

## 1. STATEMENT ON UNTOUCHABILITY<sup>1</sup>-VII

POONA,  
November 16, 1932

Though the questions that I shall endeavour to answer in this statement have been more or less covered by the previous statements, as they continue to recur, I thought it would be well to collect as many as possible and to deal with them in one single statement. "Are you not forcing people to do things against their will?" is one such question. At least, such is not my intention.

The contemplated fast<sup>2</sup> is intended to strengthen the weak, to energize the sluggards and to give faith to the sceptics.

It should be clear to anyone who will give a little thought to it that those who are hostile to the reform will not only be unaffected by the fast, but will probably and perhaps rightly, from their own standpoint, welcome it, if only it ends fatally. An angry correspondent does not hesitate to say it in so many words, but says another correspondent, "it is all very well for you to say, you do not intend to do such and such a thing. There are many orthodox people who will follow the multitude for fear of personal injury from your over-zealous followers."

An argument like this can be advanced under almost any conceivable circumstance. I have led many movements in my lifetime where there has been no fast necessary, but the charge I am now answering has been brought against me often enough, in order to turn me away from my purpose.

Whatever the intended consequences of the contemplated fast may be, apart from its being a question of honour, it must be taken up, if the occasion arises, for the additional reason that it is certain to stir to worthy effort tens of thousands of people who have faith in me. Such must be the case in every movement of a religious character.

The second question is:

<sup>1</sup> Issued by Gandhiji, from the Yeravda Central Prison, Poona. The earlier six statements were issued on the 4th, 5th, 7th, 9th, 14th and 15th November, 1932.

<sup>2</sup> In sympathy with Kelappan's fast for the opening of the Guruvayur Temple to Harijans; *vide* "Statement on Untouchability-IX", 26-11-1932. The fast was to commence on January 2, 1933, but was postponed.

Are you not setting one section of the Hindus against another?

Most emphatically not. Some opposition is inevitable in every reform. But up to a point. Opposition and agitation in a society are a sign of healthy growth. I have no fear whatsoever of a permanent cleavage between the sanatanists and the reformers. Far be it from me either to underrate the sanatanist opposition or to disregard their sentiment. I have no doubt whatsoever that some of them feel strongly that sanatan dharma is in danger. Nevertheless it is astonishing how narrow at least in theory is the difference between the sanatanist and the reformer.

Almost every letter that I have received from the sanatanists makes these startling admissions:

1. We admit that there is much to be done for the amelioration of the condition of the Harijans; 2. we admit that many caste Hindus are ill-treating the Harijans; 3. we admit that their children should receive education and that they should have better quarters to live in; 4. we admit that they should have proper arrangement for bathing and drawing water for them-selves; 5. we admit that they should have full political rights; 6. we admit that they should have ample facilities for worship and 7. we admit that they should have all the civic rights that the others have.

But, say these sanatanists, “we must not be compelled to touch them or associate with them, especially whilst they are in their present condition.”

Then I say to them, since you admit the necessity for putting them on the same level with you, why are you agitated that other caste Hindus will go a step further and believe on strength of the same Shastras that you believe in, that is, their duty is not to regard the Harijans as untouchables, but to have them share with themselves all those rights and privileges which you concede to them, but which you would have them to enjoy and exercise in isolation from you? Surely you who want to guard your own liberty of action and rightly resent the very idea of coercion, will not desire that the reformers should be coerced into carrying out schemes of amelioration which you hold to be necessary in exactly the same manner as you would like.

I venture to suggest a better way. Since you are at one with the reformers in conceding the desirability of ameliorating the condition of the Harijans and since you have not hitherto done anything tangible in that direction, subscribe liberally to the funds that the

reformers are collecting, and use them as your agents for carrying out the common scheme and respect their interpretation of Hindu religion, as you would have them to respect yours. Hitherto, in practice, you have not resented the reformer's action in associating with the Harijans. You have suffered him to go his own way. You have not boycotted him. There is, then, no meaning in your opposition now simply because the movement has become more active and more universal than before.

One difficulty is still standing in the way. Who is to have the use of public temples and other public institutions that are in existence, and from which Harijans are at present debarred, in some cases legally and in other far more numerous cases, illegally? There is a very simple way out of the difficulty. If only each party will shed anger and mutual disrespect, a referendum can easily be taken for each village or a group of villages and each city or each division of a city, and whichever party has the majority in favour of its view should make use of the public institutions, including the temples. And if the sanatanists carry the majority with them, they should defray their share with the reformers of the cost of providing equal services for the reformers and the untouchables.

I bracket the reformers with the Harijans, for if they are worth their salt and will work up to their convictions, as time progresses, the duty must dawn upon them of denying to themselves the use of a single service which the Harijans cannot enjoy with the caste Hindus on absolutely equal terms.

Following out this train of reasoning the sanatanists will see that in justice they should bear the whole cost of bringing into being parallel services, because as I have understood the correspondence and as I have explained above, the sanatanists agree that the Harijans are entitled to the same services that they have hitherto enjoyed, and of which the Harijans have hitherto been deprived. Let not the sanatanists run away with themselves by picturing a condition of things as existing but which in reality does not exist.

Let them clearly understand that the removal of untouchability in accordance with the Yeravda Pact<sup>1</sup>, and with the declaration of the

<sup>1</sup> Between the leaders acting on behalf of the depressed classes and of the rest of the Hindu community, regarding the representation of the depressed classes in legislatures and certain other matters affecting their welfare. For the text of the agreement, *vide* Appendix "Agreement between depressed classes leaders and caste Hindu Leaders".

recently formed All-India Anti-Untouchability League includes no more than I have narrated. It does not include inter-dining and inter-marriage. That many Hindus including myself would go much further ought not to disturb the sanatanists. They will not want to stifle private judgment or private action, and if they have deep faith in what they believe, they should not take fright, in anticipation of what is to come. If a particular reform has an inherent vitality and has come in response to the needs of the time, no power on earth can stem its irresistible march.

The third question is:

Are you not retarding political emancipation by forcing on public attention your views on social and religious questions, and springing upon the public a hurricane agitation for their acceptance?

I cannot answer this question at length without trespassing upon the limits which, as a prisoner, I have accepted for conducting the anti-untouchability campaign. But this much I can say that those who know me at all should understand that I draw no hard and fast line of demarcation between political, social, religious and other questions. I have always held that they are inter-dependent and that the solution of one brings nearer the solution of the rest. This does not exhaust the questions which I have collected from the correspondence which is already proving more than I can handle with the very limited assistance which only naturally I can have. I must deal with the rest to the best of my ability in the statement<sup>1</sup> to follow.

I would here like to urge the correspondents to be merciful. Hitherto, I have punctiliously acknowledged almost all the letters that have reached me. But the correspondents will henceforth please be satisfied with whatever answers I can give through the series of statements I am issuing, and they will help themselves and me, if they will be brief and write only when they have something original to say or when they have questions to which they must have answers from me, before they can form their judgment on any issue arising in connection with the movement.

*The Bombay Chronicle, 17-11-1932*

<sup>1</sup> *Vide* "Statement on Untouchability—VIII", 17-11-1932.

## 2. FOREWORD TO “HAMARA KALANK”

November 16, 1932

This venture of Sasta Sahitya Mandal is laudable. As there is such a rigorous movement afoot for the eradication of untouchability, everyone must, as a matter of course, know what is being done in this direction and how. We want, through enlightenment, to do away with this sin. It is, therefore, essential for the Hindu public to realize the implications of untouchability and our duty in this matter.

MOHANDAS GANDHI

[From Hindi]

*Hamara Kalank*

## 3. TELEGRAM TO JAMNALAL BAJAJ

POONA,

November 16, 1932

SHETH JAMNALAL BAJAJ

PRISONER

DISTRICT JAIL

DHULIA

WIRE RECEIVED. KEEP ME INFORMED<sup>1</sup> IF NECESSARY DAILY BY WIRE.

BAPU

*Panchven Putrako Bapuke Ashirvad, p. 98*

## 4. LETTER TO S. M. MICHAEL<sup>2</sup>

November 16, 1932

I do not claim ability to give satisfaction to anybody. I can only try. Sjt. Kelappan's fast was without notice and therefore began with an initial flaw. That will not apply to the contemplated fast. If the temple is opened to the Harijans it will not be due in fact to any coercion used against the trustees, but it will be opened because of the irresistible demand of the temple-goers who are the real owners. Take the converse case. If the temple-goers are not converted, can any

<sup>1</sup> About health; *vide* "Letter to E. E. Doyle", 18-11-1932.

<sup>2</sup> The addressee had written: "If you could assure me that your fast did not imply undue pressure, I will not undertake one."

pressure brought to bear on the trustees ever result in the admission of Harijans to the temple?

Mahadevbhaini Diary, Vol. II, p. 251

### 5. LETTER TO K. NATARAJAN<sup>1</sup>

*November 16, 1932*

I have both your letters. I am delighted that the doctor has got a suitable job in Delhi. Your second letter is an appeal to reason, and rightly so. But there are two difficulties about appeals to reason in a case like mine. In the first place, though the reasoning may be perfectly sound, it may not be based on the same premises, and therefore may fail to carry conviction. Secondly, as you yourself have justly remarked, a case like mine transcends reason. Nevertheless I have always desired in such cases to compare notes with kindred spirits. For I do believe that with fallible human beings there is no such thing as absolute surety, even about promptings of the inner voice. God requires the purest instruments to speak through, but poor mortals can only make an approach to perfection. And whilst they are confined in their bodies, they can never attain perfection. What I therefore want is with the utmost freedom to discuss with you whatever has been actuating me in the hope that either you will see my viewpoint and find perfect justification for my action, or some argument or a word coming from you may discover to me a flaw that might have escaped me. I confess however I have no doubt in my mind about the ethics of the proposed fast. I am therefore suffering from no mental disturbance and therefore I do not want you to hasten back to Bombay. Do carry out all your private and public programmes in the North and when in due course you come back to Bombay I would like you when you can spare a few hours to run up to Poona to have a brief interchange of views.

*Mahadevbhaini Diary, Vol. II, pp. 248-9*

<sup>1</sup> Editor, *Indian Social Reformer*

## 6. LETTER TO CHAMAN KAVI

November 16, 1932

If, on the one hand, hundreds of self-seeking men have misused mosques, temples and churches, on the other, millions have made good use of them. If you wish to test the truth of this statement, use your wonderful gift of imagination and suppose that a reformer razes to the ground in a single day all the churches, temples and mosques. Then picture to yourself the condition of those millions of simple good souls when they discover that the temples and mosques from which they daily derived consolation and support were no more. I see the truth of this every day. Devotees who visit even the most unholy temples with pure heart certainly feel the presence of God in those temples, so wonderful is the mystery of His Nature, or say His *maya*. But some great *bhakta* was inspired and sang: “*Maya* casts a spell on all, but she is helpless before a God-lover”. If, therefore, you realize through your imagination that so long as temples exist they should be open for Harijans too, your own reason will convince you of the necessity of the fast. My fast is not aimed against the sanatanists; it is aimed against the thousands or rather the millions who are bound to me [by the tie of love]. If the fast shocks them out of their slumber, the temples are bound to be thrown open to Harijans.

I have infinite patience as regards the spinning-wheel. Your experience of villages is limited to Kutch. But conditions in the thousands of other villages are far different from those in the villages of Kutch. And even in Kutch no cloth can be cheaper than what is produced by the cultivator with his own labour from cotton growing in his own fields. If there is any such cloth, you may say that it is a shroud rather than cloth which protects the weaver against cold and heat or covers his shame. Suppose somebody offers me, instead of water, a poisonous liquid which looks like water, gives it free and even offers to me the glass which contains it as a gift, and another person offers real water but pours it from his jug into my folded palms and asks four pice for the service, whose offer should I accept? You are impatient, your mind is very much unsteady and your faith is short-lived. That is why you get irritated every now and then. But this is not your true nature. It is a disease in you. Get rid of it, Your true nature is capable of patience and iron firmness of mind. One need not put faith in anything too readily, but once we have put faith in a thing after the most careful thought, we must cling to it as tenaciously

as does a black ant to a jar of jaggery. “Better lose one’s life rather than break one’s plighted word.” I think I have written enough now.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 250-1

### 7. *LETTER TO NARASINHRAO B. DIVATIA*<sup>1</sup>

*November 16, 1932*

SUJNA BHAISHRI,

I hope I did not worry you by writing to you. If a beggar hides his begging bowl, his cause would be lost. Though you are advanced in age, I can put no limit to your capacity. Will you kindly send me the names of other persons whom you think I can approach for help?

*Vandemataram from*

MOHANDAS

[From Gujarati]

*Narasinhraoni Rojnishi*, p. 548

### 8. *A LETTER*

*November 16, 1932*

I got your letter. I felt unhappy to see you unhappy. I can understand your anger. I know that you have suffered beyond limit. Still, I do not repent the advice which I gave to you and to others. Suffering undergone voluntarily for a good cause is not known to have harmed anybody in the world. Having to bear suffering is not an evil. But in your present condition of mind I shall not be able to explain anything to you. May God give you peace of mind and bless you. I will welcome your letters written even in anger. What do you do in Bulsar?

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 247

<sup>1</sup> (1859-1937); Gujarati poet and man of letters



## 9. STATEMENT ON UNTOUCHABILITY-VIII

POONA

November 17, 1932

Here is another question that many correspondents have asked:

You say you believe in the Shastras. We do not understand what you mean by them, for you seem arbitrarily to reject many things which are supported by the Shastras. Even the *Gita* that you swear by requires one to follow the Shastras.

I must repeat what I have said in a previous statement<sup>1</sup> that for me, nothing that is inconsistent with the main theme of the *Gita* is Shashtra, no matter where it is found printed. If I do not shock my orthodox friends, I would like to make my meaning clearer still. Nothing that is inconsistent with the universally accepted first principles of morality has for me the authority of the Shastras. They are designed not to supersede, but to sustain the first principles, and the *Gita* is all-sufficing for me, because it not only conforms to the first principles, but gives you reasons for adherence to them at any cost. But for this Golden Rule that I have suggested, laymen like me would flounder in the midst of a forest of conflicting texts and a pile of nicely printed and equally nicely bound Sanskrit volumes, for which rival pundits claim divine authority.

Thus, there are many *Smritis*, some of which are unknown outside the little areas in which, by a few hundred men they are held in veneration. No one can give their origin or the dates of their composition. I saw one such volume in the South. When I inquired of the learned scholar friends about this volume, they told me that they had no knowledge of it.

There are numerous *Agamas*<sup>2</sup> which when examined, contradict one another and which have no binding effect outside the little areas where they find acceptance.

If all these books were to be held as binding on the Hindus, there is hardly an immoral practice for which it would be difficult to find Shastric sanction, and even in the hoary *Manusmriti* from which if the verses of doubtful authenticity are not expurgated, one would discover several texts contradicting the loftiest morals and teachingsto

<sup>1</sup> Vide "Statement on Untouchability—I", 4-11-1932.

<sup>2</sup> Scriptures

be found spread throughout that great book. Therefore the meaning I have given to the word 'Shastras' in the *Bhagavad Gita*, wherein it occurs only in one context, is not any book or set of laws outside the *Gita* itself, but it means right conduct embodied in a living authority.

I know that this is not likely to satisfy the critic, and as a layman I can give no lead to anybody, but I can satisfy the curiosity of my critics by telling them what I mean exactly by the Shastras.

Another question put with equal persistence is this:

What do you mean by divine guidance or the inner voice, and how would you and for that matter the world, fare, if every one claimed such guidance for himself and each acted in a manner wholly different from his neighbours?

This is a fair question, and we would come to a pretty pass if divinity had made no provision by way of self-protection. Whilst, therefore, all may lay the claim, some alone will be able to justify it. A person falsely claiming to act under divine inspiration or the promptings of the inner voice without having any such, will fare worse than the one falsely claiming to act under the authority of an earthly sovereign. Whereas the latter on being exposed will escape with injury to his body the former may perish body and soul together.

