy. Under such ideal conditions ginning, carding and spinning become pleasurable and simple. The spinning-wheels, too, require overhauling.

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There is great waste of energy when the revolutions of the spindle are not up to the standard. With this, however, I propose to deal shortly in an article specially devoted to it.

Harijan, 20-4-1935

617. SPEECH AT HINDI SAHITYA SAMMELAN, INDORE[1]

April 20, 1935

BROTHERS AND SISTERS,

God's ways are inscrutable. I had been avoiding this burden since October. This honour belonged to the venerable Malaviyaji Maharaj. But because his health is not good, and also because he has to go abroad, he sent in his resignation. You found some difficulty in choosing another president. The Reception Committee had my name before it of course. When the Reception Committee's difficulty was explained to me I was compelled to accept the office.

I had no doubt other reasons, too, for my acceptance. Last year when the question of presidentship of this session came up before me, I asked for two lakhs of rupees for the propagation of Hindi in South India. Who can afford to give two lakhs of rupees for this purpose, nowadays? "Yes, we shall try. If you accept the office success will follow." I was never so naive as to be deceived by such talk by the Committee. I insisted on the guarantee of two lakhs. I thought friends had given me up on this issue.

But God had willed otherwise. He had to take from me some service for the cause of Hindi. Malaviyaji Maharaj could not come. May God make him live a hundred years. I have seen some portions of the report of your sessions. The first session was held in 1910. The president of that session was Malaviyaji Maharaj himself. Someone having a greater love of Hindi than he is not to be found anywhere in India. How wonderful it would have been if he were in the chair today! His sphere of work for Hindi is the whole of India. His knowledge of Hindi is very deep.

My sphere is very limited. My knowledge of Hindi is almost nil. I cannot pass your Prathama examination. But my love of Hindi is not less than anybody else's. My sphere of work is the spread of Hindi in the South. It was in 1918, when you held a

[1] This was Gandhiji's prepared address as President of the Sammelan. He did not read it out.

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session here that the task of the spread of Hindi in the South was first undertaken. From thereon it has been systematically progressing. It should not stop for want of funds. Pandit Harihar Sharma is always pestering me for more funds. I tell him, "Now, please do not bother me. You should obtain your funds from the South itself. If you have not the capacity to do even this much, you may consider yourself a failure." It is easy for me to say so. But so large an organization must have the right to remain a minor for 21 years. Therefore, when the opportunity came, I made the demand for two lakh rupees. This is not too large a sum. But the gentlemen who came to me expressed their inability to promise two lakhs because there had been a fall in the price of cotton. It was quite true. Jamnalalji also took their side. I admitted defeat and accepted the promise of one lakh rupees. Now by some means or other, but by fair means, you have to give me one lakh rupees.

You may ask why it should be exclusively for the spread of Hindi in the South? My answer is that South India is not a small area. It is like a continent. There are four provinces and four languages—in it Tamil, Telugu, Malayalam and Kannada. Its population is nearly seven and a quarter crores. If we can secure the foundation of the propagation of Hindi among so many people, we shall find it the easier to do so in other provinces.

Although I consider these languages daughters of Sanskrit, they are nevertheless different from Hindi, Oriya, Bengali, Assamese, Punjabi, Sindhi, Marathi and Gujarati. Their grammar is quite different from the Hindi grammar. I call them the daughters of Sanskrit because they all abound in Sanskrit words. When they are in difficulty they call out to their mother Sanskrit and drink her milk in the form of new words. They may well have been independent languages in the past, but now they add to their glory by borrowing words from Sanskrit. Besides this, there are several other reasons for calling them the daughters of Sanskrit, but we shall not go into them at present.

Be it as it may, it is an indisputable fact that the task of spreading Hindi in the South is the most difficult. But still, as a result of the systematic work we have been doing there during the past eighteen years, six lakh South Indians endeavoured to learn Hindi, 42,000 sat for various Hindi examinations, Hindi was taught in 3,200 places, 600 teachers were trained, and today this work is being carried on in 450 places. The Snataka examination was started in 1931 and today there are 300 Snatakas. Seventy Hindi books were published there and in Madras 8 lakh copies of

them were printed. Seventeen years ago Hindi was not taught even in a single high school in the South but today it is taught in 70 high schools. All told, there are 70 workers carrying on the work there and so far four lakh rupees have been spent on this task, a little less than half of which was obtained from South India itself. It is necessary to mention one fact here. After his tour of inspection Kakasaheb claims that women of the South worked very hard for the spread of Hindi there. They have realized its importance. They are so keen that some of the menfolk are wondering who would look after the homes if women become so active in this work. Is not such progress a matter for satisfaction? Should we not encourage the growth of such a tree? Even today when I have been given this office, if I do not make efforts to make this organization permanent then there is no greater fool than I. If I have a claim to be elected president for a second time, it is because of my work of spreading Hindi in the South. I may not have held any office but in any event I have played a great part in watering that tree. Its custodians are Shri Jamnalal Bajaj, Shri Rajagopalachari, Shri Ramnath Goenka, Shri Pattabhi Sitaramayya and Shri Harihar Sharma. The accounts of this work are kept to the last pie, and are published from time to time.

I have presented to you a picture of the bright side of this organization. It does not mean that it does not have a dark side as well.

> God has filled the world with animate and inanimate good and bad things. A good man is like the swan which drinks the milk and discards the water.

We have had to face failures too in abundance. It cannot be claimed also that all the workers were good. Had the work been well done from the beginning to the end, we should have had still better results. But it can be definitely stated that when compared to the work done in other provinces in this respect, what has been done in South India is the best. Now remains the question of how this one lakh should be spent. Is it not necessary that this amount should be spent through the Central office at Allahabad? Would it not be an insult to the Sammelan if it were not so spent? In answer to these questions, I humbly submit that no insult is implied. But for the existence of the Sammelan, the Dakshin Bharat Hindi Prachar Sabha would not be there. This organization was born in 1918 in this very town, under the aegis of the Sammelan. It is not necessary to trace its history from then on. In the end, the

Sammelan made it an independent organization, or, you may say, it gave it "Dominion Status". By doing so the Sammelan did not lose any prestige; it only gained it. If all the organizations connected with the Sammelan become self-supporting, what can be more fortunate than that? The donation of a lakh of rupees which is being asked for from you is for this independent organization. They will also have to fly the flag of the Sammelan.

Then the question arises: "Should we neglect the other provinces? Is there no need for the propagation of Hindi in other provinces?" There certainly is. I am not partial to the South, nor do I have any grudge against other provinces. I have put in great efforts as regards other provinces as well. But for want of workers the degree of success there has not been the same; it has, in fact, been negligible. Poor Baba Raghavdas is striving untiringly to spread Hindi in Utkal, Bengal and Assam. He has had some success although it is slight. I tried my very best to give him whatever help I could. Through Babaji's efforts work is going on in Gauhati, Jorhat, Shivsagar and Naogaon in Assam. A hundred and sixty pupils are studying there. Two boys and two girls have been given scholarships and are studying in the Kashi Vidyapith and the Prayag Mahila Vidyapith. One gentleman from Assam is studying Hindi in Barhaj (Gorakhpur) and teaching Assamese to the people there. People of social standing in Assam do not show much interest in the work for the spread of Hindi. The help that Babaji is getting is also for one year only.

In Utkal, some efforts are being made in Cuttack, Puri and Burhampur. It is very gratifying to learn that in Utkal Shri Gopabandhu Chowdhury and his wife Shrimati Ramadevi are keenly interested in the spread of Hindi. They have made their family learn a fair amount of Hindi. They are now staying in a village, engaged in this useful work. There are also some other selfless workers in Utkal. One may surely hope that the spread of Hindi in Utkal will be a success.

In Bengal even a Committee was formed. Everything was done. There are also many Bengalis who love Hindi. Ramanandbabu assisted by Shri Benarsidas Chaturvedi is bringing out *Vishal Bharat*. This is not a small thing. There is also no dearth in Calcutta of Hindi-loving Marwaris. Still what is being done may be considered too little.

I shall leave out the Punjab, for Urdu is understood by everyone there. The only question is that of the script. A script

conference under the presidentship of Kakasaheb will be looking into the question. So I shall not say anything about it here. Now remain Sind, Maharashtra and Gujarat. What is being done in these provinces scarcely deserves mention. But I hope in this Sammelan we shall be able to decide on some constructive work to be taken up there.

The whole difficulty is that though the propagation of Hindi in the other provinces has an important place among the aims of the Sammelan, I do not think I shall be wrong in saying that the Sammelan has not given as much importance to the spread of Hindi as to conducting examinations. I humbly suggest that we deliberate carefully on this question in this Sammelan and adopt a clear policy.

In my opinion, the Sammelan's main task in the other provinces should be the propagation of Hindi. If Hindi is to be made the national language, then the work of propagation of Hindi has to be widespread and well organized. We do not have enough teachers. In the Sammelan headquarters there should be a training college for Hindi teachers in which on the one hand teachers from Hindi provinces are trained and are also taught the language of the province to which they would like to be posted; and on the other hand students from other provinces should be admitted and taught Hindi. Such an effort was made for the South, as a result of which we have Pandit Harihar Sharma and Hrishikesh.