Charitable critics impute no fraud to me, but suggest that I am highly likely to be acting under some hallucination. The result for me, even then, will not be far different from what it would be, if I was laying a false claim. A humble seeker that I claim to be has need to be most cautious and to preserve the balance of mind. He has to reduce himself to zero before God will guide him. Let me not labour this point.

The claim I have made is neither extraordinary, nor exclusive. God will rule the lives of all those who will surrender themselves without reservation to Him. In the language of the *Gita*, God acts through those who have acquired complete detachment, i.e., self-effacement here.

There is no question of hallucination. I have stated a simple scientific truth, thus to be tested by all who have the will and the patience to acquire the necessary qualifications which are again incredibly simple to understand and easy enough to acquire where there is determination.

Lastly, no one need worry about my claim. What I am asking the people to do is capable of being verified by reason. Even when

I disappear from the scene, untouchability will have to be removed. Whether the fast is divinely inspired or not, need not be a matter of concern even to my closest associates. They may, out of affection for me, work with double zeal in the cause. That would [not] be a calamity, even if it was found that the fast was the foolish act of a self-willed friend. Those who have neither affection for, nor faith in, me will remain unmoved by it. Constant harping, therefore, on the contemplated fast or my claim in regard thereto, is calculated to befog the public mind and the attention from the great work before the nation.

I would therefore conclude this statement by drawing the readers' attention to a few pictures that I have picked up from the voluminous correspondence in my possession.

Here is one from Vile Parle, suburb of Bombay, inhabited by well-to-do Hindus among others. The suburb has in round figures, 1,700 villas or houses; the Municipality has an income of Rs. 70,000 of which Rs. 31,000 are spent for conservancy. The scavengers are accommodated in quarters where there are no roads, no arrangement for water-supply and no sanitary convenience. The land itself is low-lying, the huts are hovels constructed from dilapidated tins which were once used for conservancy work. There is no lighting, and nearby is the dumping ground for all the suburban rubbish which gives an eternal stench. Next to it is a structure for housing conservancy; attached to this is a water-pipe for washing dirty tins, and if the overseer is well disposed he would allow the scavengers to help themselves to water from the pipe; on the other side, is a row of carts that receive the buckets collected from the privies of households. It is in these surroundings that the scavengers have to pass their life. These quarters are surrounded by fields which are often under water, breeding mosquitoes, harbouring scorpions, snakes, field-rats. Thirty-one families live in this condition, they are composed of 35 men, 25 women, 34 boys and 15 girls.

Of this population of 109, only 9 boys can at all read and write with difficulty. The rest are utterly illiterate. This is a suburb where if the inhabitants, if they had any thought for these fellow-beings of theirs, could well afford to provide for them decent accommodation in decent quarters with lighting and water and other conveniences which are part of city life. There is work here for both the sanatanists and the reformers. It would be no answer to my complaint that the Vile Parle

Municipality has an income of only Rs. 70,000 out of which it spends the princely sum of Rs. 31,000 on conservancy. I know that the inhabitants of Vile Parle are well-to-do enough to tax themselves specially on behalf of these useful servants of society. But I would regard that as a slow process. It is the primary duty of the Hindu habitants to make decent collections overnight and provide suitable quarters and other conveniences for the scavengers. If they did so, even then it would be a tardy performance of a simple duty done to fellowmen. When they have done this, there would be a point in their moving the Municipality to take up the burden of additional annual expenditure that would undoubtedly have to be incurred in order to enable the scavengers to live in comparative comfort.

An almost identical picture has been drawn by Sjt. A. V. Thakkar, the tireless Secretary of the All-India [Anti-] Untouchability League, of scavengers' quarters he has inspected during his travels undertaken on behalf of the League. He gives a harrowing tale about the condition of such quarters in Danapur and other places about Patna in Bihar. Now I wish that instead of engaging in fruitless controversy about what is not contained in the Shastras about untouchability, everyone of us would apply ourselves to ameliorating the conditions of the so-called untouchables. There is work enough and to spare for all my learned correspondents who almost without exception have assured me that they yield to no one in their desire to better their material and moral conditions.

*The Bombay Chronicle, 18-11-1932*

## 10. LETTER TO MIRABEHN

*November 17, 1932*

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

Not that I cannot use the right hand but it is better to use the left. I have begun this before the morning prayer just making use of the odd minutes before the little family gathers together. You should not be surprised if you find my letters shorter than usual. The Harijan work has become too heavy to allow of anything else being done. The mere reading of the voluminous correspondence takes over two hours. The (here comes Mahadev) (I resume after the prayer) interviews take

<sup>1</sup> The superscription in this and other letters to Mirabehn is in Devanagari.

from two to three hours. Therefore I must reduce the other work. Since the doctors here are firmly of opinion that the elbows have nothing wrong about them except that they require rest from the spinning motion, I have cut off the wheel altogether and just do the *takli* for about half an hour. The *takli* requires the use of other muscles. This compulsory saving of time has come when it was just wanted. (There was another interruption here for the drink and fruit, dressing and eating.)

I do not mind your omission of salt. Take it again when the benefit of abstention has been exhausted. I do not know if *juwari* or *bajri* chapati will suit you. Is there no prison-ground whole-wheat meal? Anyway one *juwari* or *bajri* chapati ought not to do you any harm at all. But you will fare all right by taking dried and fresh fruit liberally.

Kisan<sup>1</sup> must attend to her eyes and become strong and well.

For me I have still progress to report. Another increase of 1\_ lb. total 103\_ lb. ! This is due to a dietetic discovery as I imagine. It synchronizes with the untouchability work. But the latter has little to do with the increase. I am taking nearly an ounce of fresh, dried milk. This is called *mavo*<sup>2</sup> in Marathi and Gujarati. You evaporate the water. It should prove heavy. But for me it seems to have come as a godsend. It is too late to pronounce upon its efficacy. That the present increase is due to it, there is no doubt.

What you say about Amir Ali's introduction is too true. He is safe when he talks of Islam itself.

Ba is still at the Ashram. There has been the usual crop of sicknesses there. Kusum Gandhi is rather bad, fever won't leave her.

We are all well and send you both a cartload of love.

BAPU

[PS.]

It is now after 5.30 a.m. I must now go to the 'library' and then to the walk till the goats come, i.e., about 6.30.

From the original: C.W. 6250. Courtesy: Mirabehn. Also G.N. 9717

<sup>1</sup> Kisan Ghumatkar, Premabehn Kantak's friend

<sup>2</sup> The source has this in Devanagari.

## 11. LETTER TO E. E. DOYLE

YERAVDA CENTRAL PRISON,<sup>1</sup>

November 17, 1932

DEAR COL. DOYLE,

I thank you for your letter of the 15th instant in answer to my letter<sup>2</sup> regarding Shrimati Manibehn Patel. As the request made in that letter had reference to a very urgent matter, I had expected an immediate reply to be of value. Fortunately her brother's illness has not yet reached the danger point but it is serious enough to cause anxiety to those who are deeply interested in the patient<sup>3</sup>. A request on behalf of a near relative as Manibehn Patel that she should be informed of the progress of her brother's illness from day to day, I do not regard as one for a concession. I venture to submit that it is a human right belonging to every person although he or she may be a prisoner. I would therefore like the Government to consider my request from that human standpoint. I have no desire whatsoever to ask for a concession which being such may not be expected to be granted to every other prisoner in similar circumstances. And lest Government may not know, as you do, why I have made the request rather than her father, I may state that it is simply because Manibehn has been an inmate of the Ashram and has been placed by her father under my guidance since 1924. To complete the relevant information that should be put at the disposal of Government I may add that I wrote my letter to you with the consent and approval of Sardar Vallabhbhai Patel. Will you kindly place this letter before the Government if their orders have not been already received ere this reaches you?

*Yours sincerely,*

M. K. GANDHI

Bombay Secret Abstracts, Home Department, Special Branch, File No. 800(40) (4), Pt. II, p. 61

<sup>1</sup> Also called Yeravda Mandir. This place-name is not reproduced in subsequent letters. Gandhiji was in Yeravda Prison from January 4, 1932 to May 8, 1933.

<sup>2</sup> *Vide* "Telegram to Manibehn Patel", 15-11-1932.

<sup>3</sup> Dahyabhai Patel

## 12. LETTER TO PADMAJA NAIDU

November 17, 1932

DEAR PLAYMATE AND SLAVE,

Many happy returns of the day. This trite wish requires modification in your case. I do not want a return of the day to find you in the same state of suspended animation you are in now. I want the day to return to see you hale and hearty. And you have a whole year to do that very simple thing. Be good and do it.

Sardar did justice to your oranges yesterday, I did it this morning and Mahadev says I leave him no time think of such meaties. But he says he is going to taste them. It certainly pays to be a Mahatma. I get fruit and flowers from slaves like you when it is their birthday and also when it is mine.<sup>1</sup>

I am sorry to tell you that the Urdu dictionary you sent is not of much use. It has phrases but not a good vocabulary. What I want is a good vocabulary so that I can easily get spellings of words. If you can easily get hold of such a dictionary, I should like it. But do not put yourself to trouble about it.

I read today your translation of the *bhajan* with which I started the fast. I liked it very much.

Much love.

BAPU

SHRI PADMAJA NAIDU  
21 SASOON ROAD  
POONA

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

<sup>1</sup> The last two sentences of this paragraph have been reproduced under the dateline November 18, 1932 in "Letter to Padmaja Naidu", 18-11-1932.

### 13. LETTER TO BHAU PANSE<sup>1</sup>

November 17, 1932

CHI. BHAU,

I liked your question about cow-protection. Giving up milk altogether is no doubt our ideal; but I do not think that we can act upon it now. Hence, at present, our ideal should be to maintain in the Ashram as many cows as possible, and to provide as much milk as we can. We do not have the necessary stability in the Ashram for that, but when conditions become stable, I am eager to do a good deal of work in that field. God willing, I shall be able to do it. I certainly think it morally wrong to get milk from weak cows. At present we cannot escape that. In India, we get milk from really healthy cows at very few places. The fact is that Hinduism is in a state of utter confusion. Though cow-protection is one of the pillars on which Hinduism stands, nowhere in the world is the condition of cows more wretched than in India. But you need not think too much about this and worry. If you do your present duty, you will have done everything that is possible for you.

That your constipation is not yet cured indicates that your intestines have become very weak. The disease has struck deep roots. Whenever you do not pass stool and get headache, eat only vegetables if fruits are not available. You will not get fever or headache then, will get some nourishment at least and will probably be able to pass stool. I am sure that you can get many varieties of leafy vegetables in the Ashram just now. If, however, you find that the place does not suit you, you may even go and stay in Rajkot for a while after consulting Chhaganlal. The experience will be useful to you and the water of Rajkot may even suit you.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 6743. Also C.W. 4486. Courtesy: Bhau Panse

<sup>1</sup> A follower of Vinoba Bhave



#### 14. LETTER TO S. D. SATAVLEKAR

November 17, 1932

BHAI SATAVLEKAR,

You have sent me a most encouraging reply.<sup>1</sup> But I hope you did not think that I was unaware of your past activities in regard to the removal of untouchability. Earlier I had read your article too. I only wanted to ascertain what your contribution is to be now in this powerful movement. I am immensely reassured now on this count. Please convey my deepest thanks to Shrimant Maharaj and Rani Saheba. I shall at the right time make good use of your beautiful account of the work going on there.<sup>2</sup>

Yours,

MOHANDAS

SHRI S. D. SATAVLEKAR

SVADHYAYA MANDAL

AUNDH

(DIST. SATARA)

From Hindi: C.W. 4769. Courtesy: S. D. Satavlekar

#### 15. LETTER TO DR. RAGHUVIR SINGH AGRAWAL

November 17, 1932

BHAI RAGHUVIRJI,

I have your letter and the book<sup>3</sup>. I have no time at present being totally immersed in the service of Harijans. But I shall try to follow the treatment you prescribe. Moreover, all three of us here are condemned to spectacles. It is hoped that we all will make an experiment. I would not bother you to come over here and there is no difficulty in following your instructions.

MOHANDAS GANDHI

DR. R. S. AGRAWAL

EYE AND EAR SPECIALIST

BULANDSHAHR, U.P.

From Hindi: C.W. 9664. Courtesy: M. S. Agrawal

<sup>1</sup> In an earlier letter dated November 12, 1932, Gandhiji had asked the addressee about his participation in the eradication of untouchability; *vide* "Interview to the Hindu", 12-11-1932.

<sup>2</sup> The account was reproduced with Gandhiji's remarks in *Harijan*, 25-3-1933, under the title, "Aundh State and Untouchability".

<sup>3</sup> *Mind and Vision*

## 16. TELEGRAM TO JAGANNATH<sup>1</sup>

[November 18, 1932]<sup>2</sup>

OUR CONDOLENCES TO YOU AND YOUR FAMILY THOUGH WE MUST NOT SUPPRESS OUR PERSONAL HAPPINESS OVER THE FORTUNE THAT FAVOURED THE NOBLE WIDOW.

*The Hindustan Times*, 20-11-1932

## 17. TELEGRAM TO GOVIND MALAVIYA

November 18, 1932

[GOVIND MALAVIYA]<sup>3</sup>  
ALLAHABAD

THANK GOD. HOPE FATHER<sup>4</sup> NONE THE WORSE FOR STRAIN.

BAPU

Bombay Secret Abstracts, Home Department, Special Branch, File No. 800 (40)(3), Pt. III, p. 373

## 18. TELEGRAM TO MADHUSUDAN DAS

[November 18, 1932]<sup>5</sup>

LONG LIVE MADHUSUDANDAS. I HAD GATHERED THE IMPRESSION THAT YOU WERE NO MORE. THIS IS PROOF POSITIVE OF MY STUPIDITY BUT LET IT ALSO BE PROOF THAT GOD STILL HAS SERVICE TO TAKE FROM YOU FOR MANY A LONG YEAR TO COME.

*The Bombay Chronicle*, 19-11-1932

<sup>1</sup> Secretary, Servants of the People Society

<sup>2</sup> The telegram was published under the date-line, "Lahore, November 18, 1932", as having been sent by Mahatma Gandhi, Sardar Vallabhbhai Patel and Mahadev Desai on the death of Mrs. Lajpat Rai. *Vide* also "Diary, 1932", entry under this date.

<sup>3</sup> From "Diary, 1932", entry under November 18, 1932

<sup>4</sup> Madan Mohan Malaviya

<sup>5</sup> From "Diary, 1932", entry under this date. *Vide* also the following item.

## 19. STATEMENT ON MADHUSUDAN DAS

November 18, 1932

An Ashram inmate living in Orissa has telegraphed to me saying that Babu Madhusudandas to whose good work for the tanners I referred in my fifth statement<sup>1</sup> is not dead. I cannot account for my stupidity in having imagined Madhusudan Babu was no more. On receipt of the telegram I sent the following telegram<sup>2</sup> to Madhusudan Babu:

I tender my humble apology to Madhusudan Babu and his family for my stupid blunder.

*The Bombay Chronicle*, 19-11-1932

## 20. LETTER TO E. E. DOYLE

November 18, 1932

DEAR COL. DOYLE,

Knowing that Sheth Jamnalal Bajaj was suffering from cough for some time and knowing also that he had ear trouble which was suspected to be tubercular, I had telegraphed to him suggesting that he should send for his special adviser Dr. Modi, the ear and throat specialist of Bombay.<sup>3</sup> He telegraphs as follows:

Received General condition same. Cough and pus discharge persistent. Have today wired Inspector General of Prisons requesting to arrange X-ray examination by specialist in Bombay or Poona wherever convenient to Government.

This was received on the 15th instant. Since then I have received his usual letter also in which he gives me more information about his illness and his diet. I know what a serious view Dr. Modi takes of the ear trouble. He wants Jamnalalji to take a liberal diet. Jamnalalji is himself used to fruit. He has lost nearly 40 lb. in weight since his admission. I venture to think therefore that he should be transferred where he can have better climate and prompt expert medical assistance, that he should have frequent access to his special medical advisers, and that meanwhile there should be no restriction as to the choice of food, all extras being paid for by Jamnalalji if the Govern-

<sup>1</sup> *Vide* "Statement on Untouchability—V", 14-11-1932.

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

<sup>3</sup> The telegram is not available; *vide*, however, "Letter to Jamnalal Bajaj", 2-11-1932.

ment so desire. May I request urgent attention to this matter?

*Yours sincerely,*

M. K. GANDHI

Bombay Secret Abstracts, Home Department, Special Branch, File No. 800  
(40) (2), Pt. I, p. 383

### 21. LETTER TO PADMAJA NAIDU

*November 18, 1932*

It certainly pays to be a Mahatma. I get fruit and flowers from slaves like you when it is their birthday<sup>1</sup> and also when it is mine.

*Mahadevbhaini Diary*, Vol. II, p. 253

### 22. TELEGRAM TO MANIBEHN PATEL

*November 19, 1932*

MANIBEHN

PRISONER, BELGAUM JAIL

DAHAYABHAI SUFFERING FEVER LAST SEVEN DAYS. NOW DECLARED  
TYPHOID. NO COMPLICATIONS. SPECIAL NURSES ATTENDING.  
NO CAUSE ANXIETY. WILL TRY SEND DAILY REPORT.

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne*, p. 90

### 23. LETTER TO M. G. BHANDARI

*November 19, 1932*

DEAR MAJOR BHANDARI,

You have kindly showed me a memorandum from Government in connection with my interview<sup>2</sup> with the correspondent of *The Hindu* which refers to Lord Sankey's letter. In the light of that memorandum I have read and re-read the Government of India's decision on my letters requesting facilities in regard to visitors and correspondence on removal of untouchability. I can see absolutely no inconsistency between the undertaking given by me and the reference to Lord Sankey's letter in the interview. It would be found on a perusal of the

<sup>1</sup> Padmaja Naidu's birthday fell on November 18.

<sup>2</sup> On November 12, 1932; *Vide* "Interview to the Hindu", 12-11-1932.

interview that rather than in any shape or form depart from my undertaking I have expressed my inability, because of the undertaking, to deal with the letter except through the Government.

I am however grateful to Government for having drawn my attention to what they consider is inconsistency between my undertaking and the reference to Lord Sankey's letter in the interview in question. I would add that I am carrying out the undertaking in most difficult circumstances. Questions crop up in the course of interviews which have a vital bearing upon untouchability work, but which strictly speaking would be outside untouchability. I rigorously refrain from answering them even at the risk of being misunderstood and the cause [of] suffering. As it is, generally either you or the Jailor has been present at the interviews. You or he will perhaps bear me out when I state that I have scrupulously refused to give my opinion on any matter outside untouchability and have even refused to receive visitors, whether Indian or European, when I have known that they could not have anything important to say on untouchability or when they have desired a discussion on the political aspect of untouchability. I feel that in doing the last thing I have gone beyond the letter of the Government of India's decision and my undertaking, but I know that the spirit of them would exclude discussion even on the political aspect of untouchability. I have here in mind the correspondence I am carrying on with Mr. Jenkins.

Nevertheless if this reply does not satisfy the Government I suggest their sending an official to discuss with me exactly what the Government would have me to do in matters such as the one which is the subject-matter of this correspondence. And if consistently with my work I can carry out their wishes I would do so with great pleasure. My one desire in the midst of the extraordinary facilities given to me in extraordinary circumstances is, if it is at all possible, to earn at the end of the chapter a certificate from Government that the undertaking given by me had been carried out in an honourable manner.

*Yours sincerely,*

M. K. GANDHI

Bombay Secret Abstracts, Home Department, Special Branch, File No. 800 (40)(4), Pt. II, p. 35

## 24. LETTER TO DAHYABHAI PATEL

November 19, 1932

CHI. DAHYABHAI,

We get daily reports about your health. Such illness comes to us as a test. Bhai Karamchand says that you are bearing it patiently. That is just what one expects of you. Don't worry about Manibehn.

God will surely protect you.<sup>1</sup>

*Blessings from*

BAPU

SHRI DAHYABHAI PATEL  
RAM NIVAS, PAREKH STREET  
BOMBAY-4

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, p. 149*

## 25. LETTER TO ANANDSHANKAR B. DHRUVA

November 19, 1932

You have always been diffident about yourself. You were no less diffident when you got an offer to go to Banaras. But see, how many years have you spent there? And who knows for how many more years still you may remain there? Your diffidence is not likely to have any effect on me. Rajaji has advanced a very sound argument against Malaviyaji's going to the South. So long as he has not opened the Kashi Vishvanath Temple (for Harijans), the pundits of the South will not listen to him. They will ask him to open that temple before going to the South. We should not put him in that awkward position. Moreover, Rajaji has also argued that, in view of Malaviyaji's indifferent health, we should not ask him to undertake such a long journey. If, therefore, Malaviyaji agrees, you should immediately start as his representative. Don't mind if the people do not listen to you. But I don't think that is likely to happen. So much about your tour of the South.

Now, about the correct interpretation of the Shastras. I send with this some of the literature on the subject given to me. Go through it carefully and draft a well-reasoned reply as soon as you can and

<sup>1</sup> *Vide* also "Telegram to Manibehn Patel", 19-11-1932.

obtain on it signatures of all the pundits whom you can persuade to join with you. The reply should be in Sanskrit, Hindi and English. It should be addressed to four types of readers: to the honest sanataniists, to impartial students who wish to know the truth, to persons who are working for the removal of untouchability and to whom your statement can be a great help in meeting the arguments of the sanataniists and, last, to non-Hindus who should know that the true sanatana dharma does not consider anybody as untouchable from birth and that, if in certain circumstances, a person is considered untouchable, he or she soon becomes touchable again. You should also point out that the oppression to which the untouchables are subjected today has no sanction in the Shastras at all. I quote here a sentence from a man whom you, I and many other thousands respect:

In this part of the country these classes have come to be excluded from temples from the very time the people started worshipping in temples. Scholars will find it difficult to ascertain the time when the untouchables were permitted to enter temples. I am afraid, though I don't take pride in the fact that our religion as it is practised today enjoins exclusion of the untouchables. The people who cling to the practice as a religious principle have the law, the Shastras and tradition on their side. They are the sanataniists.

You have to reply to this argument. Law, i.e., the law of the Government, may be on their side, custom, i.e., the custom of the degenerate present, may also be on their side. But the Shastras at any rate are not. If you can honestly show that the law of the Hindu period was not on the side of the sanataniists and also that true custom, i.e., the practice of the enlightened, was never on their side during the great prosperous days of Hinduism, you should do that convincingly. Your statement should not be like a pronouncement of the Delphic oracle. Send me as early as you can a statement enunciating such a Dhruva<sup>1</sup>-principle.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 255-6

<sup>1</sup> Literally, that which is fixed or immutable; here the true essence of Hinduism.

## 26. LETTER TO G. D. BIRLA

November 19, 1932

BHAI GHANSHYAMDAS,

I am enclosing a letter from Ramsinhasan Mahto. Read it or get it read out and do what is necessary.

*Blessings from*

BAPU

From Hindi: C.W. 7905. Courtesy: G.D. Birla

## 27. DISCUSSION WITH G. K. DEVDHAR

November 19, 1932

Mr. Devdhar<sup>1</sup> explained to Mahatmaji the scheme devised by the Board for starting work throughout Maharashtra, in connection with the uplift of the untouchables in general and the removal of untouchability in particular.

There was then a long discussion between him and Mahatmaji, as regards the latter's proposed fast in connection with the Guruvayur temple-entry. Mr. Devdhar pointed out that difficulties they had to face in removing untouchability and throwing temples open to the untouchables in the province of Malabar were much greater than those in other provinces. The Hindus of Malabar were, in the opinion of Mr. Devdhar, very stern in their religious beliefs and prejudices and they strongly resented temple-entry by the untouchables.

Mahatma Gandhi expressed his desire that Mr. Devdhar, in view of the experiences he had in Malabar, should undertake propaganda work in that province to educate public opinion in regard to the removal of untouchability.

*The Bombay Chronicle, 22-11-1932*

<sup>1</sup> President, Servants of India Society and the Maharashtra Divisional Board of the All-India Anti-Untouchability League



## 28. LETTER TO THORNBERG<sup>1</sup>

*November 20, 1932*

I thank you for your letter. I was sorry not to be able to see you. The way America can help in this internal movement of reform is first by understanding and studying the movement and pronouncing intelligent opinion upon it. Even orthodoxy is today sensitive to reasoned opinion, even though it may come from outside; secondly, by placing at the disposal of the reformers the free aid of experts with reference to the economic question. For instance, there is the tremendous problem of carrion-eaters. They will not give up carrion-eating so long as they continue to take charge of dead cattle, which they skin and whose flesh they eat. I have myself tried to find clean and expeditious method of skinning carcasses and making the best use of all the contents of these carcasses. Not wanting to, and not being able to pay for expert assistance, I have been obliged to grope in the dark. America could easily send us free expert assistance in matters such as I have mentioned, without any ulterior proselytizing motives, if only religious-minded men of America could be persuaded to believe that Hinduism, Islam and other great religions are just as true as Christianity and that they do not therefore need destruction but reformation where necessary. The conviction can only come if sober-minded Americans will study the present very big movement.

*Mahadevbhaini Diary, Vol. II, pp. 259-60*

## 29. LETTER TO AMINA G. QURESHI<sup>2</sup>

*November 20, 1932*

FARZAND AMINA<sup>3</sup>,

I liked your letter. I am glad that you wrote frankly. The only way to improve your health is the one suggested by me. If you have not received education, the fault is partly yours. Think about it. The rest of the fault is mine. It is that I did not pay sufficient attention to education of the children in the Ashram. If, however, you really want

<sup>1</sup> The addressee, an American, had sought Gandhiji's interview twice in vain. He then sent autograph books for his signature and also asked for a message for America.

<sup>2</sup> Imam Saheb Abdul Kadir Bawazeer's daughter, married to Gulam Rasool Qureshi

<sup>3</sup> Child

to study, I am ready to get you admitted to a school. If you are ready to go to Bhavnagar, I will get you admitted to the girls' school there. There is a good school at Amreli also. At both places, they will pay special attention to you. If you are unhappy only because of want of education, I can help you to remove the cause. Let me know your wish. Talk frankly to Narandas too. May God give you peace of mind.

BAPU

From a photostat of the Gujarati: G.N. 6663. Also C.W. 4308. Courtesy: Hamid Qureshi

### 30. *LETTER TO ASHRAM BOYS AND GIRLS*

*November 20, 1932*

DEAR BOYS AND GIRLS,

You should not expect any letter from me these days. You will then be satisfied with a few lines. You, however, should continue to write to me.

Do not get tired of the food which is similar to that in jail.

BAPU

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

### 31. *LETTER TO GULAB A. SHAH*

*November 20, 1932*

CHI. GULAB,

Four marks for your handwriting.

The *atman* is that which survives when the body has perished.

BAPU

From a photostat of the Gujarati: G.N. 1730

### 32. LETTER TO JAMNABEHN GANDHI

November 20, 1932

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

Did I not sign somewhere in a corner the letter<sup>2</sup> in which I wrote about the primus stove? If I forgot to sign it and if you want my signature on it, return the last page.

If you need a stove very much, you may use in place of the primus stove the kerosene stove which is available [in the market]. Mahadev tells me that these stoves are very good, and are also cheap at present. Why not try this stove? It is also very easy to light.

I hope Purushottam<sup>3</sup> and Kanu<sup>4</sup> are well.

BAPU

From Gujarati: C.W. 863. Courtesy: Narandas Gandhi

### 33. LETTER TO KESHAV GANDHI

November 20, 1932

CHI. KESHU<sup>5</sup>

Other people also get unwanted thoughts as you do. You should go on repeating Ramanama. The thoughts will cease then. A teacher should be a man of pure character and should know his subject well. A student should be humble and hardworking.

BAPU

From a photostat of the Gujarati: G.N. 3284

### 34. LETTER TO MANIBEHN PATEL

November 20, 1932

CHI. MANI,

I hope you received my wire<sup>6</sup> regarding Dahyabhai's illness. I have obtained permission<sup>7</sup> to send you a report every day as also for

<sup>1</sup> Wife of Narandas Gandhi

<sup>2</sup> This is not available; *vide*, however, "Letter to Jamnabehn Gandhi", 13-11-1932 and also "Letter to Narandas Gandhi", 9-10-1932.

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

<sup>4</sup> *ibid*

<sup>5</sup> Son of Maganlal Gandhi

<sup>6</sup> *Vide* "Telegram to Manibehn Patel", 19-11-1932.

<sup>7</sup> *Vide* "Letter to E. E. Doyle", 17-11-1932.

you to write anything you like [to or about Dahyabhai]. You can, therefore, write to me daily from there. I will forward your letters to Dahabhai. I also will write to you every day. I have secured Dr. Madan's letter which I enclose herewith. There is also a letter today from Bhai Karamchand. So the reports up to yesterday are reassuring. Today is the fourteenth day of the fever. The temperature remains between 100° and 103°. Once it fell even to 99.5°. The lungs are clear. He can take fruit juices, barley-water and sometimes thin butter-milk diet. Special nurses have been engaged. He is thus being looked after with the utmost care and so there is no cause for anxiety.

We are all well.

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, pp. 90-1*

### 35. LETTER TO NARMADABEHN RANA

*November 20, 1932*

CHI. NARMADA,

I am returning your letter<sup>1</sup> after correcting the mistakes in it. Go through them carefully. You should not feel unhappy because you make mistakes. One can learn most of the things by oneself. If you practise writing carefully every day, your handwriting will improve. You can learn the tables by heart, if you go on repeating them every day. For spellings, you should consult the *Jodanikosh*. You can improve arithmetic by doing sums daily.

Thus in most of the things you do not need anybody's help. Hard work also is a kind of education.

BAPU

[PS.]

See the corrections which I have made in your handwriting and also the model<sup>2</sup> at the bottom.

From a photostat of the Gujarati: C.W. 2768. Courtesy: Ramnarayan N. Pathak

<sup>1</sup> Dated November 14, 1932

<sup>2</sup> This read: "I have your kind letter. I am exceedingly happy to read it."

### 36. LETTER TO PREMABEHN KANTAK

November 20, 1932

CHI. PREMA,

My letters will remain short for some time yet. I don't mind yours being long. I do want you to describe all the things as you do. I don't have to give you any information. I may at the most joke with you or show my love for you. Sometimes I may admonish you and, if I know how to, may give you wise advice. But you, on your part, should continue to tell me how things go with you and tell me whether you are happy or otherwise.

I don't wish to worry you about Ramabehn<sup>1</sup>. But the very manner of your explaining the position makes it difficult for me to judge that you have love in your heart. My only consolation is that the bitterness in your words does not affect your actions. If I had sufficient time, I would give you a long lecture on this. But the Harijan friends have saved you, since they take up all my time.

Amina seems to be very much troubled in her mind. Try to discover her malady if you can, and, if possible, comfort her.<sup>2</sup>

What you say about Mangala is correct.

BAPU

From a photostat of the Gujarati: G.N. 10311. Also C.W. 6750. Courtesy: Premabehn Kantak

### 37. LETTER TO RUKMINIDEVI AND BENARSILAL BAJAJ

November [20]<sup>3</sup>, 1932

CHI. RUKMINI,

I got your letter. How nice it is that the boy<sup>4</sup> is in the Ashram. The chief thing which you should do to improve your health is to take walks, and that in a place where there is no dust in the air.

CHI. BENARSI,

<sup>1</sup> Wife of Chhaganlal Joshi

<sup>2</sup> *Vide* also "Letter to Amina G. Qureshi", 20-11-1932.

<sup>3</sup> From the postmark

<sup>4</sup> Addressee's son

I got Father's<sup>1</sup> letter this time. He has written in it about his business. There was one word in it which I could not read. It seems to be something like 'tea' or 'coffee'. Does he carry on business in either? If not, in what else?

I hope your business is prospering.

*Blessings from*

BAPU

SHRI BENARSIDAS BAJAJ

THATHERI BAZAAR

BENARES CITY

From a photostat of the Gujarati: G.N. 9145

### 38. *LETTER TO SITARAM K. NALAVDE*

*November 20, 1932*

BHAI SITARAMJI,

I got your letter. If you and the other friends who wish to see me come on Thursday, the 24th instant, at 3 p.m., I shall be glad to see you.