You know that, on my advice, Kakasaheb Kalelkar went to the South to inspect the work and to help Pandit Harihar Sharma. He toured Tamil Nadu, Malabar, Travancore, Mysore, Andhra and Utkal; he met Hindi-lovers and also collected some funds. From this tour he gathered the impression that there is a feeling among a section of the people that we wish to do away with the regional languages and make Hindi the sole language of India. Under this misapprehension they oppose our efforts to spread Hindi. I feel that we must make a clear statement of our policy in this matter and dispel such misapprehensions. I have always maintained that we do not wish under any circumstances to do away with the regional languages. All we want is that for maintaining inter-provincial relations we must all learn Hindi. This does not indicate any bias in favour of Hindi. We consider Hindi the national language of India. It deserves to become the national language. Only that language can become the national language which is known and spoken by a majority of people and which is easy to learn. Such a

language is Hindi and no other. This Sammelan has been saying this since 1910 and there has been no significant opposition to it up till now. The other provinces too have accepted this fact.

Kakasaheb found among the people a second misapprehension, namely, that we wish to install Hindi in the place of English. Some indeed feel that only English can be and has in fact become the national language.

If Hindi could take the place of English I for one should be happy. But we realize full well the importance of the English language. We need the knowledge of English for the study of science and of modern literature, for contact with the rest of the world, for trade and commerce, for keeping in touch with the officials and for various other things. We have to learn English whether we wish or not. And this is exactly what is happening. English is an international language.

But English can never become the national language. Today it looks like having the sway. Notwithstanding our great efforts to free ourselves from it, English continues to occupy a very large place in the national work. But from this we should not fall into the delusion that English is becoming our national language. We can easily test this in each province. Take Bengal or South India where the influence of English is the greatest. There if we wish to get anything done through the masses, we may not be able to get it done through Hindi, but we certainly cannot get it done in English. We certainly can express ourselves a little bit with the help of a few words of Hindi. We cannot do so at all in English. Yes, it may be admitted that up till now no language has become the national language. English is the official language. It is only natural. I cannot see English advancing any further however strenuous the efforts that may be made in this regard. If India is to become one nation, whether one admits it or not Hindi alone can be our national language, because no other language can have the place Hindi has. Hindi, i.e., Hindustani, with some variations here and there, is the language of 22 crores of people, Hindus and Muslims taken together. Therefore it is proper and practicable that there should be a regional language within each province, Hindi for the inter-provincial communications and English for international intercourse. The number of people speaking Hindi will run into crores, whereas those speaking English will never exceed a few lakhs. It will be an injustice to the masses even to try.

I just now used the expression "Hindi-Hindustani". In 1918 when you honoured me with this office, I had said the same thing, namely, that Hindi is that language which is spoken both by Hindus and Muslims naturally and without effort. There is no difference between Hindustani and Urdu. Written in the Devanagari script it is called Hindi, and written in the Arabic script it is called Urdu. The writer or the speaker who deliberately uses too many Sanskrit or Persian or Arabic words does a disservice to the country. Our national language should contain all the words that are in common use. Shri Ghanshyamdas Birla has rightly said that advocates of Hindi should adopt words of other provincial languages which have become conventional. Every living language has this capacity to absorb words from other languages. That is how it acquires universality. What has English not adopted? There are so many Latin and Greek idioms that have been absorbed into English. They have not spared even modern languages. Their impartiality in this is praiseworthy. English has borrowed many Hindustani words. Some words taken from African languages are also found in English. In this the English have maintained their policy of "free trade". In saying this I do not mean that we should indiscriminately introduce words from other languages into Hindi as English-educated youths of today do. This should be done with discretion. We are not paupers, but we shall not also be miserly. We shall call a chair a "*kursi*" not "*chatushpadapith*".

Let me take this opportunity to tell you of my own distress. Whether Hindi becomes the national language or not, I cannot give it up. As a worshipper of Tulsidas my love for Hindi will remain. But where is a Rabindranath among those who speak Hindi? Where is a Profulla Chandra Ray? Where is a Jagdish Bose? I can name several others. I know such men are not born by my merely wishing it, or thousands like me wishing it. But it is only natural to expect that if a language has to become the national language it will have to produce a few such men.

There is in Wardha a girls' school. Several girls are preparing there for the Sammelan examinations. Both teachers and girls complain that not all the prescribed text-books are fit to be read. It has been complained that they are too full of erotic matter. There is erotic literature in Hindi. Shri Benarsidas Chaturvedi had drawn my attention to this a few years ago. The literature of the language which we wish to make our national language should be pure, radiant and lofty. Nowadays

there is a good deal of obscene literature in Hindi. Editors of periodicals are either not careful or they deliberately encourage obscenity in the writings. In my opinion the Sammelan should not remain indifferent in this matter. Good writers should get encouragement from the Sammelan. People should also get some help from the Sammelan in choosing the right books. The task no doubt is difficult but we cannot run away from difficulties.

A Muslim who knows the Devanagari script well has a complaint about one of the text-books. It contains disparaging things about Mogul emperors which are not even historically true. I humbly submit that great care should be exercised in the choice of text-books; they should have a nationalistic bias and the syllabus should be drawn up keeping in view the modern needs. I know that all this that I have said is outside my province. But I considered it my duty to put before you the complaints that were brought to me.

[From Hindi]

Veena, Tributes Issue, April-May 1969

618. SPEECH AT HINDI SAHITYA SAMMELAN, INDORE[1]

April 20, 1935

SHRIMAN MAHARAJA SAHEB, MAHARANI SAHEBA, CHAIRMAN OF THE RECEPTION COMMITTEE, SISTERS AND BROTHERS,

On behalf of you all and on my own behalf I thank the Maharaja Saheb for declaring this session open. I consider it my good fortune that when I last came to Indore to preside over another session of the Sammelan, Your Highness was the Crown Prince. It was as Crown Prince that you had opened the proceedings of that Sammelan and now as the Maharaja you have performed the same office for this Sammelan. You have all heard the speech of His Highness and so have I, most attentively. If I can give anything in return for it, it can only be my thanks. If the sentiments that the Maharaja Saheb has expressed for the Hindi language are to be acted upon all over India, then Maharajas like His Highness will also have to do some real work. As the Chairman of the Reception Committee has recalled in his speech, when the 8th session of the Samme-

[1] Gandhiji delivered this speech as president of the Sammelan in addition to the written address, the preceding item.

lan was held in Indore, Your Highness had donated Rs. 10,000 for the propagation of Hindi. I sincerely hope that in the same manner now, in order to fulfil the request made by the Reception Committee, full help will be forthcoming. I consider it our good fortune that while Your Highness then gave help as the Crown Prince, now Your Highness will be doing so as the Maharaja. Our millionaire Seth Hukumchandji is also present here. He garlanded me this morning. Although the garland was of yarn, its worth is the worth of the person who garlands. Rai Bahadur Dr. Sarjuprasadji is also present here. He is ill, and, like all of you, I feel sorry about it. There is no question of his lacking in love for the Hindi language or the Sammelan. I have full confidence that whatever has to be done will meet with success. In spite of this, there is some commotion in the Hindi world. I had had an inkling of it in Wardha and after coming here I have understood the situation more fully. It is not still known how this commotion started. It is not true that the spread of Hindi in South India is not connected in any way with the Hindi Sahitya Sammelan; because that work is an inalienable part of the work of Hindi Sahitya Sammelan. The Hindi Sahitya Sammelan is the mother or the father, whatever you may choose to call it, of Hindi Prachar in South India. If it were not so, it would have been impossible for 6,00,000 people in South India to have learnt to speak or write Hindi as they do. For this spread of Hindi thanks are due to Hindi Sahitya Sammelan. No thanks are due to me for this, because whatever I did I did as President of the Sammelan. There was nothing personal in it. I can say this much that, propagation of Hindi is an inalienable part of the work of the Sammelan. If the Sahitya Sammelan should concern itself only with the growth of literature and not propagate Hindi, how can Hindi become the national language? Yes, it is our bounden duty to promote the growth of literature, but growth of literature cannot make Hindi the national language. Bengali is rich in literature, so rich that no other language can stand comparison with it. Marathi occupies the second place in literature. Hindi would perhaps be placed third or even fourth. Even that I doubt. But Hindi is spoken by a majority of people and it is an easy language to learn and to read, and therefore only Hindi has a claim to becoming the national language. If the propagation of Hindi were not a part of the work of the Hindi Sahitya Sammelan, then a person like me would be unfit to be its President, because I have done nothing for Hindi literature. I wanted to read out my written

address, but speakers put up resolutions and took up the time. It was pointless to move resolutions because no one could snatch away my rights. The programme of the Sammelan will continue only for a few minutes. So, I wish to end this session by 7.30. From the point of view of Hindi literature I am most unsuited as President. Of the few girls that are present here, many have passed Prathama and are preparing to sit for the Madhyama. Even if I sat only for the Prathama, Purushottamdasji here may not give me enough marks to pass it because I do not know grammar. I have not the least objection to agree to what Jayaswalji has said. I am not partial to the Gujarati language. I have been made the President so that, through me some work for the spread of Hindi may get done. If the criterion was qualification, then even one of the girls could have been in this chair even as was the case with Queen Victoria. The Secretary just said, "I shall do everything. You have only to assent." That is not quite so. I have been chosen President and my condition that you will give me a lakh of rupees has been accepted so that through me Hindi Prachar should be well conducted. Poetry now has many branches. You can hear about them from poets to your hearts' content; but through me you will hear only about the spread of Hindi because I have no mastery over other fields.