*Vandemataram from*

MOHANDAS

From a photostat of the Gujarati: G.N. 799

### 39. *LETTER TO GULAM RASUL QURESHI*

*November 20, 1932*

CHI. QURESHI,

You must be fully restored now. There should be no laxity in following the treatment. Amina must get over her unhappiness. If she herself does not write about it fully, then know from her what it is and write.

BAPU

From a photostat of the Gujarati: C.W. 10813. Courtesy: Gulam Rasul Qureshi

<sup>1</sup> Rameshwarlal Bajaj

#### 40. LETTER TO MOOLCHAND AGRAWAL

November 20, 1932

BHAI MOOLCHANDJI,

*Prakriti* and *purusha* are one and the same thing because nothing exists but God. The apparent plurality is only due to the qualities attributed. Vegetation certainly contains life but that is vegetable life. The difference is clear. Our prayer is addressed to the form as well as to the formless. Image-worship is necessary for those who desire it. Others cannot lay down a rule. One who is hungry for bread needs that alone. There can be no universal common prayer for all, the very fact that none exists, clearly proves the point.

BAPU

From a photostat of the Hindi: G.N. 771

#### 41. LETTER TO PRABHAVATI

November 20, 1932

CHI. PRABHAVATI,

I got your letter. I reply to your letters immediately I get them. I simply fail to understand why my letters do not reach you. My health is fairly good. I take milk, vegetable, fruit and roti. My weight has risen to 103\_ lb. Blessings to you all. There is no question of disbanding the Ashram.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 3425

#### 42. LETTER TO AMTUSSALAAM

November 20, 1932

DEAR DAUGHTER AMTUSSALAAM,

You must not expect long letters from me these days. Give up worrying for Kudsia<sup>1</sup>. Whatever is destined for her will happen. Don't talk of your own death. Why do you get so disheartened? God will exact abundant service from you.

*Blessings from*

BAPU

From a photostat of the Urdu: G.N. 264

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

### 43. LETTER TO KASHINATH N. KELKAR

November 21, 1932

MY DEAR KASHINATH,

I must acknowledge your letter, if only because you are the son of a dear friend. If by 'garbhagriha' is meant the 'sanctum sanctorum', I have clearly stated that it should be reserved for the ritualists. I have always sympathized with the Zamorin's position. Where the law is against the reformer, he has to wait till the law is altered. I hope to develop these things as time progresses. Meanwhile, I expect you to help forward the reform in every way you can.

*Yours Sincerely,*

M. K. GANDHI

KASHINATH N. KELKAR  
ADVOCATE, YADUGOPAL PETH, SATARA CITY  
C. W. 977. Courtesy: G. N. Kanitkar

### 44. LETTER TO KESHAV GANDHI

November 21, 1932

CHI. KESHU,

I feel like both smiling and crying. Look upon Santok as younger mother and Ba as elder mother. When you made a request for the spinning-wheel, I thought it was for the younger mother, and so, when the elder mother requested to have it I felt unhappy because I thought then that she wanted to snatch it from the younger mother. Now I can see from your letter that I have done great injustice to the former. God knows how often I have sinned in this manner in my behaviour towards her. She will be unhappy even if I beg her forgiveness. Hence I have to atone for my sin silently. You may talk about this to the elder mother jokingly if you can. But it may be beyond your capacity. I will certainly tell her about it when I meet her.

BAPU

From Gujarati: C.W. 9468. Courtesy: Radhabehn Choudhri



#### 45. LETTER TO MANILAL GANDHI

November 21, 1932

CHI. MANILAL,

I got the postcard which you wrote on the train. I had also got your letter about Pragji<sup>1</sup>. You have not mentioned that Pragji had kept £ 450 for himself from the money which he himself had collected. Read his letter again. In another letter to me he says that you must return to Phoenix by the end of December. Whatever may happen to me on 2nd January, you ought to keep your promise. You should not break your promise on my account. It should not be a matter of sorrow if my body perishes in the cause of dharma. And you cannot delay my death even by a minute by remaining here. Your remaining may make both you and me personally happy, but don't we have often to forgo such happiness? My blessings to all there.

BAPU

From a photostat of the Gujarati: G.N. 4801

#### 46. LETTER TO MATHURADAS TRIKUMJI

November 21, 1932

This time your letter was delayed a good deal. Why should my letters also not be censored? After all, a prisoner is a prisoner.

It was certainly good that you finished the commentary on the *Gitarahasya*<sup>2</sup> which you were writing. . . . As for my going through it, I don't know when that will be possible. I am so busy with Harijan work these days that I don't think it probable that I shall be able to attend to any other work. I cannot satisfy at present the desire of friends like you for long letters.

If you have read all my articles<sup>3</sup> about Guruvayur, you should have no doubt in the matter. In short, the position is this: Kelappan was nearing death. He gave up the fast on my advice. It was but right that he should do so. But I who persuaded him to give it up have now a moral duty towards him. If, therefore, Kelappan is obliged to undertake a fast for a moral aim, I would have to join him. It is not yet

<sup>1</sup> Pragji Khandubhai Desai, Gandhiji's co-worker in South Africa

<sup>2</sup> By B. G. Tilak

<sup>3</sup> *Vide* "Statement on Untouchability", "Statement on Untouchability—VII", 16-11-1932. and "Statement on Untouchability—VIII", 17-11-1932.

certain whether Kelappan would have to fast.<sup>1</sup>

Since you have said nothing in your letter about your health, I assume that it is good.

I have now got back the weight as it was before I commenced the fast. All three of us are in good health. I did not get the envelope made by you. Generally the envelopes are opened and the letters taken out before they are given to the prisoners.

[From Gujarati]

*Bapuni Prasadi*, pp. 117-8

#### 47. LETTER TO NARANDAS GANDHI

*November 21, 1932*

CHI. NARANDAS,

The pressure of work on me is increasing day by day. The condition of the two elbows also requires rest. You should, therefore, tell everybody that at present they should not expect long letters from me. Probably I may have to content myself with only a letter to you and one to Kusum<sup>2</sup> who is ill. We should regard this as the smallest sacrifice that we can make for our Harijan friends. We shall have to make much bigger sacrifices in future. Even if the whole Ashram gave up its other activities and plunged in this movement of self-purification, I would not regard that sacrifice as too big. But there can be no renunciation without complete freedom from desire. And there can be no freedom from desire without self-purification. Anybody, therefore, who wishes to plunge into this yajna of self-purification should purify himself. The line "Hari's way is for the brave" is perfectly applicable in the present situation.

But some of the inmates seem to tremble even at the suggestion for simplicity in food which I have made. Those who tremble and cannot overcome their misgivings are at any rate truthful, and deserve compliments for that. How long can self-restraint practised through false shame endure? Those who remember the story of the pilgrim<sup>3</sup> should reflect over how the other characters who, blindly following his example, got tired in two or three days and returned.

<sup>1</sup> *Vide* also Appendix "Discussion with The Times of India" Representative".

<sup>2</sup> Kusum Gandhi, daughter of Vrajlal Gandhi

<sup>3</sup> In John Bunyan's *Pilgrim's Progress*

I do not get much time at present. When I get some, I wish to suggest a good many more changes. If we eat more than we need or eat things which we do not need for nourishment, we are guilty of theft according to our principle, besides harming our health. The experiment which I suggest in this letter is not quackery, it is based on true science. Really speaking, we should eat what the poor and the prisoners do not get only when those things become absolutely necessary in our case. Hence I feel that we must from time to time advance towards greater and greater simplicity. We should learn the secret of eating only a few things at one meal. Doctors have conducted experiments and proved that this is necessary for health. We may eat several things in the course of the day but we should not mix them all at the same meal. We cannot eat at the same meal *rotli*, dal, vegetables, milk, rice, etc. But we can eat at one meal *rotli* and milk, a vegetable and milk, rice and dal, rice and milk and *rotli* and dal. We should never take dal and milk together. Similarly, we should not eat wheat and bajri at the same meal. And also it is better not to eat rice and vegetables together. I make this suggestion because I have read about it and put it into practice. If we follow this practice the burden on the stomach will be lightened and the body also will feel light. Those who do not adopt such experiments with full knowledge [of their likely benefits] will certainly be upset by them. If the mind does not co-operate, such an experiment may possibly fail. We shall succeed in it if we strengthen our mind by thinking that through such a practice we shall increase our capacity for renunciation, show proper regard for the poor, save money and benefit our health.

I am realizing in actual experience that milk, bread, vegetables and fruit make a completely balanced diet. My weight has gone up to 103\_ pounds. I eat fresh fruits with nothing else. With milk, I eat dates or a vegetable. I mix half the quantity of milk with dates and drink the remaining half. In this manner, I drink from two and a half to two and three-quarter pounds of milk. In the morning, I eat mosambis or oranges without fail. At seven, I have milk and dates; at twelve, two oranges or mosambis,<sup>1</sup> and at four a vegetable, milk and one loaf of bread. This is my daily food. I have been thinking of omitting milk or bread. I take twice a day sour lemon juice with water and soda bicarb. Perhaps this may not be necessary. I have yet to find that out. Mirabehn is at present living on almost the same diet as I am doing,

<sup>1</sup> What follows is also available in M.M.U.\I.

and she informs me that it has benefited her. It is too early yet to attach importance to her experience. Since her heart is behind her experiment, naturally she feels that it is benefiting her. If there is no benefit in reality, we shall know by and by. It is also necessary not to eat jowar porridge in excessive quantity. It would be advisable to observe moderation in regard to the quantity of every item. In case of stomach-ache, or headache or, for those who suffer from constipation, indigestion, one may drop one or two meals, or even fast for the whole day. Nobody should lose courage all too soon. The best way of running the joint kitchen without much trouble is that anybody who does not like a particular item should not eat it, but without asking for something else in its place. Every meal provides sufficient nourishment. Generally, milk and vegetables will suit everybody. They should be enough. It is a superstitious belief that one will become weak if one does not eat solid food for the whole day. Of course all this does not apply to persons who are ill. They should always get food which the state of their health demands. But I am convinced that if we plan our diet on a scientific basis and eat moderately, nobody would fall ill. This should be enough for today on the subject of food. Show this letter to all. Everybody may reject what does not appeal to him or her.

Prabhashankar<sup>1</sup> must have returned there. I hope he is quite happy. Tell him that I had got his letter. This time I content myself with this letter in reply to him. I think all the suggestions will be acceptable to him. Is Ratilal<sup>2</sup> calm? Do you know that Ramji has many complaints to make? Amina is unhappy. Ask her what the cause is.

BAPU

[From Gujarati]

*Bapuna Patro*—9: *Shri Nararandas Gandhine*, Pt. I, pp. 497-9. Also C.W. 8265. Courtesy: Narandas Gandhi

<sup>1</sup> Father-in-law of Ratilal Mehta

<sup>2</sup> Dr. Pranjivan Mehta's son

#### 48. LETTER TO PARASHURAM MEHROTRA

*November 21, 1932*

CHI. PARASHURAM,

I am unable now to write a long letter. Don't mind if some of the classes<sup>1</sup> have had to be closed. Carry on those which are running. You will be able to keep up the atmosphere even by talking with everybody in Hindi.

BAPU

From a photostat of the Gujarati: G.N. 7512. Also C.W. 4989. Courtesy: Parashuram Mehrotra

#### 49. LETTER TO PRABHUDAS GANDHI

*November 21, 1932*

CHI. PRABHUDAS,

I am writing this on a silence day after the morning prayer. The correspondence about Harijans take so much time that I can hardly write other letters. Hence only this to you, that you should stop all thinking and do what work you can. When a question of incurring expenditure beyond your budget arises, your duty in this: If you feel that the expenditure is absolutely necessary, you may put the matter before Narandas and press him to permit it. If the item of expenditure is such that it makes no difference whether or not it is incurred, you should not write for it at all. In other words, what would you do if you were in N.'s place? Once the budget is prepared no additional item of expenditure should be allowed to be brought up.

BAPU

From the Gujarati original: Gandhi Nidhi File. Courtesy: Gandhi National Museum and Library

<sup>1</sup> Hindi classes

## 50. INTERVIEW TO THE PRESS

November 21, 1932

In an interview Gandhiji thoroughly exposed the baselessness of certain assertions made by an Anglo-Indian paper, which had come out with the story that Mahatmaji was 'going spiritual' as Aurobindo Ghosh had done, and that his interest in active politics was waning.

Gandhiji says that social reform is very important for Hinduism just now. This, however, did not and could not divert him from his political objective.

To a straight question whether he intended devoting all his time to anti-untouchability work, Mahatmaji said:

I cannot say that such is my present intention, nor is it ever likely to be. It will be perfectly true to say that my life is dedicated to this absolutely necessary reform in Hinduism, but my life is also dedicated to many other things. I don't regard my life as divisible into so many water-tight compartments. It is one organic whole, and it will be found that all my activities spring from the same source, namely, my passion for vindication of truth and non-violence in every walk of life, be it ever so great or so small.<sup>1</sup>

This in a nutshell supplies all the 'terms' on which the Mahatma is prepared to accept release. Prospects of his release solely depend on the interpretation which officialdom will put on the above statement.

*The Hindustan Times*, 23-11-1932, and *The Hindu*, 23-11-1932

## 51. FRAGMENT OF LETTER TO LORD SANKEY

[On or before November 22, 1932]<sup>2</sup>

Replying to Lord Sankey's invitation, it is understood Mahatma Gandhi has assured Lord Sankey that he was by instinct a co-operator and actually dying for co-operation. But the Ottawa<sup>3</sup> and the Ordinance Bills showed no such desire for securing co-operation. Finally, the Mahatma is reported to have assured Lord Sankey that he would find "Gandhi in his pocket" if a genuine gesture of co-operation is forthcoming from the Government side.

*The Hindustan Times*, 23-11-1932

<sup>1</sup> This paragraph appeared in *The Hindu* as an interview to the Poona correspondent of *The Evening News of India*. For Mahadev Desai's account of the interview, vide Appendix "Discussion with The Times of India, Representative".

<sup>2</sup> The report was published under the date-line: "Bombay, November 22".

<sup>3</sup> Ottawa Tariff Bill designed to implement the Ottawa Conference agreement to impose a general tariff of ten per cent on all Empire products

## 52. LETTER TO E. E. DOYLE

November 22, 1932

DEAR COL. DOYLE,

In continuation of my letter<sup>1</sup> regarding Sheth Jamnalal Bajaj, I have further information from his wife and children which makes me extremely anxious. They have seen Dr. Modi of Sir J. J. Hospital, the specialist, who advised Jamnalalji before his incarceration. Dr. Modi is not satisfied with his weight and general condition. Seeing that he has not recently seen the patient, naturally his remarks are based upon the reports received by him from laymen. Nevertheless when I add Dr. Modi's remarks to the patient's own state of mind as revealed in his telegram I become nervous.

Perhaps it would not be considered impertinent in this connection if I mention the fact that Jamnalalji looks up to me as to a parent. His children are under my care and discipline. He has himself lived in the Ashram off and on for several months at a time. Naturally therefore even as a prisoner I try to give the members of his family what comfort and guidance I can, within the limitations put upon me, and it will be a great relief to me and his family if Jamnalalji could be transferred to this prison and is allowed facilities for such food and special medical advice as his health may require. I would lay stress upon the almost universal medical opinion that Jamnalalji suffers from a disease which may any day assume an acute and even fatal form and that such symptoms arise without sufficient previous warning. I therefore request an early decision by the Government.

*Yours sincerely,*

Bombay Secret Abstracts, Home Department, Special Branch, File No. 800 (40) (2), Pt. I, p. 385

## 53. LETTER TO DAHYABHAI PATEL

November 22, 1932

CHI. DAHYABHAI,

Devdas tells me that you are quite cheerful and says that you would be happy if you heard from us every day. We have deliberately

<sup>1</sup> *Vide* "Letter to E.E. Doyle", 18-11-1932.

refrained from writing every day although we daily send our blessings [mentally] and think of you. But now you will also get a letter every day.

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, p.150*

#### 54. LETTER TO BHAU PANSE

*November 22, 1932*

CHI. BHAU,

That you are still suffering from constipation indicates that your intestines have become very weak and that your stomach also is not secreting the necessary juices. I would certainly like it if you went to Vijapur. If, however, your constipation is not cured even after going there, then you should eat only vegetables and fruit, and not even *rotlis* or *rotlas*. You may start taking milk after you begin to pass regular stools and, if that continues, you can start eating wheat, *bajri* and *jowar*. If you do this, your constipation is bound to be cured. You should, therefore, go to Vijapur and also carry out the foregoing suggestions. If there is no improvement even after this, we will think whether you should fast again. But I am confident that the complaint will disappear. Stop writing about the *takli* for the present. If possible, I will ask you to come and see me.

BAPU

From a photostat of the Gujarati: G.N. 6744. Also C.W. 4487. Courtesy: Bhau Panse

#### 55. LETTER TO JANAKIDEVI BAJAJ

*November 22, 1932*

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

I had wanted to reply to your letter and tease you a good bit, but I get no time at all these days. I forgot to tell you about Kamalnayan<sup>2</sup>, and I write about it here now. He is very eager to learn English. He wants to be kept in an atmosphere of study. I am, therefore, of the

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

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



opinion that you should send him to Colombo. He will get there all opportunity to satisfy to the full, his desire to learn English. He will be away from you, and yet not too far away. We need not believe that children remain good or acquire a good character only if they are kept at home. It may be assumed that whatever beneficial influence the Ashram was likely to have on him, it has already had. If he lives in Nuwara Eliya in Ceylon, he will have the benefits of excellent climate and water. I believe the place also has good facilities for education. You will have no cause for worry. If you wish to write to me about the subject and discuss it further, you may do so.

Do not worry about Jamnalal at all. Report to me whatever news you get. I am in correspondence with him about the matter. I am not writing separately to Madanmohan<sup>1</sup>.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 2904

## 56. LETTER TO MANIBEHN PATEL

[November 22, 1932]<sup>2</sup>

CHI. MANI,

I sent a wire<sup>3</sup> to you and also wrote a letter<sup>4</sup>. I hope you got both. Write to me every day, I will forward the letter to Dahyabhai. Today also the report about his condition is satisfactory. Devdas has been to see him. He says no one who looks at Dahyabhai will believe that he is having typhoid, such is his courage and physical stamina.

Give my blessings to all the women prisoners.

*Blessings from*

BAPU

SMT. MANIBEHN PATEL

PRISONER, CENTRAL PRISON, BELGAUM

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, p. 91*

<sup>1</sup> Madanmohan Chaturvedi, Jamnalalji's secretary

<sup>2</sup> The source is doubtful about the date. Its correctness is corroborated by "Diary, 1932".

<sup>3</sup> *Vide* "Telegram to Manibehn Patel", 19-11-1932 and "Letter to Manibehn Patel", 20-11-1932.

<sup>4</sup> *ibid*

## 57. LETTER TO MADALASA BAJAJ

November 22, 1932

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

I must say that your handwriting is improving very much. Your plan of studies is also very good. See that you do not work beyond your strength. If you neglect your health for the sake of study, both will suffer. Since you know that anger is bad, you are bound to become free from it in the course of time. And the same about pride. It is a sign of weakness that you start crying at every little thing. If you start playing games, your crying will stop. Begin reciting the *Gita* loudly whenever you feel that you are about to begin crying; you will then immediately forget about crying. Try this method.

Why do you say that no one lives in a temple the whole day and night? The priest certainly does so.

*Blessings from*

BAPU

[From Gujarati]

*Panchven Putrako Bapuke Ashirvad*, p.471

## 58. LETTER TO MATHURADAS P. ASAR

[November 22, 1932]<sup>2</sup>

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

You can only see Mahadev's handwriting, but he may not write for himself. That would be against the law.

I understood all that you had said.

Formerly, Mahadev used to card daily. He stopped only after Chhakkaddas<sup>4</sup> started sending slivers regularly. Just now we have a large stock of them.

Chhakkaddas's slivers have deteriorated in quality recently. They contain dust particles and also other impurities. I am not complaining, however. After considering everything I have come to one conclusion. Instead of wasting time in testing the strength of the yarn,

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

<sup>2</sup> Illegible in the source but corroborated by "Diary, 1932"

<sup>3</sup> A khadi worker of the Ashram

<sup>4</sup> An expert sliver-maker

I should give away the yarn for weaving as soon as I have spun enough. It would be best if all the yarn is woven by the same weaver. I should watch the quality of the yarn as may be necessary in the light of the results of its testing by him. Another practical course is to wind the yarn very tightly round the spindle, no matter even if it snaps occasionally, and to watch the yarn as it is being spun to know whether it is even. Don't worry about your health, but go on employing simple remedies. I am sure you hear in due course about my latest discoveries regarding food.

BAPU

From a photostat of the Gujarati: G.N. 3758

### 59. LETTER TO K. KELAPPAN

*November 23, 1932*

MY DEAR KELAPPAN,

I have your letter. I wish you would write daily and give me a full report of progress from day to day. Of course you will cheerfully resume your fast if it becomes necessary. But we must strain every nerve to prevent its resumption.

Do not for one moment imagine that I promised to fast with you because of anything you had said in your telegrams. I know that you would be better pleased if I did not join you. But with me it was a point of honour that I should join you if the fast which was suspended upon my advice had to be resumed. After all, you should have no difficulty in believing me when I tell you that at least during the days of the fast, all my acts were prompted by the inner voice. All the movements of a life of perfect surrender to God are so directed, and it is my perpetual endeavour to make my life one of perfect surrender. Therefore I would like you not to expend your energy in dissuading me from the fast if it becomes necessary, but devote every ounce of your energy to organizing public opinion so that the temple is opened to the Harijans before the due date. I have read your letter to the Zamorin. I think that it is quite all right. It would have been better if you had omitted all reference to the *Vaidiks* and *Tantriks*. Your position with regard to them was already known.

I had long conversations with Sadashiv Rao. He told me all about you. I have given him my views fully but in order to make assurance doubly sure I reduce them to writing.

Our claim is that the proposed fast can never savour of coercion because it is based on the assumption that the vast majority of the temple-going *savarnas* are in favour of temple-entry. If this cannot be proved up to the hilt, there is no case for fasting by us. Fasting with the knowledge that *savarnas* are opposed to temple-entry by Harijans would undoubtedly amount to coercion. If we make that painful discovery, it would not mean that we cease to agitate for temple-entry by *avarnas*, but the movement will then have to take a different turn. I can even conceive the possibility of a fast in such an event, but that could only be in an unmistakably different setting. In order to demonstrate to all concerned the fact that we have the majority of temple-goers on our side, there should be a methodical taking of a referendum of temple-goers, say within a ten-mile radius. And in order to have the thing absolutely above the board, signatures should be taken at public meetings in the presence of witnesses known to the signatories with their full names, addresses and occupations, together with age and sex. It is being suggested that whilst many people have been in favour of Harijans entering temples, they may be afraid owing to pressure from their landlords or otherwise to say so openly. I should say that even in that case we must be declared to have lost. Whatever the cause of abstention may be, if we do not get the majority of votes we must be declared to have lost the battle so far as the proposed fast is concerned.

Needless to say that there should be no coercion of any kind on our part during the taking of the referendum. On the contrary every endeavour should be made to carry on the referendum with the co-operation and goodwill of the opponents. The points of difference between the so-called orthodox party and the reformers should be reduced to a minimum. The orthodox party can have nothing to say against the reformers so long as they do not resort to any coercion. If they are assured that there will be no attempt whatsoever made either on the part of the reformers or Harijans to force entry, there would be no opposition by the orthodox, and even if there is, it is bound to fall flat. Real non-violence can never beget violence. Too much emphasis cannot be laid upon the point that the removal of untouchability, apart from the political side of it, which is settled, is a wholly religious matter.

Question was put to me whether sympathizers of temple-entry may start fasting a few days before the second of January, in order, I suppose, to force the issue. This must not be done on any account

whatsoever. Nor, if the fast begins, can anyone join us in the fasting out of sympathy.

Fasting by you, if it comes, must not take place on the public road. It must be in a house or a hut. There can be no public exhibition of you, whilst you are under fast.

Urmila Devi, the widowed sister of the late Deshabandhu Das, will be leaving here on the 27th by the Madras Express. She will be accompanied by her son. She is being sent there in response to Gopala Menon's suggestion that a sister from the North may be sent. She has a weak heart, she must not therefore be rushed too much. She leads an austere life of a Hindu widow. She is an accomplished English scholar and has been doing public work for years in Bengal. I could not think of a fitter woman for work to be sent from the North. Urmila Devi can address men as well as women. She must be taken to the homes of the orthodox and she must be taken to Harijan quarters. I do not know where it is proposed to house [her]. [If] no other arrangement has already been made, I suggest the Gujarati house where I was taken during the last tour. She should be provided with a mosquito curtain if [there] are mosquitoes at all. She should be provided with a commode wherever possible. She is a pure vegetarian.

You must keep yourself in perfect order. There should be no loss of confidence and no work under a nervous strain. We can but work with zeal and honesty. The result lies in God's hands. Purest instruments alone should lead the movement. Give me a list of all the active workers. I suggest that Malaviyaji be not worried to go to Kerala. He is too weak and he has his hands otherwise absolutely full. You should even telegraph to him saying that if he sends his blessings and messengers it would be deeply appreciated, but Kerala would spare him the trouble of undertaking the long journey whilst he is occupied in national work of the highest importance.

From a microfilm: S.N. 20004

## 60. LETTER TO NARANDAS GANDHI

November 23, 1932

CHI. NARANDAS,

Read my letters to Kusum and Bhau<sup>1</sup> and then pass them on to them. Kusum's illness requires care. There is no cause at all for fear. She holds in her own hands the key to recovery. If she lives all the time in open air and eats only what, and as much as, she can digest, she will certainly get all right. The only cure for loose motions is a fast. During the fast she should drink as much water as she can. A little soda bicarb should be mixed in every glass of water she drinks. It helps very much in stopping loose motions. The proportion of one grain of soda for every ounce of water will be all right. If she can digest fruit juices, a fast is not necessary.

I have discussed about eggs before. Compared with fish-liver oil, pure eggs are innocent. Pure eggs are those from which no chickens come out, however long they are kept, and which are laid by the hen without a cock having been brought to her. Such eggs are not boiled but opened as they are and the liquid consumed. They help in stopping loose motions and are more nourishing than milk. If Kusum is willing, she may drink the liquid of such eggs. They are available even in Ahmedabad. But I realize that no value should be attached to my advice. Instead of doing what I advise from this distance, the proper course would be to follow the doctor's advice and you should do that. Show my suggestions to the doctor and then do as he advises.

About Bhau, I do not wish to make any suggestion other than what I have done in my letter to him. If Kanti has not got all right, I would certainly say that his case requires careful watching. That is, we should treat his disease to be a case of black fever. That means that he should take complete rest, stop all food except fruit-juices and, if he really feels hungry, milk in small quantities at a time. If he does not pass stool, he should take an enema.

I would be happy if you or somebody else drop me a postcard daily.

Ramji came and saw me yesterday. He had many complaints against Mathuradas. The latter should remove his suspicions and should even tolerate occasional troubles caused by him. He is very eager to weave khadi of even texture from the yarn spun by Mahadev.

<sup>1</sup> Bhau Panse; *vide* "Letter to Bhau Panse", 22-11-1932.

If he is really eager and if there is no definite complaint against him, he should be permitted to weave that yarn notwithstanding any loss that this may involve. About the other matters, call him to you and ask him in confidence. We should not feel hurt by anything he says. We should even put up with insults from him. All this is part of our atonement (for our treatment of the *Antyajas*). Show this to Mathuradas.

How is Hariyomal<sup>1</sup> behaving?

In Poona, Ramji stayed in a room provided by the Christian Seva Sangh. Ordinarily, there should be no objection to anyone of us staying there. I would even welcome that. But I think the fact that Ramji had to stay there only means that he was not welcomed at any other place. You should have asked him and made some arrangements for him. Perhaps you would have found it difficult to do so. That is why probably you kept quiet. I will fix up with some families who will put up friends like Ramji, and then let you know.

*Blessings from*

BAPU

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8269. Courtesy: Narandas Gandhi

## *61. FRAGMENT OF LETTER TO DEVDAS GANDHI*

*November 23, 1932*

You should stop coming till this affair<sup>2</sup> is over. We shall rest satisfied by writing to each other. You must not apologize hoping that thereby you might be able to come and see me. On the other hand, when it is your duty to apologize, you need not feel the slightest hesitation or shame in doing so. Even such small incidents should teach us the way of love.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 271

<sup>1</sup> A Sindhi inmate of the Ashram

<sup>2</sup> The addressee had not been allowed to see Gandhiji the previous day, because the Jail Superintendent felt that he had been “insulted before his juniors by Devdas” during Gandhiji’s fast in September.

## 62. LETTER TO HIRALAL A. SHAH

November 23, 1932

I was fully aware that the analogy of a dyer did not apply in all respects, but it was good enough for my purpose. You think that the problem of untouchability has been solved in prisons. But that is so only on paper. Nothing of the kind that you suppose is being done. I am speaking from personal observation. Whether in jails or outside, the fact is that in most parts of India and for most of the year, the Bhangi's dress is no more than loincloth. I myself did a Bhangi's duty continually for nearly one and-a-half years. I used to do it dressed like an ordinary labourer. In the Ashram it is done with the dhoti tucked in. A person doing Bhangi's work does not become as much soiled as a dyer. If he does his work scientifically, he need not do anything more than clean himself with earth. You probably know that according to Smritis and Islam, such cleaning is as good as a full bath. But there are occupations in which this is not sufficient, nor is even washing with water. Soap and antiseptic medicines are required for cleaning oneself properly. Such occupations are those of the Chamar, the doctor, the dyer and the worker in a coal mine. There are many others besides these. Thus the cleanliness of Bhangis has very little part in the removal of untouchability. Think over all this very carefully. You should not lose your sense of perspective. If you wish to discuss the matter further, come and see me.<sup>1</sup>

I did not see anything objectionable in the note in the *Chronicle*. It is true that at present Bhangis work for all classes of people. If, however, Hindus had given them a place in their fold, their condition would never have become as bad as it is. The status of Bhangis in Europe or in any other part of the world is not inferior in any respect to that of other workers. There are no special localities for their residence nor is there a special dress for them. Nowhere outside India is there a special section of the community like our Bhangis.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 271-2

<sup>1</sup> The source does not mention if any portion was omitted between this and the following paragraph.



### 63. INTERVIEW TO WOMEN<sup>1</sup>

November 23, 1932

The Zamorin is a good man, not even obstinate, but he must take his co-trustees with him. Only the certainty of the sincerity of public opinion will accomplish that. Women have good powers of persuasion. Let them convince the *bonafide* temple-goers that true religion will open the hearts of the people and the gates of the temple to every human being and will brand no one as an outcaste.

Go to Malabar and enlist Nambudri and Nair women there to procure signed statements from the *bonafide* attenders at the temple within a radius of 10 miles that they would be willing to admit the depressed classes into the temple. This work is specially suited to the women and the Women's Indian Association branch at Malabar should take a leading part.

*Amrita Bazar Patrika*, 30-11-1932

### 64. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA MANDIR,

November 23/24, 1932

CHI. TARAMATI,

I have your letter. I had a letter from Mathuradas only the day before yesterday. He is keeping good health. There is no cause at all to be anxious. Since he is to be released soon, there is no need for you to make a trip there. I have replied to his letter only yesterday.

We three are doing well. Dilip will be well.

There is no need for me to give you a summary of Mathuradas's letter as it contained only the remarks about untouchability and my fast.