When I had come to Indore on an earlier occasion to assume the presidentship of the Sammelan, I had craved the blessings of Malaviyaji Maharaj and he had sent me a long letter of blessings. Now that he is stricken with illness and also overburdened with work, I crave blessings from all of you. Malaviyaji, on account of ill-health and also because he has to go abroad, could not assume the presidentship of the Sammelan. The Reception Committee was therefore obliged to choose me.

Malaviyaji's telegram has also come, in which he has sent me his blessings. It is not necessary to translate the full text of the telegram. I pray to God that he may live for a hundred years and may enjoy good health all through. He is seventy years of age, and when he works, he does so like a youth of seventeen. May God give him a long life. May he continue to serve India as he is doing. I have come here with his blessings and as his deputy. His efforts for the spread of Hindi in South India and other provinces are well known. He loves the work as much as you and I do. There are three questions before us today; it is necessary to make them clear. There are three things before people who wish to donate money. The first concerns the university, of which the Maharaja Saheb has made a mention

with satisfaction. Donations have to be sought for it also. People can either donate money for the university or for the spread of Hindi. He who has three cowries to give, for him there is no problem. But he who has a single cowrie, to whom shall he give it? For a cowrie cannot be split. The Maharaja Saheb, Seth Hukumchandji and Dr. Sarjuprasad are all present here. Even if they say no, I can answer that the people of Indore should first help the university if they are fully convinced that this work is good, that there is spirit in the workers and they have the desire to work earnestly. Many people say all sorts of things, but when they are asked what they can do, they answer that they have poetic talents. This should not be so. Once you are convinced that everything for the university is ready and only money is needed, donating money should be your first concern. After this comes the Hindi Sahitya Sammelan and the propagation of Hindi in South India. I am saying this as President of the Sammelan. Because while I am the President I should not do anything that would harm the Sammelan or hinder collection of funds and I would certainly do nothing against the rules of the Sammelan. Because, in accepting this office, I have taken on a very heavy responsibility as I have realized within the last few hours. To make it a success is my duty. I can, therefore, assure you that all the strength I possess, all the strength God can give me, shall be used to make this enterprise a success. There has to be one script if Hindi is to spread everywhere. There is going to be a script conference for this purpose about which you shall hear more from Kakasaheb. Hindi is born from Sanskrit. Assamese and Bengali too are related to it. The South Indian languages are believed to be of Dravidian origin. My own belief is that they too have sprung from Sanskrit. Regarding the Dravidians, some assert that they were uncivilized in the beginning and became civilized later. But the Tamilians say that they were not uncivilized but had enjoyed a high degree of culture. Tamil, Telugu, Kannada and other languages are replete with Sanskrit words. Bengali too is rich in Sanskrit words. When they are short of words, these languages borrow from Sanskrit. Thus, therefore, a common script for all the languages is necessary. In order to achieve this, modifications in Devanagari may be necessary. But I do not wish to involve myself in this. I have just put forth an idea before you, since I believe that a common script will make the languages easy to learn. Kakasaheb has taken the responsibility and he will carry on the work for this. When Kakasaheb went to

Assam and Utkal from South India, he had to face a difficulty of the magnitude of the Vindhyas. People began to murmur that he planned to supplant their languages with Hindi. But that is not so. What is intended is that while the regional languages should continue to be used Hindi should be specially learnt so that it may become the national language. Bengali for that matter is rich in literature but it can never become the national language. But I wish to have it clearly stipulated that Hindi shall not supplant any regional language. Hindi Sahitya Sammelan should, through a resolution, make a clear statement on the question.

Hindi is our national language. It should not be packed with words from Sanskrit. One comes across writings which are full of Sanskrit words which village folk cannot understand at all. Trying to make Hindi the national language while ignoring our seven crore Muslim brethren would be like trying to plant flowers in the void and smelling their scent. Village folk are simple people. They understand plain and simple language only. In the exhibition put up here we are told what is done in Indore State. What do your brethren in villages wish to make? Are those things useful to us or not? It is also necessary to ask whether there is a contact between us—the townsmen and the villagers. Many in the towns believe that they have very little connection with the villages but as far as I know, there is a very strong connection between the townsmen and the villagers. I shall even say that everything India has comes from the peasantry. If they refuse to do our work, then we shall have to starve and this is true of the Maharaja Saheb and of Seth Hukumchandji as well. For no one can feed on gold and silver. They need not resort to satyagraha as I do. They can just say that since they do not have enough to eat they cannot work and the townspeople will have a hard time of it. In India everything depends on the villagers. Therefore it is necessary that we use a language that they can understand. It is also not right for us to exclude words of Arabic or Persian origin. Because, by doing so we cannot make Hindi the national language. For this work I wish to beg funds from all of you. This task can be accomplished with the blessings of the Maharaja Saheb. Whether you call anyone a Mahatma or by any other title, only by making efforts can we make a success of this work. I shall not run away with your one lakh rupees. But I shall endeavour to bring glory to this work.

Harihar Sharma learnt some Hindi in Prayag and went to Madras. There he carried on some Hindi Prachar. What he has

achieved is shown at the exhibition. If you wish to see it, you can do so even today. It was my duty to draw your attention to it. How much work remains to be done in the ten minutes, that remain or when to close the session, is left to the Maharaja Saheb and is not my concern.

[From Hindi]

Akhil Bharatiya Hindi Sahitya Sammelan: Karya Vivaran, pp. 8-12

619. SPEECH AT OPENING OF VILLAGE INDUSTRIES EXHIBITION[1]

INDORE,
April 20, 1935

Exhibition does not mean collecting artisans and indigenous products of villages in the vicinity of cities dependent upon villages. The civilization of India rests on seventy lakhs of villages, not cities. Our English *Amaldars* say ten per cent of the people of India do not get food at all and the rest get only a small quantity of rice, salt and flour. Chemists inform us that the scanty food which Indians get cannot help to develop their mental, physical and spiritual power. Whatever we eat does not nourish us; we and the villagers both are dying.

People say village uplift in India is impossible, but foreign lands like America give an example to the contrary. When there were no machines in India, a single work was done by a hundred hands and all of them remained employed, but today growth of machinery has left 98 people out of 100 unemployed. Look at America, where sweeping engines are lying useless on roads. In the Western world unemployment means not getting even salt and rice.

Experts say the land of India is not sufficient for the increasing population, but it is not so. The Exhibition should consist of things of everyday use and not of things which we either like or want to use, like wine, etc. It is better to buy pure ghee at double the price. It is cheaper for us than to use cheap but adulterated ghee.

Mahatma Gandhi declared that mere demonstration of rural products would be insufficient to help the cause of Village Industries Association. It

[1] The exhibition was held at Biscoe Park.

was high time methods were devised by means of which the masses could be clothed and fed. Village industries in India were in a dying state today and the responsibility for it mainly lay with the people. They could expiate their sin only by actively supporting the revival of the decaying village industries. He opined that Indian rural regeneration could only come by falling back on the old system of making every small unit of population self-supporting in all its needs.

The Hindustan Times, 21-4-1935

620. LETTER TO PURUSHOTTAM K. BAVISHI

April 22, 1935

BHAI PURUSHOTTAM BAVISHI,

I saw your letter yesterday. You may come with your friend today at two. I shall of course be observing silence, but that will not matter. For most of the time you will be doing the explaining.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 122. Also C.W. 4747. Courtesy: Purushottam K. Bavishi

621. LETTER TO HARILAL GANDHI

April 22, 1935

CHI. HARILAL,

There is no need at all to be in a hurry to come to a decision about Amala's letter. I think you will have to drop the idea. You should write and tell her plainly that any children that may be born will have to be brought up in a simple manner. And whatever means of livelihood the Lord provides will probably be in Wardha. If you start going to women or drinking, she should be free to leave you immediately. And even this you may write only if you are sure that you wish to marry her. Amala's letter seems a good one to me, but I didn't know her as she reveals herself in it. I am, therefore, of the view that you will not be happy unless she comes to feel strongly that she cannot live without you.

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It is certainly a good thing that you have not become impatient. Have patience and do only what is proper.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 1540. Courtesy: Manubehn S. Mashruwala

622. LETTER TO MANU GANDHI

April 22, 1935

CHI. MANUDI,

I got your letter in Indore. You need not ask me whether or not you should go to Bombay. Respect the wishes of your aunt.