A woman does not become untouchable by pronouncing her husband's name. Moreover, we have wholly renounced the idea of

<sup>1</sup> According to *The Bombay Chronicle*, 25-11-1932, Mrs. Cousins, Mrs. Urmila Devi, Mrs. Ambalal Sarabhai and others of Women's Indian Association met Gandhiji in the afternoon.

untouchability. You should therefore learn to speak of Mathuradas as Mathuradas and not say 'he'.

*Blessings from*

BAPU

SHRI TARAMATI MATHURADAS TRIKUMJI  
21 MINT ROAD  
FORT, BOMBAY

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

### 65. LETTER TO MIRABEHN

*November 24, 1932*

CHI. MIRA,

It is again before morning prayer time, while waiting for Mahadev.

So you are without Kisan. You are having varied experiences.

I am sending you a book on Buddhism which has been recently received. It is likely to be interesting. I have not read it as yet. You will return it to me and tell me whether you think it is well written. I have promised the author that I would glance through it. But there is no hurry about returning it. I shall be unable to touch anything for two weeks or longer.

I note what you say about unsifted wheat. I shall pass on your experience to the Ashram.

Make any change you like so as to get thoroughly well.

My weight was registered at 103 lb. yesterday. I am likely just now to stop at that. I may not increase the quantity of dried milk now. And the growing strain of work is not likely to add to the weight. But 103 is a good weight for me. The elbows are not quite in order. The doctor wants me to drop spinning altogether for a week and I have agreed. He is so sure that the pain is due to the wear and tear of spinning that he thinks the rest is bound to do good. I am to try till Wednesday next.

Proper cold weather seems to have set in here now.

Love from us all.

BAPU

From the original: C.W. 625. Courtesy: Mirabehn. Also G.N. 9716

*66. LETTER TO HOME SECRETARY, GOVERNMENT  
OF BOMBAY*

*November 24, 1932*

SECRETARY TO GOVERNMENT OF BOMBAY  
HOME DEPARTMENT

DEAR SIR,

I have waited almost to the breaking point before writing this letter. Untouchability work is proving beyond my ability to cope with and this in spite of assistance I am getting from Sardar Vallabhbhai and Sjt. Mahadev Desai. The correspondence is daily growing in volume. The number of visitors is increasing daily and more and more time has to be given to these visits as the movement progresses. I am already in arrears with my correspondence and the statements I must make for the public. My difficulty is enhanced by the fact that my elbows are giving more trouble than before and I am not able to use my hands for writing as much as I should, nor have I regained my pre-fast vitality so as to enable me to put in more work than I am doing now. As it is, we all begin work at 4 o'clock in the morning and it continues with necessary intervals up to 9 p.m. The only way therefore out of the difficulty is for the Government to send one of my prisoner-associates to stay with me. The following are the names that just now occur to me:

1. Sjt. Mohanlal Bhatt —Camp Jail, Yeravda
2. „ Shanker Kalelkar—Central Jail, Yeravda
3. „ Ramdas Gandhi do—
4. „ Swami Anand —Camp Jail, Nasik Road
5. „ Chhaganlal Joshi—(Jail not known)
6. „ Jugatram Dave —Byculla, House of Correct-

ion

These prisoners have been intimately connected with me and have worked under me, and they know English, Gujarati and Hindi, which is what I need. If I had my choice, I would choose Swami Anand as being the most competent for the work. He has been Secretary of the Anti-Untouchability Committee established by the Congress in 1929 and since then has been devoting most of his time to untouchability work.

I need hardly say that I have confined my request to the least assistance I need immediately. If this is a matter which can only be

decided by the Government of India, may I ask that my request may be telegraphed to them?

*Yours sincerely,*

Bombay Secret Abstracts, Home Department, Special Branch, File No. 800 (40)(4), Pt. II, p. 77

### 67. LETTER TO M. G. BHANDARI

*November 24, 1932*

DEAR MAJOR BHANDARI,

With reference to my letter<sup>1</sup> to you of the 14th instant submitting certain names for approval by Government as visitors in connection with the late Dr. P. J. Mehta's estate, as the widow and the heirs of the estate are anxious for an early settlement of affairs of the deceased, may I request that the matter may be treated by the Government as urgent?

*Yours sincerely,*

Bombay Secret Abstracts, Home Department, Special Branch, File No. 800(40)(2), Pt. 1, p. 347

### 68. LETTER TO M. M. ANANTA RAU<sup>2</sup>

*November 24, 1932*

DEAR FRIEND,

I see quite clearly that we look at the *Gita* from different stand-points. The main theme of the *Gita* to me is oneness of life. Realization thereof comes through work without attachment. Untouchability as it is practised today seems to me to be utterly contrary to this divine fact of oneness.

*Yours sincerely,*

From a copy: C.W. 9560. Courtesy: Government of Mysore

<sup>1</sup> Vide "Letter to M.G. Bhandari", 14-11-1932.

<sup>2</sup> Manager, Sanatana Dharma Karyalaya, Madras, who in his letter dated November 18, 1932 (C.W. 9559) had said that Gandhiji's contention that the main theme of the *Gita* was "oneness and therefore equality of all life" was perhaps based on verse 18, Chapter V, but according to the 'context and the subject' that verse referred only to "yoga by renunciation of action", and did not apply to the question of 'touchability' and 'untouchability' which were based purely upon action and the effects of action. He had asked Gandhiji to enlighten him as to the authority for his advocacy for the removal of untouchability.

69. LETTER TO V. S. SRINIVASA SASTRI

November 24, 1932

DEAR BROTHER,

I had your precious letters.<sup>1</sup> Your criticism soothes. Your silence makes me nervous. Time only deepens my love for you. Our differences appear to me to be superficial. Deep down I feel and touch the meeting ground, and, that is precious.

I do wish I never spoke of God or the Inner Voice or Conscience. But, like Ramanama, however much it may be abused, it has got to be re-peated when it is relevant, and almost becomes imperative. Truth will receive a deep cut if, for fear of being misunderstood or even being called a fraud, I did not say boldly what I felt to be true.

I carefully read the typed notes you sent me. The reasoning failed to make any appeal to me. The implications of the *Agamas* are stretched too far by the writer.

I hope you are keeping well. With love,

Yours,

M. K. GANDHI

*Letters of Srinivasa Sastri*, p. 245

<sup>1</sup> The source explains: "From other letters of the period we learn that among other points Mr. Sastri had raised these two: '(i) I took occasion to pick a bone with him. In several places in his writings, he seems to dethrone non-violence from its place of honour, and crown the pinchbeck god of physical courage instead. He actually prefers courageous violence to cowardly non-violence. This inconsistency in the apostle of ahimsa amounts to inconstancy. Like Arjuna in the *Gita*, having sent home my dart of criticism, I folded my hands and prayed: "Enlighten me, for my soul is cast in doubt and you know all."

'(ii) I have written objecting to his too frequent references the Inner Voice.'

70. LETTER TO RABINDRANATH TAGORE

November 24, 1932

DEAR GURUDEV,

Your previous letter<sup>1</sup> comforts me. It is enough for me that you are watching and praying.

With deep love,

*Yours,*

M. K. GANDHI

From a photostat: G.N. 4636

71. LETTER TO ADA WEST

November 24, 1932

MY DEAR DEVI,

What an impertinent letter you had from Mr. R. Sole, if that indeed was the name of the writer. I do hope you had a hearty laugh over it.

Hilda must have become very clever to be able to assist Albert in his work. In these times of scarcity of work and distress I suppose it will be uphill work for Albert to command enough custom to make the two ends meet.

You are not to worry over the approaching fast. It is highly likely that things will shape themselves so that the ordeal might not have to be gone through.

Love to all.

*Yours,*

BHAI

From a photostat: C.W. 4436. Courtesy: A.H. West. Also G.N. 7622

<sup>1</sup> Dated November 15, 1932 in which Tagore had written: "The mighty liberating forces set in motion by your fast still continue to operate and spread from village to village . . . I . . . fervently hope that those who now stand in the way of truth will be converted to it."

## 72. LETTER TO J. S. HOYLAND

*November 24, 1932*

MY DEAR HOYLAND,

Mahadev to whom this letter is being dictated tells me that you do not like to be called 'Hoyland' by near or real friends—I suppose there are degrees in friendship—but I refused to change the mode, telling him there was no 'Jack' about your signature! But after all what is in a name? It is the heart behind that matters and the heart is with you whether the pen traces Jack or John or Hoyland.

Your letter this time is a book compressed in a single notepaper sheet. It tells me more about Russia than what I have read in my desultory reading and heard from travellers. I must confess that this partiality for your letter is largely due to my faith in the accuracy of your observation and your truthfulness.

I want to warn you and other friends against being agitated over the proposed second fast. Probably the ordeal won't have to be gone through. But it is the same thing whether it has to be gone through or not. I am safe in God's hands and the prayers of many friends in many lands are one of the many infallible proofs that I am under His absolute rule.

Love to you all.

*Yours,*

BAPU

From a photostat: C.W. 4508. Courtesy: Woodbrooke College and Mrs. Jessie Hoyland

## 73. LETTER TO OLIVE ALEXANDER

*November 24, 1932*

MY DEAR OLIVE,

It was good Miss Howard gave me the information that your father<sup>1</sup> was no more. I do not know that either you or Horace<sup>2</sup> feel real grief over the death of dear ones. I have personally ceased for years to grieve over death at all. The shock is felt when a comrade is torn away from me, but that is purely due to personal attachment which in

<sup>1</sup> John W. Graham; *vide* "Letter to Elizabeth F. Howard", 25-11-1932.

<sup>2</sup> Horace G. Alexander, addressee's husband

other words is selfishness. But I immediately recover and realize that death is a deliverance and has to be welcomed even as a friend is welcomed, and that it means dissolution of the body, not of the indwelling spirit. But I must not philosophize. To be true to you and to myself I had to declare my faith and at the same time let you know that Mahadev and I and your other friends here were not so indifferent as not to take note of the happenings in your circle.

May your father's soul rest in peace.

Love to you and Horace from us all.

*Yours sincerely,*

BAPU

From a photostat: G.N. 1416

#### *74. LETTER TO HARIBHAU PHATAK*

*November 24, 1932*

DEAR HARIBHAU,

Mahadev has gone through Purandare's manuscripts. I shall see him on Monday. I agree with you that he may be taken over by the League. I shall discuss with him what can be done.

I give you below the draft manifesto. I thought that you wanted it for Maharashtra only. I make myself responsible only for the draft. Whether it should be circulated or not and whether it will be widely signed or not, I cannot judge from here. Therefore that is a matter purely for those who are outside to judge. Here is the draft:

We the undersigned believe that untouchability is a blot upon Hinduism and should be removed. We believe in temple worship, and such believers respectfully urge the trustees of all Hindu temples to throw open their doors to the Harijans on the same terms as to the caste Hindus. We do not include in our request the *garbhagriha* which is only open to the professional ritualists, and as at present the attention of all India is directed to the Guruvayur Temple, we respectfully urge the Zamorin and all concerned to lead the way by opening that temple to the Harijans before the 1st of January next.

You will show this draft to as many friends as you like and make whatever changes. are deemed necessary, so long as they don't inter-



fere with the scope of the request. If you need to see me on this point you should come with Purandare on Monday.

*Yours sincerely,*

From a microfilm: S.N. 20005

### 75. LETTER TO AN AMERICAN WOMAN

*November 24, 1932*

I am not enamoured of the idea of using divine healing for the purpose of proving the existence of divinity or efficiency of prayer. If Jesus came back to us, it is difficult to know what he would say to some of the uses that are being made of his powers of healing and other miracles attributed to him.

*Mahadevbhaini Diary, Vol. II, p. 275*

### 76. A LETTER

*November 24, 1932*

MY DEAR FRIEND,

Your letter has come upon me like a shock.<sup>1</sup> Your letter written to me as you left Bombay left on my mind the impression that you were wholly with me in all I did and I think you allowed the public too, to think that you were with the majority. No one knew of your mental reservations. At least you could have let me know your mind for my guidance, knowing as you did my regard for your opinions. Truth was hurt by your silence when it did not mean consent. Friendship is hard stuff. It must be capable of standing knock-out blows. Next time please do not spare me. You will serve the cause and me by speaking out straight.

I think Radhakant was right in drawing my attention to the mine on which he thought I was standing.

All this is however for you only. I shall respect your wish by making no use of your letter which is being destroyed.

With love,

*Yours,*

M. K. GANDHI

*Mahadevbhaini Diary, Vol. II, pp. 273-4*

<sup>1</sup> The addressee had expressed his disagreement with Gandhiji in regard to the Poona Pact as well as the fast and written: "I have not done or said anything against my conscience as I was not present either at the Bombay meeting or at the Poona Committee."

## 77. LETTER TO ‘‘LARKS<sup>1</sup> OF ST. FRANCIS’’

November 24, 1932

...<sup>2</sup> is truly a spendthrift scattering his love recklessly and captures people by playing the son to them. Of course you know that although he is in India we do not meet each other; but that does not, ought not to, matter. For I feel the presence of his spirit without needing the nearness of the body. Spiritual kinship can never be destroyed. Spiritual nearness can never be sundered. You say you are all trying hard not to forget the power of prayer. We can only do so at our peril.

*Mahadevbhaini Diary, Vol. II, pp. 277-8*

## 78. LETTER TO G. D. BIRLA

November 24, 1932

BHAI GHANSHYAMDAS,

Shindeji has a serious complaint against us, that of appropriating the name of his association. The complaint seems to be justified.<sup>3</sup> We are concerned only with work not with the name. Therefore my suggestion is to name our association ‘Akhil Bharat Harijan Seva Sangh’ and to use the same in English and vernacular too. You are coming here but this will possibly reach you before you start.

*Blessings from*

BAPU

SJT. G. D. BIRLA

BIRLA HOUSE, ALBUQUERQUE ROAD, NEW DELHI

From Hindi: C.W. 7906. Courtesy: G. D. Birla

<sup>1</sup> Sisters of an Italian Convent

<sup>2</sup> The name is omitted in the source.

<sup>3</sup> The recently-formed association for the eradication of untouchability with addressee as President had been named ‘All-India Anti-Untouchability League’ in ignorance of the fact that another association named ‘All-India Untouchability League’, was already operating under the presidentship of V. R. Shinde.

79. LETTER TO ELIZABETH F. HOWARD

November 25, 1932

DEAR SISTER,

I thank you for your letter and your sympathy and also your own poem. Let me confess to you that I am so overwhelmed with un-touchability work that I have not had the time to go through the poem, but I did not want to delay writing to you till I was able to read the poem. I must also tell you that I am a slow reader of poetry.

It was very good of you to have informed me of John W. Graham's<sup>1</sup> death. I should not have known it otherwise. It was as you very properly say a very splendid way to die.

*Yours sincerely,*  
M. K. GANDHI

From a photostat: G.N. 864

80. LETTER TO AGATHA HARRISON

November 25, 1932

MY DEAR AGATHA,

You are regular against my irregularity. But you have need to be regular, I have no cause for regular writing, unless I was to describe to you the events concerning the family consisting of cats and trees—and why not pots and pans and stove? Even they are not quite so lifeless as we imagine them to be, and we feel the loss of them in the same way that we feel the loss of dear ones. The question is only that of degree. But if I were to begin to describe all these members of the family, my letter could be dry as dust after one or two trials. Therefore the onesided bargain in which you give without expecting anything in return is in the circumstances the most natural thing. I am not going to [write] separately to Charlie. But tell him please that Gurudev and I are drawing nearer each other day by day. This news, I know, will please him more than anything else I can send him.

Love from us all.

Love.

*Yours,*  
BAPU

From a photostat: G.N. 11460

<sup>1</sup> Father of Olive Alexander; *vide* "Letter to Olive Alexander", 24-11-1932.

81. LETTER TO KASHINATH N. KELKAR

November 25, 1932

MY DEAR KASHINATH,

I am grateful to you for a copy of your work on Hindu Law. Apart from the reference you have given to me, I shall prize the gift and hope some day to get the time to go through the whole work.

*Yours sincerely,*

M. K. GANDHI

KASHINATH N. KELKAR, ADVOCATE  
PUSHALKARI WADA, YADUGOPAL PETH, SATARA CITY  
C.W. 978. Courtesy: G. N. Kanitkar

82. LETTER TO ABBAS TYABJI

November 25, 1932

MY DEAR BEARDED FRIEND AND BROTHER,

I am not going to send you the passport you want. The princes and the people of Kathiawar know you just as well as they know me and if your greater age, your smiles and your energy which youth can emulate cannot Secure help from the princes and the monied men of Kathiawar, no appeal that I can arm you with will do So. And I will not have you betray want of faith in yourself, in your cause and<sup>1</sup> God. But if there must be a passport, then let this serve the purpose.

With love,

*Yours,*

M. K. GANDHI

From a photostat: S.N. 9581

<sup>1</sup> The source has "am".

### 83. LETTER TO ESTHER MENON

November 25, 1932

MY DEAR CHILD,

You are not to worry over the approaching second fast. It may not come at all. But if it does come, let it be a matter of joy to you. Life to be true must be a continuing sacrifice. Enjoyment does not come after. Sacrifice is the enjoyment. All taking must be for greater giving. This is becoming more and more clear to me. Therefore you will watch in utter calmness, joy and prayer what is happening and may happen.

I must not give you more time. Untouchability work leaves no time for love-letters.

Love to you all and kisses to the children.

BAPU

From a photostat: No. 116. Courtesy: National Archives of India. Also *My Dear Child*, pp. 96-7

### 84. LETTER TO FRANCISCA STANDENATH<sup>1</sup>

November 25, 1932

The key to Satyavan's<sup>2</sup> purity is perhaps in your own hands. You have to be patient like the Himalayas and have the charity of the ocean. You must not irritate him on any account whatsoever nor sit in judgment upon him if he yields to his animal passion. You do not need to go through the struggle because you are a stranger to that passion. Your *brahmacharya* therefore is no merit in you, but Satyavan's is. All the time he is struggling against the Devil and if he finally subdues it, it would be indeed a great merit and a singular triumph. Let us all therefore pray for him that he may have the necessary strength to overcome the enemy.

*Mahadevbhaini Diary*, Vol. II, p. 279

<sup>1</sup> Named Savitri by Gandhiji

<sup>2</sup> Frederic Standenath, addressee's husband

85. *FRAGMENT OF LETTER TO SAMUEL E. STOKES*<sup>1</sup>

November 25, 1932

What a joy it would be when people realize that religion consists not in outward ceremonial but an ever-growing inward response to the highest impulses that man is capable of.

*Mahadevbhaini Diary*, Vol. II, p. 279

86. *LETTER TO E. RAMUNNI MENON*<sup>2</sup>

November 25, 1932

There should be no difficulty in getting an accurate referendum as to the wishes of the temple-goers. The reformers assure me with as much firmness that popular opinion is in their favour, as you assure me that it is against temple-entry. I suggest referees being appointed by either party and an honest referendum taken without any undue pressure being exercised on either side. The question on which vote is to be taken should be properly framed and explained to the voters. There need be no heat imported into what is a purely religious matter.

*Mahadevbhaini Diary*, Vol. II, p. 280

87. *LETTER TO SECRETARY TO RABINDRANATH  
TAGORE*

November 25, 1932

I can sense his (Gurudev's) agony even from this distance, but I suppose it is inevitable. This curse of untouchability will not be removed from our midst, the hearts of the orthodox will not melt without the purest souls in our land passing through the agony that Gurudev is passing through just now. Let us pray that God may sustain him and keep him in our midst for many years.

Gurudev's firm letter to the Zamorin ought to move him. During these days of travail Gurudev's blessings and help are of inestimable value to me. Please give my love to him.

*Mahadevbhaini Diary*, Vol. II, p. 281

<sup>1</sup> American missionary who had naturalized himself as a British subject and made India his home.

<sup>2</sup> Who, on behalf of the Guruvayur branch of the Sanatana Sabha, had written: "How did you conclude that public opinion is on your side? It is with us."

## 88. A LETTER<sup>1</sup>

*November 25, 1932*

I appreciate your care for my body and I fully endorse your proposition that it belongs to the nation. But the nation belongs to God and if God imposes a task upon the body, who can resist it?

*Mahadevbhaini Diary, Vol. II, p. 281*

## 89. REPLIES TO RATLAM CORRESPONDENTS<sup>2</sup>

*November 25, 1932*

1. Great things have been misused from times immemorial, and will continue to be misused. That is no reason for rejecting them. There is nothing in this world in whose name as much evil is done as in the name of religion. If, however, we were to banish religion for that reason, the world would perish.

2. Shri Kelappan's error was a very small one. It could be rectified and has been rectified. If a fast in itself was an improper means, I could certainly not have supported him. Since he has fully atoned for his error, as his co-worker and as inventor of the weapon of fasting, it was clearly my moral duty to give my support to him.

3. The Zamorin's duty is to support neither me nor the orthodox Hindus who are fasting. His clear duty is to uphold justice. Two persons may fast against each other, but both may be in the wrong. When that is so, the way of truth and non-violence tells us that we should let both of them die, and do only what is just. It is not we who can save or kill people. God does that. People have survived long fasts, and, on the other hand, we see men and women, who have not been fasting, dying every moment through innumerable causes.

4. I am quite aware that the personal element is bound to have an effect. But should I, therefore, forsake dharma? And if anybody gives up the practice of untouchability even under the spell of my personality, surely he would not be violating dharma.

5. I pray to God, and also hope, that even if millions of people fasted against me to make me betray truth, I would make my heart as

<sup>1</sup> The addressee was a Bengali Assistant Accountant-General who in his letter to Gandhiji had observed: "Your body is a trust and you have no right to go on fast again and again."

<sup>2</sup> The questions were contained in their joint letter.

hard as a stone and not yield to them. In considering all these factors, however, we should not lose sight of one thing, namely, that not many people will come forward to lay down their lives by fasting in order to keep injustice alive. The truth is that very few people are likely to come forward to die even for justice.

6. A crore of people may act in the name of their inner voice, but they may be impostors or fools. How, then, should a man who is really urged by his inner voice act? Should he suppress his inner voice and deny God for fear that others may follow his example and falsely claim to be inspired by their inner voice?

7. If I believe that the orthodox Hindus have no popular support, why should I hide my view? If, however, they do have such support, I cannot suppress that fact and it is easy for them to prove their claim.

8. In the first place, my political, religious and social ideas are different branches of the same tree. Hence they are not inconsistent with one another. But those who see no connection among them should not forsake what they think to be dharma in order to make use of my political strength. If anybody, however, through foolishness or cowardice, is ready to barter away the diamond of dharma for the pebble of political advantage, should I for that reason forsake my dharma? It is doing violence to language to use the word 'coercion' in this connection. There will always be such powers like personal influence and, if we regard them as forms of coercion, there would be no room for determined human effort to achieve anything.

9. The question is improper.

10. Mixed dinner parties with Harijans are not a necessary part of the movement for the eradication of untouchability.

11. There is certainly some difference between Bharatbhusan<sup>1</sup> Panditji's views and mine, but I don't know if there is any difference regarding this fast. If there is any such difference, however, it is for the people to think what they should do. They should follow the view which appeals to their reason and their heart.

12. The fast is not intended to convert the orthodox Hindus. My aim is to arouse those who have risen above custom and realized the sin of untouchability so that they may begin working and to make those who have no conviction in the matter start thinking.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 282-3

<sup>1</sup> An honorific used by Gandhiji for Pandit Madan Mohan Malaviya



## 90. LETTER TO MANIBEHN PATEL

November 25, 1932

CHI. MANI,

I have your long letter, the first after you were informed about Dahyabhai's illness. You are worrying unnecessarily. You ought to be aware that when both Father and you are in jail, those who are outside would not fail to do everything necessary. As soon as the condition was diagnosed as typhoid, Walchand<sup>1</sup> asked Karamchand to engage two nurses for day and night duty and to arrange for any doctor he thought necessary to visit Dahyabhai every day, and offered to pay all the expenses himself. They come to 30-40 rupees a day and are met by him. Thus Dahyabhai gets better nursing at home than he would in a hospital. Those looking after him are Karamchand, Chhotubhai<sup>2</sup> (who is constantly by Dahyabhai's side) and two nurses who are very kind and whom Dahyabhai has come to like very much. Bakshi<sup>3</sup> and other friends too are there. It is natural for you to feel unhappy at not being by Dahyabhai's side at this time. But God imposes the severest tests on those who love him. We receive daily reports from Karamchand, Chhotubhai and others. This is the third week. The temperature now does not rise above 102, and was even normal yesterday. Doctors hope, it will be completely normal from next Monday. I had even sent to you the letter received by Vallabhbbhai from Dr. Madan, who is attending on Dahyabhai. You will see from it that the Doctors, too, give him loving care.

He is being given *mosambi* juice, butter-milk, etc. In typhoid as a rule the patient suffers from diarrhoea from the very beginning. But Dahyabhai has had no such troubles. So there is no cause at all for anxiety. You should go on doing your work there and pray for Dahyabhai's speedy recovery. You should not be unhappy at Grandmother's death. How many have the good fortune to meet such a death? Whenever we feel that we did not get an opportunity of nursing someone whom we loved during his or her last days on earth, we should console ourselves with the resolution that in future we would never let go an opportunity to serve people.

<sup>1</sup> Walchand Hirachand, the industrialist

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

<sup>3</sup> Jamnadas Bakshi, a Share-broker of Bombay

We are all well and all our waking time is taken up by Harijan work.

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne*, pp. 92-3

### 91. A LETTER

*November 25, 1932*

You can ask the applicant whether he would do some work. Since we wish to train workers from amongst the *Antyajas*, it is necessary to make such a condition. In a very deserving case you may help generously even if you have to strain your means. We should be able to say that, if ten thousand such deserving boys applied for scholarships, we would give to all of them.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 280-1

### 92. LETTER TO K. M. MUNSHI

*November 25, 1932*

BHAI MUNSHI,

We exchanged a few letters some time ago. In this letter, however, I have to humbly register a complaint against you. A young man has sent me a farce by you entitled *Brahmacharyashram* and has criticized it with a sad heart. Sardar went through it first. Mahadev glanced through it and read out to me some sentences. If prizes wereto be awarded for appreciating innocent humour, I suppose I would win a small one even at the age of sixty-four. Co-workers like you have also noticed my ability to understand humour. In your farce, however, I see no pleasant humour but the most offensive jesting, almost bordering on obscenity such as uncultured men might slip into, during their idle gossiping. One is entitled to expect you to produce, from jail, something really beautiful. I will not enter into detailed discussion; but having stated my criticism, I make this plea, write to the publisher and withdraw the farce. That young man informs me that some persons actually wish to stage the play, and the poor man is,

therefore, all the more upset. I also feel that the farce should never be staged. A person who laughs at himself is not entitled to employ any type of ridicule or, under cover of self-ridicule, to ridicule the world and its ideals. This need not be explained to a person of your keen intelligence. I hope you are taking care and improving your health there. Convey my *vandemataram* to all the friends.

*Vandemataram from*

BAPU

From Gujarati: C.W. 7518. Courtesy: K. M. Munshi

### 93. LETTER TO DAHYABHAI PATEL

*November 25, 1932*

CHI. DAHYABHAI,

Shri Natarajan writes:

I have every hope and pray that Dahyabhai will pull through the remaining few days without complication. His age and active habits and his naturally strong constitution are most potent assets. He is a favourite at our home, having been with us nearly all the time when he was living with his uncle. He calls Kamakoti 'Akka', like her brothers and sister, and is always a welcome visitor without any ceremony.

This is an extract from his reply to my letter. Karamchand's letter was received yesterday rather late, and I could not reply being engaged in a discussion with visitors about Harijan work. The range of your temperature seems to be gradually coming down. Provided that the patient takes proper rest and due care is taken about nourishment, an attack of typhoid proves beneficial in the end, for it removes all toxins from the body.

I hope you are cheerful.

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, pp. 150-1*

## 94. LETTER TO GOVINDLAL SAHA

November 25, 1932

BHAI GOVINDLALJI<sup>1</sup>,

Prabhudas writes and tells me that you have fallen sick so much so that you were all set to leave for Ranchi to undergo an operation. I trust you are better now. Do send me the full facts.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 10675

## 95. INTERVIEW TO KHIMJI AND J. K. MEHTA<sup>2</sup>

November 25, 1932

Mahatma Gandhi urged that there should be propaganda of a vigorous character for the removal of untouchability and specially for temple-entry at present. His attention was drawn to the fact that a referendum was going to be taken by women workers and others in Bombay for allowing untouchables to go to the temple of Guruvayur and he said that such a referendum was most welcome as it would show to the people all over India and the trustees of Guruvayur Temple, what were the feelings of the caste Hindus. He added that Provincial Boards should identify themselves with the referendum work.

He stressed, of course, the importance of the referendum near Guruvayur itself and he wanted it to be clearly understood that even if people all over the country were in favour of the entry of the untouchables into the temple of Guruvayur and the actual temple-goers to the Guruvayur Temple opposed it, he would abide by the decision of the Guruvayur people themselves, who should be considered the last authority on the question. He suggested that *Shastris* of note might also be asked to give their opinion regarding the authority of the Shastras on this question.

He again emphasized the importance of a census being taken of the depressed classes in the city, specially regarding the education of their children of different ages.

He also urged that adults of both the sexes among the untouchables had, through different sources, expressed a desire for education and night schools should be opened out for them. He favoured scholarships being given to students of the depressed classes in high schools or colleges so as to give an encouragement to

<sup>1</sup> Gandhiji's host during his visit to Takula, Nainital, in May 1931.

<sup>2</sup> They met Gandhiji on behalf of the All-India Anti-Untouchability League.

higher education among the depressed classes, who, after their education was over, might very well give one or two years' service to the cause of social uplift of their brethren.

*The Bombay Chronicle*, 28-11-1932

### 96. STATEMENT ON UNTOUCHABILITY-IX

[November 26, 1932]<sup>1</sup>

As January 1st is nearing, the correspondence on Guruvayur is increasing. Instead of answering one by one the questions that arise from the correspondence, it would perhaps be simpler to answer them by way of a mere statement of my position. The fast will begin on January 2 next if, before that date, the Guruvayur Temple is not opened to Harijans on the same terms as it is open to the caste Hindu in general; but the fast will be postponed, if it becomes clear that the temple-going Hindus in the neighbourhood are opposed to the temple-entry of Harijans or if it is clear that although everybody is willing to open the temple to Harijans, there is a legal difficulty that cannot be overcome before January 2, next.

The majority of letters received by me assure me that the temple-goers are in favour of admission of Harijan worshippers to the temple. One or two correspondents vehemently contest the position and claim that a proper referendum will result in an overwhelming majority against such an entry. These correspondents have given me no proof in support of their opinion, whereas others say that they have actually taken referendum after their own fashion and found it to be in favour of temple-entry by Harijans. If the orthodox people will agree, a fresh referendum can at once be taken in the presence of referees appointed by both the parties. I need not repeat here the scheme suggested last Saturday in answer to a question from *The Times of India* correspondent. Anyway, the reform party should lose no time in fortifying their contention with incontestable proof.

They, however, say that, although the opinion of the temple-goers may be overwhelmingly in their favour, the key of the temple is held by the Zamorin. That is no doubt technically true, but he is not the owner. He is a trustee representing the temple-going public. Therefore, he cannot resist the clearly expressed wish of the majority

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

of them. It is his duty to overcome the legal difficulties if there are any, and if he fails to do so, it simply means that the force of the public opinion has not become strong enough to compel the performance of his obvious duty.

The fast will then further solidify public opinion so as to make itself felt. The key to the temple, therefore, is in fact in the hands of the public. But as the legal maxim has it, law or equity helps the watchful, never the slothful. Let Kerala reformers, therefore, not blame the Zamorin.

It is discourteous and wrong to impute motives to him. If he refuses to open the temple to Harijans, let us think that he is not convinced of the public demand. His refusal must be a signal not for abusing him, but discovering the weakness in our position. It is surely more dignified and proper for the public to feel that it is a clearly expressed wish and cannot be flouted by its representative which the Zamorin is.