I did read about your having entered the nineteenth year. But what you write were only fancies of your mind. What made you write it? I haven't thought even once from that point of view. But now perhaps I may think.

Does all that you write mean that you wish to get married now? If so, you should say so plainly. We don't regard it as anything to be ashamed of. It is a quite natural desire. Yes, to me you seem to be a girl of twelve or so. But it is possible that your body has changed recently. If you feel that you have grown up, there is nothing more to be said about it. Write to me openly what you wish.

We shall return to Indore[1] on Wednesday or Thursday.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1539. Courtesy: Manubehn S. Mashruwala

[1] Perhaps Gandhiji meant Wardha where he returned on April 25 which was a Thursday.

623. LETTER TO VALLABHBHAI PATEL

INDORE,
April 22, 1935

BHAI VALLABHBHAI,

I have gone through your speech. It won't do. We should not criticize the Government's policy in that tone at the present time. This is not the time for examining the Government's policies or of the zemindars; it is a time for introspection, for putting and keeping our house in order. You should not, therefore, expect me to discuss anything just now except what we ourselves ought to do. After these prefatory remarks, I would point out the duty of cultivators without so much as mentioning the Government even once. We had better forget New Delhi for the present. If, however, this does not appeal to you, you may say what the Lord in your heart prompts you to say.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, pp. 163-4

624. LETTER TO VALLABHBHAI PATEL

April 22, 1935

BHAI VALLABHBHAI,

I wrote a letter to you this morning. After that I had to write so much that I cannot write with the right hand any more today.

If you think it necessary to make Munshi the secretary of the Board[1], you may consider doing so. Now that Ansari has resigned, will Bhulabhai become the President? If you can persuade Raja by some means, do so. Has Bidhan resigned too?

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 164

[1] Congress Parliamentary Board

CWMG - IX

625. LETTER TO JAMNALAL BAJAJ

April 23, 1935

CHI. JAMNALAL,

I have had a fairly long talk with Kamalnayan. If . . .[1] can come here before the engagement takes place, I think I may also examine her a little. Kamalnayan also has approved of this. I have, therefore, given him a letter to that effect addressed to . . .[2].

I had already sent Radhakrishna to Sikar before I got your wire, and so I didn't wire to you.

How is the ear?

How is Madalasa?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2964

626. SPEECH AT HINDI SAHITYA SAMMELAN, INDORE

April 23, 1935

Mahatmaji expressed his regrets to the delegates and the assembled public for having been late. He said the election of members of the Standing Committee and the resolutions, etc., had taken up so much time that with all the will in the world he was not able to arrive in time. Making an appeal for donations for the work of Hindi Prachar, he said:

The alms for which I am appealing to you could be split up into three parts. If you wish, you may deposit your donation in the office of the Hindi Sahitya Sammelan, or you may donate for the Hindi University which is being planned for Indore, or you may give money to help in the propagation of Hindi in South India and other provinces. While donating, if you do not specify whether it is for the Hindi University or for the promotion of Hindi in non-Hindi speaking States, the donation will automatically be sent to the Hindi Sahitya Sammelan office. You should specially donate for the Hindi University,

[1] & [2] The name has been omitted.

and the propagation of Hindi. I do not mean that you should ignore the Hindi Sahitya Sammelan. But the first two tasks are of primary importance and should be started very soon. The Hindi Sahitya Sammelan is self-supporting. Its programme of examinations is financed from the fee charged from students, small though it may be. It has started independent institutions like the Hindi Prachar Sabha for the spread of Hindi in South India which are no burden to it. They are self-supporting. The cost of publishing Hindi literature is met fully from the sale of books. The cost of printing and other expenses of the Ojha-Welcome Volume which has been presented to me, is met by donations from Rajas and Maharajas. Because the cost of printing, cost of articles therein and the cost of illustrations are very heavy in such books, the articles in his volume have been obtained free of charge. And so the expense of bringing out this volume is less. It is also priced low at Rs. 12 per copy. Otherwise such a volume would cost not less than Rs. 50 or Rs. 60. My contention is that, whatever is spent in bringing out this work, is got from Rajas and Maharajas and later from the sale of it. I am sure you will have now understood what I have said. Some money is needed for the museum whose foundations were laid by the Sahitya Sammelan, and on which more than half the construction work is over. Otherwise, it will remain incomplete. Wood and other material bought for the construction is lying idle. Unless a work which is begun is completed in a short time, it goes to waste. To complete the building, ten to fifteen thousand rupees are needed. Until you donate towards its construction its doors will remain closed. In addition to this I beg you for donations for the spread of Hindi in the South, the burden of which is not upon the Hindi Sahitya Sammelan. As the Sanskrit saying goes, "plenty yields plenty", the more you give the more will be the benefits you will get. Now, I wish to repeat to you that before you give your donation, please state whether it is to be deposited in the office of the Sammelan, or is for the Hindi University or meant for the spread of Hindi in other provinces. It is up to you if you do not wish to make any donation at all. It is neither against the law nor a matter for regret. If you donate nothing for the spread of Hindi but only give your contribution to the office or to the University, I shall understand that you have given your donation to me. I shall not feel hurt by that. This year, even as an obligation, I must ask you for donations for the Sammelan. I do not wish to say more to you,

and before I start my work with the speed of a railway train, I request you to give your donations quietly. If you have the money on you, you can give your donations now. But if you have not brought it with you, please give your names and addresses. Later, members of the Reception Committee can collect them from you and send them to the office. There are volunteers here. They will come round to you.

Whatever you wish to donate you can either give or put the amount against your name. You know that I am ready to snatch away even the jewellery from the sisters. So they have realized that they should wear no jewellery in my presence. If they want to take to stealing in this way, they may. But I will say to you sisters, that by the establishment of a University in Indore, and with the spread of Hindi in other provinces the service rendered to the brothers and sisters who are poor brings its benefits to you also. Therefore, those sisters who wish to give their ornaments can do so. Whatever you give as charity should be given whole-heartedly and not grudgingly. The volunteers will come to you now because there are many representatives who are unable to donate anything themselves. So, those among the onlookers who have money, please donate quickly. I shall have to hurry with the remaining work like a train after this because I shall have to end this by half past five and quit. Pandit Lakshminarayanji of Indore has presented his house Jagannath Trivedi Bhavan worth fifty thousand rupees to the Hindi University. And, therefore, he deserves our thanks. If the people here follow his example, and if we have the goodwill of the Maharaja, then your University can become the Indore Hindi University like the Osmania University. I shall now end my speech with this and volunteers will be approaching you. Please give whatever you wish.

[From Hindi]

Akhil Bharatiya Hindi Sahitya Sammelan: Karya Vivarana, pp. 41-3

627. SPEECH AT PUBLIC MEETING, INDORE[1]

April 23, 1935

The bulk of those who have come here are citizens of Indore. There are people from the villages too, but the majority are from Indore. You must have seen the exhibition which untimely rain has unfortunately spoilt. It was organized in order to remind the city-dweller of his duty to the villager. We have been oblivious of it all these years, but we can ill-afford to be so now. We may not know it, but it is certain that we are slowly perishing individually and as a nation. It is no use laying the blame at other people's door—the Government, the State, or the Zemindar. They are certainly responsible for our sorry plight, but we are no less responsible, and we had better bethink ourselves of our responsibility.

The reason why our average life-rate is deplorably low, the reason why we are getting more and more impoverished is that we have neglected our 700,000 villages. We have indeed thought of them, but only to the extent of exploiting them. We read thrilling accounts of the glory that was India, and of the land that was flowing with milk and honey; but today it is a land of starving millions. We are sitting in this fine pandal under a blaze of electric lights, but we do not know that we are burning these lights at the expense of the poor. We have no right to use the lights if we forget that we owe these to them.

There is a difference between the civilization of the East—the civilization of India—and that of the West. It is not generally realized wherein the difference lies. Our geography is different, our history is different, our ways of living are different. Our continent, though vast, is a speck on the globe, but it is the most thickly populated, barring China. Well, now, the economics and civilization of a country where the pressure of population on land is greatest are and must be different from those of a country where the pressure is least. Sparsely populated America may have need of machinery. India may not need it at all.

[1] Extracted from Mahadev Desai's report under the caption "Our Duty to the Villagers". The meeting was held in the pandal of the Hindi Sahitya Sammelan and was largely attended. The speech, of which this is a condensed summary, was in Hindi.

Where there are millions upon millions of units of idle labour it is no use thinking of labour-saving devices. If someone devised a machine which saved us the trouble of using our hands to eat, eating would cease to be a pleasure, it would become a torture. The reason of our poverty is the extinction of our industries and our consequent unemployment. Some years ago India's agricultural population was said to be 70 per cent. Today it is said to be 90 per cent. It does not mean that 90 per cent are agriculturists, but that, instead of 70 per cent who depended on land, 90 per cent are now driven to depend on land. In other words, whereas there were industries and crafts enough to feed the 20 per cent some time ago, these are no longer there and the people have thus been thrown on land. They thus steal their living, not because they want to, but because there is no more land.

Not that there is not enough land to feed our 35 crores. It is absurd to say that India is overpopulated and that the surplus population must die. I am sure that if all the land that is available was properly utilized and made to yield up to its capacity, it would surely maintain the whole population. Only we have got to be industrious and to make two blades of grass grow where one grows today.

The remedy is to identify ourselves with the poor villager and to help him make the land yield its plenty, help him produce what we need, and confine ourselves to use what he produces, live as he lives, and persuade him to take to more rational ways of diet and living.

We eat mill-ground flour, and even the poor villager walks with a head-load of half a maund grain to have it ground in the nearest flour-mill. Do you know that in spite of the plenty of food-stuffs we produce, we import wheat from outside and we eat the 'superfine' flour from Australia? We will not use our hand-ground flour, and the poor villager also foolishly copies us. We thus turn wealth into waste, nectar into poison. For whole meal is the proper meal. Mill-ground flour is vitaminless flour, mill-ground flour kept for days is not only not vitaminless, but poison. But we will not exert ourselves to produce flour which we must eat fresh every day, and will pay for less nutritious things and purchase ill-health into the bargain. This is not any abstruse economic truth, it is a fact which is daily happening before our eyes. The same is the case with rice and *gur* and oil. We will eat rice, polished of its substance, and eat less nutritious sugar and pay more for it than more nutritious *gur*. We have suffered

the village oilman to be driven to extinction and we eat adulterated oils. We idealize the cow, but kill her by slow degrees. We eat honey and kill the honey bee, with the result that honey is such a rare commodity today that it is only available to a 'Mahatma' like me or to those who must have it from the physician as a vehicle for the drugs he prescribes. If we took the trouble of learning scientific and harmless bee-keeping, we should get it cheaper and our children would get out of it all the carbohydrates they need. In all our dietetics we mistake the shadow for the substance, preferring bone-white sugar to rich brown *gur* and pale white bread to rich brown bran-bread.

We are said to be a nation of daily bathers. That we are, to be sure, but we are none the better for it. For we bathe with unclean water, we foul our tanks and rivers with filth and use that water for drinking and bath. We lawyers and degree-holders and doctors will not learn the elementary principles of sanitation and hygiene. We have not yet devised the most economic method of disposal of our evacuations and we turn our open healthy spaces into breeding-grounds of disease.

I implore you to throw off your inertia, to bestir yourselves to study these elementary facts and live more rational lives and learn how to turn waste into wealth. I have told you simple truths which we would soon realize and act up to if we threw off the inertia of ages. But we have shunned body-labour to the detriment of our brains, and thus rest content with the irrational ways of diet and living. Let us pull ourselves together and resolve to make our bodies and brains more active.

I thank you for the patient attention you have given me.

Harijan, 11-5-1935

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628. SPEECH AT MEETING OF GUJARATIS[1]

INDORE,
[*April 24, 1935*][2]

I am glad that my visit should have been instrumental in the ending of the two factions said to have been existing amongst you. But I would now ask you to go a step further. You must think of the interests of the area where you earn your living. You must not think of sending out the whole of your savings to your families, but should use a portion for the Marathi and Hindi speaking people among whom you live. It is wrong to think that business is incompatible with ethics. I know that it is perfectly possible to carry on one's business profitably and yet honestly and truthfully. The plea that business and ethics never agree is advanced only by those who are actuated by nothing higher than narrow self-interest. He who will serve his own ends will do so by all kinds of questionable means, but he who will earn to serve the community will never sacrifice truth or honesty. You must bear in mind that you have the right to earn as much as you like, but not the right to spend as much as you like. Anything that remains after the needs of a decent living are satisfied belongs to the community.

There should be no Gujarati here who is ignorant of Hindi. When I say this I am thinking of women too. For they must associate with Hindi-speaking women here and give their share in the work of general social uplift.

The Gujarati Youth League asked for permission to take part in the function by separate speeches. To them Gandhiji said:

Would it not be better that *I* give you a couple of minutes than that *you* take a couple of minutes for speech-making? Well, I should like to leave you a message of silence. Speech without the backing of experience based on action will lack chastity and refinement. I would ask you to curb your tongues and make use

[1] Extracted from Mahadev Desai's report "Other Functions at Indore". The Gujaratis of Indore had organized a function in Gandhiji's honour and presented him a purse.

[2] The date is supplied from *Gandhijini Dinwari*.

of your hands and feet for the service of the community. After you have done so for a few years, you will speak the speech that counts and never fails.

Harijan, 4-5-1935

629. SPEECH AT HARIJAN SCHOOL[1]

INDORE,
[*April 24, 1935*][2]

Do not mind what the caste Hindus do or say. Think of what you have to do. It is no small thing that you still care for a religion which keeps you suppressed. I do not know whether I should attribute it to the greatness of the religion or to your great power of suffering. But whatever it may be due to, I would ask you to be patient a little longer and to glorify the religion that you have adhered to through thick and thin. You can do so by purifying your lives, by internal and external cleanliness, by giving up carrion and drink if you are given to them, and by prayer to God. The name 'Rama' has a miraculous power if it is repeated from a faithful and pure heart. Untouchability will disappear in no time and you will soon have your place in the community. May God bless you.

Harijan, 4-5-1935

[1] Extracted from Mahadev Desai's report "Other Functions at Indore"

[2] The source does not specifically mention the date. But in the report Mahadev Desai makes a reference to the day being crowded with functions and Gandhiji going without food till the train started. He left Indore on April 24.

CWMG - IX

ADDENDA

1. LETTER TO HARIBHAU UPADHYAYA

December 27, 1934

BHAI HARIBHAU,

I have received your letter. I see from the newspapers that there is some trouble again.

I will go through the scheme of Hindi Vidyapith when I get it.

A scheme for imparting education through correspondence has been introduced in Mahila Ashram. I wish to include your name among the teachers to be appointed for the purpose. Shall I do so?

Blessings from
BAPU

SHRI HARIBHAU UPADHYAYA
CONGRESS OFFICE
AJMER, RAJPUTANA

From the Hindi: Haribhau Upadhyaya Papers. Courtesy: Nehru Memorial Museum and Library

2. LETTER TO S. AMBUJAMMAL

WARDHA,
December 28, 1934

CHI. AMBUJAM,

I got your letter. Tell me what you want. Should I write in English or Hindi? You may write in whichever language you prefer.

Whenever you want slivers, get them from here. But do try to gin the cotton there.

Take curds instead of milk if food produces wind. Take a little rice instead of chapatis. Do not give up leafy vegetables and fruit.

I will see about Dev's Lilavati when the ashram is about to be opened.

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We are leaving for Delhi today.

I am writing to Janammal on the back side of this so as to save postage and stationery.

Blessings from
BAPU

From the Hindi: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

3. *LETTER TO S. AMBUJAMMAL*

DELHI,
January 7, 1935

CHI. AMBUJAM[1],

Your letter. Yes you can start with the girls who may come from Wardha. But all this you should do only if you and Janammal are sure of sticking to your work. You must not rely upon others helping you. They may come and afterwards leave you. Of course if you go in for the ashram you have to adopt the ashram life more or less. You may relax some rules to suit local circumstances.

As for your food, you should make such changes as may be necessary. Green leaves, curds and unpolished rice well boiled must suit you. In selecting the diet, the primary consideration with me has been your health. You will therefore unhesitatingly make such changes as your health demands.

Love.

BAPU

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

[1] This is in Hindi.

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4. LETTER TO S. AMBUJAMMAL

DELHI,
January 11, 1935

CHI. AMBUJAM[1],

I have your letter. You must put your body in perfect order by taking the food that suits you best. You should be the best judge of what suits you if you choose your food for health and not for the pleasure of the palate. I have no fear that you will make your choice from the latter standpoint. We have here a good variety of *bhaji*—pea leaves, mustard leaves, carrot leaves, fine radish leaves, *palak*. It is good you are taking butter. Are you taking enough exercise?

It will not do for you to open an ashram without Janammal. If, therefore, she can't come to the village, you should fix your ashram in Madras, unless Father desires otherwise.

I like the idea of Father settling down in a village, even if it be for a time.

We are sleeping in an open verandah with a roof on it. There is danger of morning dew here and there is not convenience enough for me here to try the experiment of sleeping right under the sky.

It is good you saw Kakasaheb and discussed with him the question of the best method of learning Hindi. Do come in close contact with him. He will be a good guide in educational matters.

The bill for the paper and envelopes amounted I think to nearly Rs. 22. I thought it was sent to you. I shall inquire. Do not send me any envelopes. I have some myself. But I am using those made by us out of waste paper so long as it lasts.

Nirmala is in Wardha. Bibi Amtul is with us.

Love.

BAPU

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

[1] This is in Hindi.

5. LETTER TO S. AMBUJAMMAL

January 15, 1935

CHI. AMBUJAM[1],

I am glad the whole thing went off so well. I hope K.'s[2] wound is now completely healed. I have the 3 bottles of good honey and almonds. Just now I have not been eating them. Now I must try. You will come whenever you can. When anybody comes next time, you send me a cooker like the one Janammal had. You should let me pay for it as I want it for Khurshedbehn. I had a sweet letter from Father after the marriage. I hope he has gone back to Kodai. You should induce him to do so. Go with him yourself and take K. with you.

Love.

BAPU

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

6. A LETTER

AS AT WARDHA,
January 21, 1935

DEAR FRIEND,

I need not repeat what I have said in my letter to Shri Ranganayaki Ammal.

I hope that you have completely recovered.

Delhi cold does not worry me. Only a chil blain crack prevents me from having my daily walks which I miss.

Yours sincerely,
M. K. GANDHI

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

[1] This is in Hindi.
[2] Krishnasamy, addressee's son

7. LETTER TO S. AMBUJAMMAL

January 21, 1935

CHI. AMBUJAM[1],

Your letter to hand.

I think that the parental affection was there all the while. Only you were not ready to want or receive it. Anyway now that you feel the warmth of it, you should never let it cool down. The best way is not to resist them. Resistance may become a duty when obedience has been implicitly volunteered and cheerfully rendered in a systematic manner. Knowing as I do both Father and Mother I cannot imagine any occasion when you might have to cross their path. Their one concern is to see you and help you to be happy.

I tried to sound Ba. She does not like the idea of leaving me just now even for a few days. But I shall tempt her again, though I do not expect success. You may write to her.

Vasumati can come when you are quite ready.

The name of the ashram may be Sevashramam or Sevikashramam. You know the distinction.

I think you should not worry about your husband. Think of him purely as a friend. Let Father and Mother do what they think is proper. When you know that you can render no help, where is the use of worrying? If you were of any service in bringing him to his senses, it would be your primary duty to look after him and set aside every other task. But I have understood that this is not possible. Hence my advice to you to forget him altogether and devote your whole energy to such service as it is possible for you to render. You should learn to derive joy from service. Universal selfless service absolves one from special service. For the greater includes the less. Of course one has to be careful to see that there is no selfishness behind universal service. It must be self-evident. These are my views. But I advise you to discuss this matter freely with Father and Mother and be guided by them.

You must get rid of constipation. It generally means more proteid than necessary. You may therefore omit dhall and then if

[1] This is in Hindi.

necessary reduce the quantity of milk or curds. What *bhaji* are you taking? *Palak* or *luni* is excellent. Even tender cabbage leaf may serve the purpose.

Love.

BAPU

[PS.]

You may now send your letters to Wardha which I hope to reach on 29th.

[PPS.]

You should meet Kakasaheb who can give much help about the ashram.

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

8. LETTER TO MRS. SRINIVASA IYENGAR

AS AT WARDHA,
January 21, 1935

DEAR SISTER,

I was delighted to have your letter and to find that Ambujam was giving you both satisfaction and that you were interesting yourselves in her mission of service. If she settles down to it, I am sure her moroseness will go and she will have an ennobling occupation.

Please dismiss from your mind the thought that Ambujam can ever be a burden on my mind. It is a matter of deep joy to me that I enjoy your confidence and her affection. I draw no distinction between such personal service and public service.

Yours sincerely,
M. K. GANDHI

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

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9. *LETTER TO S. AMBUJAMMAL*

WARDHA,
February 3, 1935

CHI. AMBUJAM[1],

You are being well tried. It is good for you if you will take this trial in good part. You must not be defeated. Shower your affection on Krishnasamy. Do not brood over his melancholia, never mind if he will not study. Give him some occupation. Let him spin, weave or learn carpentry. Walk with him. Play with him. Have joy in your countenance. It will infect him. Put him with Ramachandran for a time. Let him play games. Let him learn Hindi. In other words his mind and body must be joyfully occupied and all would be well.

The two Malayali girls and Silavati will not leave Wardha. I tempted them but they are so happy here just now that they will not move. It is no use my pressing them.

Vasumati will be ready in the middle of this month if you are. You do not want a formal public opening ceremony, do you? It should be a silent prayerful opening. Let it grow naturally and without any flourish of trumpets.

Ba is disinclined to move out just now. I do not want to press her. And since the opening must be strictly private, Ba's presence is wholly unnecessary.

My right hand being tired out, I have written this with the left hand. I hope you have no difficulty in deciphering the writing.

Love.

BAPU[2]

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

[1&2] This is in Hindi.

10. LETTER TO S. AMBUJAMMAL

WARDHA,
February 7, 1935

CHI. AMBUJAM[1],

I have your Hindi letter quite well written. I hope you had my letter about Krishnasamy redirected to you. You should be jovial with him and infect him with your joy. Put him on some work that he would like.

Vasumati will be here today. You will tell me when you are ready to receive her. I have told you the three girls who are here will not go to Madras. Of late they have made good progress in Hindi.

Love.

BAPU

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

11. LETTER TO S. AMBUJAMMAL

February 24, 1935

CHI. AMBUJAM[2],

I have your two letters. Also almonds. I shall report on the latter later. I am glad you are going back to Bangalore. I have told Vasumati that she is now not required in Madras at least for some time.

Love.

BAPU

[PS.]

Mira and the others are all right. Theirs was a miraculous escape.

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

[1] & [2] This is in Hindi.

12. LETTER TO S. AMBUJAMMAL

WARDHA,
March 19, 1935

CHI. AMBUJAM[1],

You are right. I have been too busy to write, though you have always been in my thoughts.

I have a huge parcel of delicacies. Honey and fruit alone may be sent. What is the use of your sending *papar*, *murabba*, etc. And as you know I get enough fruit locally. Therefore learn to save every pice. Put it by and send the savings to me for the poor. If there is anything I want, I shall surely ask for it.

Just now I am taking raw milk, raw leaves, honey, fresh tamarind and oranges. My weight last week was 108 lb.

Amtul is in Delhi with Devdas. Gomtibehn is here. Mira and her companions have completely recovered.

I hope Krishnasami is getting on.

Your yarn was quite good.

If K. needs housekeeping, you have to keep it, not Mother.

You can do service there as well as anywhere else. You have Hindi, khadi and other village industries.

I know Kengheri Ashram. Do you interest K. in such things?

We had many sisters here for the A. I. V. I. A. meeting. Now we have Rajkumari Amrit Kaur.

I have accepted the invitation to preside at the Hindi Sammelan on April 20th. There will be at the same time a Mahila Sammelan. You should come if you can. You can bring K. with you, if he will come. Janammal will, I take it, accompany you.

Love.

BAPU[2]

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

[1] & [2] This is in Hindi.

13. LETTER TO S. AMBUJAMMAL

WARDHA,
April 3, 1935

CHI. AMBUJAM[1],

Just a line to acknowledge your letter. I have a parcel of honey from Trivandrum. Has that also been sent by you? Do not send till I ask. There is plenty of honey with me just now. But you may send the almonds again. I can't get good ones here.

Do come to Indore if you can. Why not Mother too if she would.

Love.

BAPU

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

14. LETTER TO RAJENDRA SINGH BEOHAR

INDORE,
April 21, 1935

BHAI RAJENDRA SINGH,

I hope the Harijan Conference will be an all round success. That is to say that the *savarna* Hindus will realize their dharma and abide by it and Harijans will also realize theirs. Both should know that without this kind of two-way self-purification it is difficult for Hinduism to survive.

M. K. GANDHI

From the Hindi: Rajendra Singh Beohar Papers. Courtesy: Nehru Memorial Museum and Library

[1] This is in Hindi.

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APPENDICES

APPENDIX I

ABSTRACT OF THE PROCEEDINGS OF THE BOARD OF MANAGEMENT OF ALL-INDIA VILLAGE INDUSTRIES ASSOCIATION[1]

The following six persons shall be a permanent Board of Trustees, who shall hold funds and properties on behalf of the Association and shall disburse them in accordance with the instructions of the Board of Management, provided, however, that if the said instructions are, in the opinion of the Trustees, in conflict with the object of the Association or with the best interest thereof, there shall be a joint meeting of the Board of Management and the Trustees and that if, in spite of the joint meeting, two-thirds of the Trustees disapprove of the instructions of the Board of Management, then such instructions would be deemed to have lapsed:

(1) Sjt. Shrikrishnadas Jaju, Treasurer (Wardha)
(2) Sjt. J. C. Kumarappa (Wardha)
(3) Sjt. Jamnalal Bajaj (Wardha)
(4) Dr. Khan Saheb (N.W.F.)
(5) Mr. Gopichand (Lahore)
(6) Sjt. Vaikunth L. Mehta (Bombay)

In the event of a vacancy occurring by reason of resignation, death or otherwise, such vacancy shall be filled in by the remaining Trustees from amongst the ordinary members of five years' standing or if, at the time of the vacancy occurring, the Association has not been in existence for that period, then from the list of members then in existence and registered on or before the 31st day of March, 1935.

7. The following shall be the Foundation Members and shall also be the first Board of Management to hold office for seven years from this, the 3rd of February 1935, along with such members as may be co-opted in the manner hereinafter provided:

(1) Sjt. Shrikrishnadas Jaju
(2) Sjt. J. C. Kumarappa
(3) Smt. Gosibehn Captain
(4) Dr. Khan Saheb
(5) Sjt. Shoorji Vallabhdass
(6) Dr. Profulla Chandra Ghosh

[1] *Vide* pp. 247 and 250.

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(7) Sjt. Shankerlal Banker
(8) Sjt. Laxmidas P. Asar

Sjt. Shrikrishnadas Jaju shall be the first President and Sjt. J. C. Kumarappa the Organizer and Secretary.

After the expiry of the term of office of the first Board of Management, succeeding Boards shall be elected every three years by Ordinary Members of at least three years' standing from amongst themselves.

Each member of the Board shall be jointly and severally responsible for the enforcement of the policy of the Association and shall, therefore, be expected, to the best of his ability, when the Board is not in session, to represent it and enforce its policy and programme within his sphere of influence.

8. Any persons who subscribes to the pledge hereto annexed, who is recommended by a Member of the Board of Management and whose admission is approved by the said Board, shall be an Ordinary Member of the Association.

9. Agents may be selected out of Ordinary Members by the Board for representing it without any pay in a village, villages or district and shall be chosen for their knowledge of the area of their jurisdictions, for their organizing ability and known influence within their area, and shall be subject to the Bye-laws defining their duties.

10. Honorary workers shall be workers other than Agents or Ordinary Members and shall be approved by a Member of the Board or an Agent. Such workers shall perform some tangible service of the Association.

11. Paid Workers shall be chosen by the Board or persons duly authorized thereto, subject to the confirmation of the Board, and shall give their whole time and attention to the work of the Association.

12. Any person who sympathizes with the object of the Association and pays an annual subscription of not less than Rs. 100 shall be an Associate, and one who pays a lump sum of Rs. 1,000 may be enrolled as a Life Associate.

Total receipts upto 31st January were Rs. 11,265-7-6.

Dr. S. K. Datta, Principal, Foreman's Christian College, has agreed to be on the Board of Advisers.

Sjts. Mohanlal Kuvarji (Bombay) and Soniram Poddar (Rangoon) have become Life Associates; and Sjts. Shaligram Ramachandraji (Dhulia), Rameshwardas Joharmal (Dhulia) and Venilal Modi (Baroda) Ordinary Associates.

Affiliation

The following rules for affiliation were framed and passed:

1. Institutions, which have as one of their objects the promotion of village industries and the welfare of the villagers and in whose constitution and rules there is nothing that is repugnant to the ideals of this Association,

may be affiliated on their undertaking to abide by the rules and regulations framed or to be, from time to time, framed on this behalf by the Board of Management under Bye-law No. 8.

2. Such affiliated institutions will be subject to the inspection and supervision of this Association.

3. Every three months, they shall submit a report of work done during that period.

4. Affiliation fees will not be less than Rs. 12 per year.

5. Such affiliated institutions will be entitled to receive free copies of all literature published by this Association, and advice and guidance whenever sought.

Certification

The following rules for certification were framed and passed:

1. The institutions and persons, who are prepared to deal in village manufactures coming within the province of this Association and who undertake to abide by the Rules and Regulations framed or to be, from time to time, framed on this behalf by the Board of Management may be certified.

2. Such certified organizations will be subject to the inspection and supervision of this Association and shall furnish from time to time such information as may be received by the Central Office in regard to their dealings periodically when called upon to do so.

Officers and employees of certified institutions and certified dealers will be expected to live up to the ideal of the All-India Village Industries Association.

3. They shall pay such fees as may be prescribed by the Board or any one authorized by the Board for the purpose.

4. Such organizations will be entitled to receive free copies of all literature published by this Association, and advice and guidance whenever sought.

Miscellaneous

It was decided to supply, free of charge, a copy of the *Harijan* each (English, Hindi or Gujarati) to such Agents and workers as may apply.

It was resolved that, out of the annual subscriptions received by the Associates enlisted by an Agent, 75% should be allotted to the work in that district, unless it be earmarked by the donor for a specific area or purpose.

Sjt. Vaikunthrai L. Mehta of Bombay, Babu Braj Kishore Prasad of Bihar and Mr. Gopichand Bhargava of Lahore were co-opted members of the Board of Management.

Harijan, 22-2-1935

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APPENDIX II

FORMS[1] *OF UNDERTAKING TO BE GIVEN BY ASSOCIATES, PAID WORKERS AND HONORARY WORKERS OF A.I.V.I.A.*[2]

ASSOCIATE'S FORM

As a sympathizer, I shall strive as far as possible to carry out in my own person the spirit underlying the movement represented by the All-India Village Industries Association and shall use village manufactures so far as is possible.

Date SIGNATURE

PAID WORKER'S FORM

I believe in the Object of the All-India Village Industries Association and shall endeavour to the best of my ability to use only articles made by villagers. I shall obey and carry out faithfully instructions issued by those under whose charge I may be placed from time to time.

Date
Confirmed on SIGNATURE

HONORARY WORKER'S FORM

I have read the Object and the Constitution of the All-India Village Industries Association and, as worker for the advancement of the object, I shall endeavour to the best of my ability to procure and use village manufacture myself and to propagate their use among my neighbours and those I may come in contact with. I shall also seek every opportunity of doing such services of villagers as may be in my power to render. I shall send to the Secretary of the Association a report of my activities on behalf of the All-India Village Industries Association every quarter.

Date
Approved by SIGNATURE

Harijan, 22-3-1935

[1] Framed at the Association's meeting held on March 16/18, 1935
[2] *Vide* p. 331.

ADDENDA-II

1. LETTER TO JANAMMAL[1]

WARDHA,
December 28, 1934

MY DEAR JANAMMAL,

I was glad to have your letter. No need to apologize for errors in English. We cannot be perfect in writing in a foreign language. Let us try to be perfect in our mother tongue.

It is good you are taking butter instead of ghee.

You should now write to me at Delhi, Birla Mills.

Love.

BAPU

Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

2. NOTE TO SYED RAZA ALI[2]

[*January 18, 1935*][3]

I am thankful to you for sending me an invitation for today's function. You and Mrs. Naqvi will please excuse me for my inability to attend it and will kindly convey my apologies to the Viceroy and Lady Willingdon.[4]

[From Gujarati]

Gujarat Samachar, 20-1-1935

[1] This was the letter written "on the back side" of "Letter to S. Ambujammal", 28-12-1934; *vide* pp. 467-8.

[2] The original note which was in English is not traceable.

[3] From *Gandhi—1915–1948: A Detailed Chronology*

[4] For further information on Raza Ali's party, *vide* p. 199.

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December 16: Gandhiji was at Wardha.

December 20: Released bye-laws of A.I.V.I.A. to the Press.

December 29: Reached Delhi in the morning. Gave interview to Associated Press.

December 30: Spoke at Harijan Industries Exhibition, Delhi.

January 1: Gave interview to *The Hindustan Times*.

January 2: Had discussions about new Constitution of Harijan Sevak Sangh. Laid foundation-stone of Harijan Colony, Delhi. Opened Harijan Conference at Narela.

January 3: In letter to Carl Heath enumerated his objections to Joint Parliamentary Committee Report.

January 4: Received deputation led by Raghubir Narain Singh who pointed out difficulties in reviving village industries. Had talks with deputation of Chamars who had been ill-treated by zamindar of their village.

January 5: Attended meeting of Central Board of All-India Harijan Sevak Sangh.

January 8: Had discussions with deputation of Ahmedabad Mill-owners' Association. Gave interview to C. Kuttan Nair.

January 9: Gave interview to Halide Edib Hanum.

January 10: Had discussion with Socialists.
Gave interview to the Press regarding Government's circular on rural development.

January 11: Had discussion with Ahmedabad mill-owners and workers.

January 12: Visited cattle-breeding farm, Delhi.
Discussed Harijan uplift work with G.D. Birla and others.

January 13: Settled dispute between Ahmedabad mill-owners and workers.

January 14: Wrote Foreword to *Two Servants of God*.

January 15: Visited Modern High School, Delhi. Had discussions with Rajendra Prasad and C. Rajagopalachari.

January 16: Had discussions with members of Congress Working Committee.

January 17: Attended meeting of Congress Parliamentary Party as invitee.

January 18: Attended first meeting of Congress Assembly Party.

January 19: Presided over lecture by Halide Edib Hanum at Jamia Millia. Spoke at Sansis' Basti.

January 21: Gave interview to United Press.

January 23: Started his three-day village tour around Delhi accompanied by Kasturba Gandhi, Dr. Zakir Husain, Krishnan Nair and others. Visited Narela and Bakhnir.

January 24: Visited villages of Thud, Sultanpur, Buwana.

January 25: Visited Humayunpur, Munirka and Ramtal.

January 27: Spoke at M.L.A.s' meeting, Delhi.

January 28: Left Delhi for Wardha.

January 29: *En route* to Wardha, advised Congressmen at Nagpur station on need for industrial education for girls.

February 4: Attended meeting of A.I.V.I.A. at Wardha.

February 9: Had discussion with Edith Howe-Martyn.

February 11: Spoke at Lakshmi Narayan Temple, Wardha.

February 22: Spoke at kitchen meeting, Wardha.

February 23: Opened Itwari Khadi Bhandar, Nagpur.
Spoke at opening of Sitabuldi Khadi Bhandar, Nagpur.
Spoke at meeting of village workers, Nagpur.
Addressed public meeting, Nagpur.

February 24: Returned to Wardha.

March 10: Held consultations with members of All-India Spinners' Association at Wardha.

March 11-12: Had talks with V. S. Srinivasa Sastri.

March 16-18: Spoke at A.I.V.I.A. Board meeting. Had discussions with members of A.I.V.I.A.

March 22: Commenced his four-week silence.

March 23: Sent message on death of T.A.K. Sherwani.

April 10: Had discussion with J. P. Bhansali.

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April 19: Broke his four weeks' silence. Spoke at prayer meeting Wardha. Left for Indore in the evening.

April 20: Spoke at Hindi Sahitya Sammelan, Indore. Spoke at opening of village industries exhibition, Indore.

April 23: At Indore. Addressed Hindi Sahitya Sammelan. Spoke at public meeting, meeting of Gujaratis, and at Harijan School.

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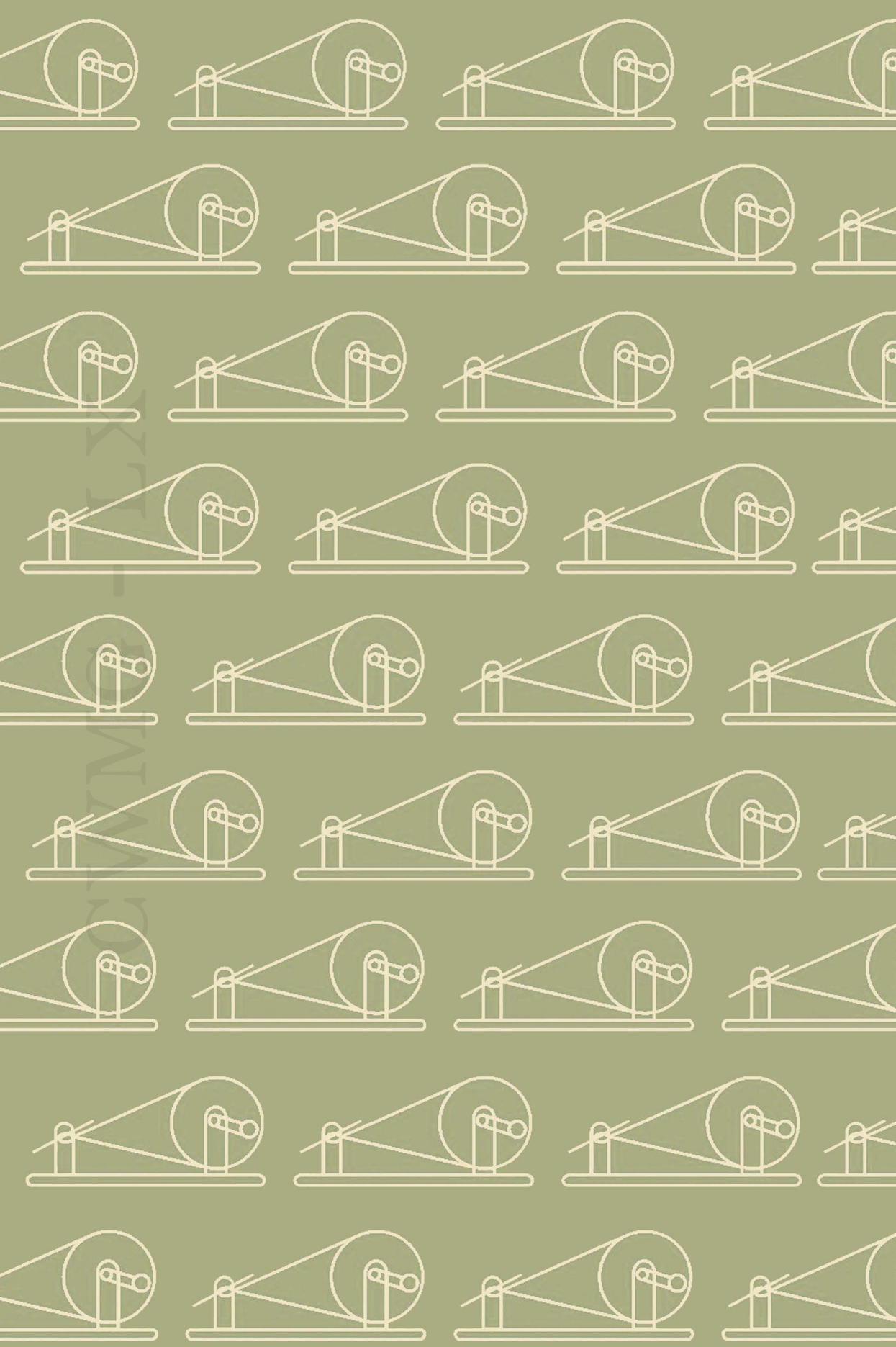
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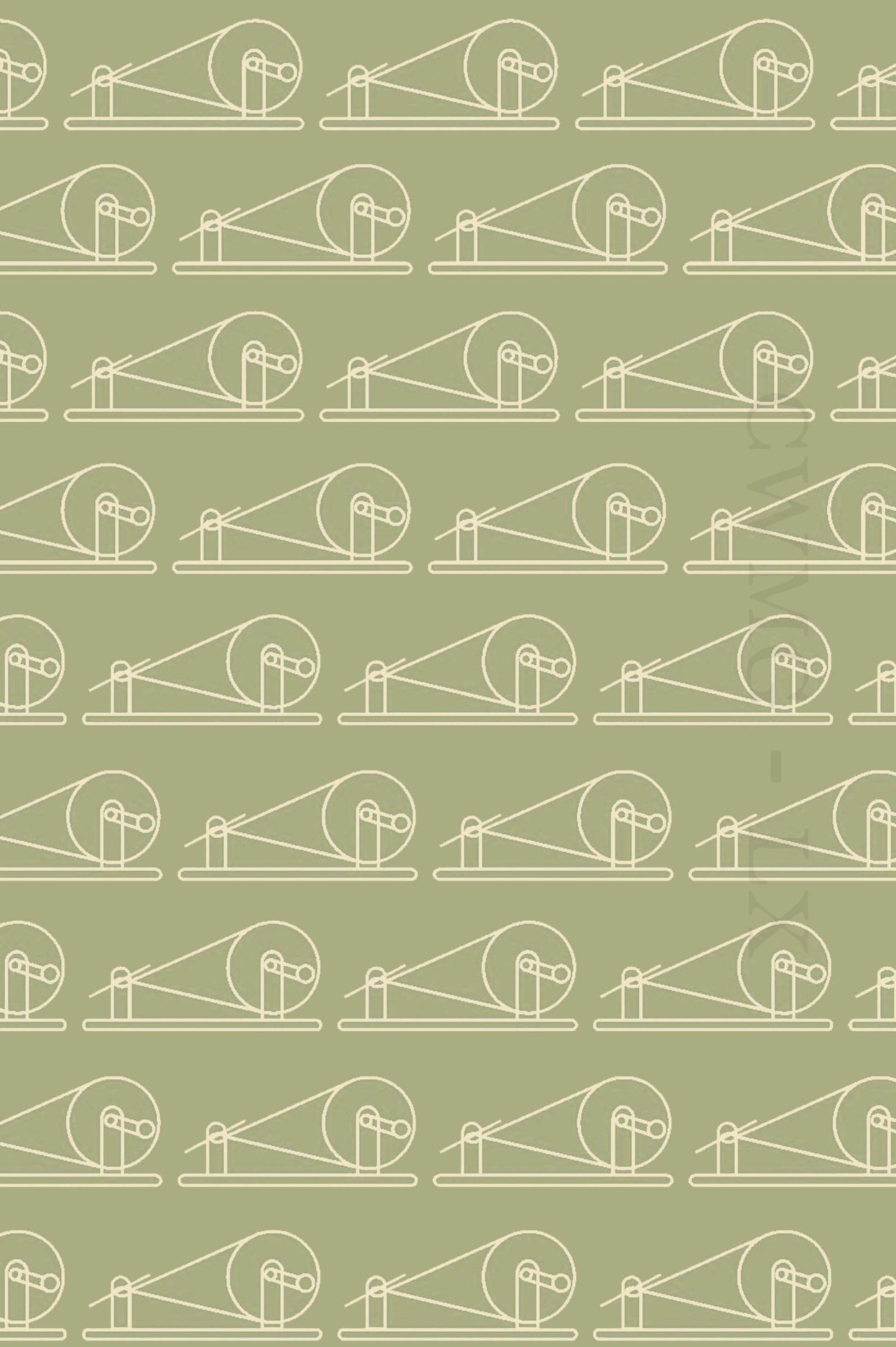
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