Guruvayur has already become an all-India concern. Let the caste Hindus all over India bestir themselves and declare their opinion that they desire Guruvayur Temple to be opened to Harijans. The moral force of such an opinion honestly and freely expressed will be irresistible.

I have already warned the reformers against using unbecoming language in respect of orthodox sanatanists or no-changers, as they have called themselves, in a petition addressed to H.E. the Viceroy. They are entitled to their opinion. I look upon this untouchability question as primarily religious, and I would like both the no-changers and the reformers to work in a religious spirit without imputing motives to one another. No reform, much less religious reform, can be or should be carried by compulsion. I have repeatedly stated in unequivocal terms the limitations and functions of the proposed fast.

But a correspondent writing in Gujarati for himself and others says in effect:

It is all very well for you to say that you do not want to coerce anybody, but your position cannot but compel some people to act against their will. Some of us have no respect for your religious views or your social reforms, but we want you to live for your political power, and, therefore, if you persist in fasting, we will have to pocket our convictions and help you in your fight for temple-entry. If this is not coercion, we do not

know the meaning of the word.

My answer is, I must not be expected to surrender my cherished convictions because I hold a prominent position in the Indian world, or because I have some political influence; I cannot barter away my faith or suppress its movement for the sake of retaining my social position or political influence. Everything is subservient to and is derivable from that faith. Ask me to deny or suppress it, and it would be worse than asking me to commit suicide. I would also venture to suggest that those who subordinate their convictions to their regard for my position or political influence can only have shallow convictions if any at all.

Convictions are made of sterner stuff. People have been known to stake their all for the sake of their convictions which may then be called religion. The correspondent asks:

What is the poor Zamorin to do? On the one hand you and Mr. Kelappan will fast. On the other, 1,000 no-changers are said to have decided to do likewise. Whom is the Zamorin to please?

I answer without the slightest hesitation that he is to please neither party. He is there to please God, which is Truth. He is there to do his duty, and if it demands the sacrifice of thousands of no-changers, Mr. Kelappan and myself, he should have the courage to do so and he will deserve the honour of his own generation and posterity.

God will take care of the fasting fraternity. Those who fast will do so for defending the truth as they see it, and God of Truth will do what He likes with them. If their fast is in answer to an inner urge, it will be its own reward, and it will be well with them whether the purpose to which it is directed is apparently fulfilled or not.

The same correspondent persists:

But it is all very well for you to talk of the call of God, the conscience, the inner voice and all that. Others also can and do put forth the same claim. What are we, who have no inner voice and who have no God to parade before the public, to do and which are we to believe?

I can only say: You have to believe no one but yourselves. You must try to listen to the inner voice, but if you won't have the expression 'inner voice', you may use the expression 'dictates of reason' which you should obey, and if you will not parade God, I have no doubt you will parade something else which in the end will prove to be God for, fortunately, there is no one and nothing else but

God in this universe. I would also submit that it is not everyone claiming to act on the urge of the inner voice who has that urge. After all like every other faculty this faculty for listening to the still, small voice within requires previous effort and training perhaps much greater than what is required for the acquisition of any other faculty, and even if out of thousands of claimants only a few succeed in establishing their claim, it is well worth running the risk of having and tolerating doubtful claimants.

So much for the Gujarati correspondent. I must now conclude this statement with a question from a correspondent who writes in English. His is a long letter containing elaborate argument but I think the following epitome correctly represents him:

Hitherto I have known you to be free from any trace of communalism but you now suddenly appear in a communal garb. I could have understood and justified your fast for swaraj or for all-India unity, but I cannot understand this fast on behalf of Hinduism. I have never taken you as a Hindu at all, certainly not as a narrow Hindu. What is there in opening the temples to Harijans, who do not want to go there?

I am glad of this question. I have no desire whatsoever to appear to anyone as other than what I am. I am not ashamed of Hinduism or of the Hindu. I totally deny being narrow. I fancy I could not be held for one single moment by a narrow creed, and it is because the super-imposition of untouchability would make Hinduism a narrow creed that I have rebelled against it, and I would count my life to be a cheap price to pay for the removal of that blot.

I have nothing of the communalist in me, because my Hinduism is all-inclusive. It is not anti-Mussalman, anti-Christian or anti-any-other-religion. But it is pro-Mussalman, pro-Christian and pro-every-other-living faith in the world. To me, Hinduism is but one branch from the same parent trunk, whose roots and whose quality we judge only by the collective strength and quality of the different branches put together, and if I take care of the Hindu branch on which I am sitting and which sustains me surely I am taking care also of the sister branches. If the Hindu branch is poisoned, the poison is likely to spread to others. If that branch withers, the parent will be the weaker for its withering.

If my correspondent and those who think with him have followed me hitherto, they will discover that if God gives me the



privilege of dying for this Hinduism of my conception, I shall have sufficiently died for the unity of all and even for swaraj. Finally let me repeat what I have said before now, that the question whether Harijans want to, or would enter into temples, if they were open to them, is irrelevant. The removal of untouchability is not a matter of bestowing patronage on Harijans. It is one of penance and purification by the caste Hindus and one of the penances they have to do is to open the Hindu temples and invite the Harijans to them.

*The Bombay Chronicle, 29-11-1932*

### 97. LETTER TO S. MADHAVAN NAIR

*November 26, 1932*

I appreciate your letter. You should study the statement<sup>1</sup> I am issuing today. When I talk of criminal neglect of comrades or reformers, I have no one in particular in mind. If we are true and active, the walls of untruth must come down. It is no use saying that the Zamorin is hardening. You will find that if the temple-goers demand the entry of Harijans to the temple, no power on earth can prevent them. The fact is that our agitation is only now beginning. It must be intense and yet gentle. Not a word need be uttered against the Zamorin. Of course if the law is really against us, it must be mended. And that too cannot be stopped if the public voice is clear and emphatic. We must not lose faith in ourselves or the cause. Am I clear? Do not hesitate to write again, if I am obscure.

*Mahadevbhaini Diary, Vol. II, p. 287*

### 98. LETTER TO DR. MOHAMMAD ALAM

*November 26, 1932*

DEAR DR. ALAM,

Your good wife has been keeping me informed through her beautiful Urdu letters of your health. Her beautifully written letters have opened my eyes to the culture among Muslim sisters. I have three such fair correspondents—Begum Alam, Johra Ansari and Raihana Tyabji. Their diction is good and handwriting of two, i.e., Begum Alam and Johra, is like copper-plate. Raihana is a spoiled girl.

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

Being a poetess, she has not kept up her handwriting to the high level that the other two have. But I must not take up this letter in telling you of my good fortune, part of which, due to your unconditional release, would be now taken away from me, for Begum Alam would now consider herself to be absolved from writing to me. But let her know that I am not going to give her any such easy release. I do hope that your illness has not marred your sense of humour and that you are fit enough to receive nonsensical letters and amuse yourself over them.

You can't receive any congratulations from me on your ill-earned discharge, but we must make the best of it and fulfil the purpose for which the discharge is granted. You have therefore to hasten to [be] well. On receipt of Begum Alam's telegram I sent a wire to Dr. Deshmukh. I have wired to you his opinion and of local medical friends who consider you to be fit enough to travel to Bombay. You should do so and let Dr. Deshmukh take charge of you. If an operation is considered by medical advisers to be necessary, I do not believe in waiting. Please let me know what you are doing and what is the exact condition of your health. May God keep you long for His service. Love from us all.

*Yours sincerely,*  
M. K. GANDHI

From a photostat: G.N. 19

### 99. LETTER TO JAMNALAL BAJAJ

*November 26, 1932*

CHI. JAMNALALJI,

I have just been given the happy news of your having been brought here.<sup>1</sup> I hope you did not feel the strain of the journey. Now that you are here, eat all the fruits which doctors recommend for you. How is your cough? I am trying to secure permission to see you. We are all happy.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 2905

<sup>1</sup> The addressee was transferred to Yeravda Central Prison, but was confined to another ward. *Vide* also "Letter to E.E. Doyle", 22-11-1932.

## 100. LETTER TO MANIBEHN PATEL

November 26, 1932

CHI. MANI,

The report about Dahyabhai today is even better than yesterday's. The temperature did not rise above 100.5° and went down to 98.5°. It may, therefore, be said that the temperature is now returning to normal. Doctors hope that it will be completely normal tomorrow or perhaps the day after and will not rise any longer. Dahyabhai is weak of course, but such weakness is only to be expected, and there is no cause at all for anxiety. You need not now make inquiries by wire and I also will not send you any wire.

Father has already written to Karamchand yesterday asking him to send you money. All three of us are well. I have forwarded your letter to Dahyabhai. Why do you not say anything about your health?

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, pp. 93-4*

## 101. LETTER TO RUKMINIDEVI BAZAJ

November 26, 1932

CHI. RUKMINI,

I got your postcard. Keep the resolution which you have made. A person who learns to keep his small resolutions automatically acquires the strength to keep big ones. You must do something to improve your health. I hope there is no cause now to make you inwardly unhappy. If you come here and live with me, I would daily give you fresh goat's milk to drink. Whose handwriting do you see above? Try and recognize it.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 9146

## 102. LETTER TO KUSUM GANDHI

November 26, 1932

Persons who are ill bemoan their inability to do anything for others while they themselves have to accept people's services. This is a grave error. Such a person can do service by thinking pure thoughts, by exacting the minimum of service and by bathing in love those who serve him. He can also serve by keeping cheerful. We should never forget that meditating on God with pure devotion is also service.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 286

## 103. LETTER TO ANAND SWARUP

November 26, 1932

BHAI ANAND SWARUP,

I have your letter. All the questions are good, but I do not have sufficient time to answer them all. I am not sure when I shall be able to reply through the newspapers, and so I think I may write at least this much.

Ramanama and *Omkar* are one and the same. Tulsidas too has shown this most clearly. He has extolled the name precisely because one lacks concentration while reciting prayers. All the Shastras assure us and the experience of devotees shows that anyone can ultimately gain concentration of mind if one goes on praying with a feeling of reverence. Closing eyes while chanting the prayer is enough but it is certainly good if the thoughts are centred on the point between the eyebrows.

The assertion that God himself is truth has a drawback that it implies some further qualities possessed by God. That God has many names, a thousand, is quite true. But remembering God as the possessor of many names is fraught with the possibility of a diminution in the significance of the entity to which we wish to offer total surrender. But all other attributes fade away when we proclaim that Truth alone is God; only the idea of truth remains in mind and this is more prevalent in monism. Atheism has no place here as even an atheist accepts existence which is a development of *sat*. Here truth does not imply merely truthfulness of speech; its meaning here is unity of thought, word and deed and yet more. Whatever is in reality here, what existed

in the past and will remain in the future is the substance, truth, Parameshwar<sup>1</sup> and nothing but that.

Now for the scavenging and hygiene of commodes. A commode should be placed in a room which constantly receives sunlight. It should be constructed in such a way as to be removed daily and cleaned. Two buckets should be placed on a wooden frame, one for urine and one for stools. After evacuation of the bowels the excrement should be covered with sand or mud. A bucket full of earth should be kept in the room. If the house is near a field or a garden the excreta should be regularly buried there for being converted into manure. Except during the rainy season, the roof should be removable during the rest of the year so that the room receives sunshine throughout the day. With this arrangement and daily washing out of the buckets and the room, the lavatory will be and should be as clean as a bed-room. This arrangement is very convenient in the villages and it should not prove difficult in towns like Meerut.

MOHANDAS GANDHI

[PS.]

It is not essential to place the buckets in a wooden frame. They can be placed on a frame made of stone or bricks.

From Hindi: C.W. 9452. Courtesy: Bharat Kala Bhavan

#### *104. INTERVIEW TO "THE TIMES OF INDIA"*

*November 26, 1932*

Certain people who visited Mr. Gandhi this week left Yeravda Jail under the impression that Mr. Gandhi had assured them that once the Guruvayur temple-entry matter had been settled, he would extend his fast in order to compel the temple trustees throughout India to open all temples to the untouchables. They have told their friends about this and the news has spread quickly. This morning I sought Mr. Gandhi's confirmation or denial of this as I felt that a mistake had occurred somewhere. He immediately denied its accuracy. Mr. Gandhi said:

Such a course on my part would disturb public opinion and would be a breach of faith. Once the fast is over and the temple is open, many other temples are highly likely to be opened to the untouchables because by the time Guruvayur is opened, so much propa-

<sup>1</sup> God

ganda work will have been done and public opinion will have been so much affected that it is not likely that there will be much hesitation on the part of other trustees to open the temples under their charge. Should it prove otherwise, I should not think of restarting the fast without the greatest deliberation and without an absolutely just cause. So far as I can say now no such fast for a particular item in the anti-untouchability programme is contemplated.

In reply to my query as to whether he had any detailed information as to the actual situation in the neighbourhood of the Guruvayur Temple, Mr. Gandhi said that so far as information is available the caste Hindus in the neighbourhood, who were in the habit of visiting the temple, were overwhelmingly in favour of Harijans being admitted on precisely the same terms as they themselves were admitted.

But I also have letters from people in the neighbourhood casting aspersions on the accuracy of my information. I have, therefore, suggested that a quick public referendum of the caste Hindu people within a radius of say ten miles from the temple be taken in the presence of referees, one to be appointed to act on behalf of the reformers and one on behalf of the sanatanists. If it is thought necessary there may also be an umpire. These gentlemen should supervise the taking of votes so as to avoid any chance of undue pressure being exercised, impersonation or any other malpractice.

If, however, as a result of this quick referendum it is found that the information at my disposal was wrong I will unhesitatingly advise Mr. Kelappan to postpone his fast until public opinion is sufficiently educated to warrant the opening of the temple to the Harijans.

Meanwhile he has asked<sup>1</sup> Urmila Devi, sister of the late Mr. C. R. Das to go south and assist in the campaign there.

*The Times of India*, 28-11-1932

### 105. LETTER TO DAHYABHAI PATEL

November 27, 1932

CHI. DAHYABHAI,

Today there is even better report of your health.

I said in my letter yesterday that even a sick person can do service. This is how he can do so. He may spend the period of rest in meditating on God and, controlling his impatience and anger, bathe in

<sup>1</sup> *Vide* "Letter to K. Kelappan", 23-11-1932.

love those who are nursing him. I know of one example from the West and one from our country. An eighteen-year-old French girl spread so much fragrance during her illness, which ended in her death, that she has been canonized a saint. She now sleeps the sleep to which there is no end.

Ladha Maharaj of Bilkha, near Porbandar, was suffering from leucoderma.<sup>1</sup> He went to the temple of Shiva in Bilkha and took up a seat in an *asana* posture. For the whole day he would repeat Ramanama or read the *Ramayana*. In the end he was cured and became a famous *kathakar*<sup>2</sup>. I had seen him and heard him narrating a *katha*.

A devotee of God puts to good use even his illness; he does not give way to his illness.

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, p. 151*

## 106. LETTER TO BHAU PANSE

*November 27, 1932*

CHI. BHAI,

I hope you got my letter<sup>3</sup> in which I wrote to you about your constipation. Do not eat for some time any cereals or pulses which you cannot digest just now. I will write again and make further suggestions after I have more information.

The *takli* affair is a sad story. I have, of course, written about it. It is strange that anybody should not understand the importance of observing silence. Do what you can without losing patience. Even if there is only one person who is ready to learn, teach him. I should like at least one person to learn the art from you and master it.

BAPU

From a photostat of the Gujarati: G.N. 6745. Also C.W. 4488. Courtesy: Bhau Panse

<sup>1</sup> *Vide* also “An Autobiography—Part I, Chapter X”, 3-2-1929.

<sup>2</sup> One who narrates stories from sacred books.

<sup>3</sup> *Vide* “Letter to Bhau Panse”, 22-11-1932.

*107. LETTER TO BHIKHIBEHN*

*November 27, 1932*

CHI. BHIKHIBEHN,

You have introduced yourself all right. May you be happy in the Ashram and learn service and *bhakti* with sincere devotion.

BAPU

From a photostat of the Gujarati: G.N. 1747

*108. LETTER TO DUDHIBEHN V. DESAI*

*November 27, 1932*

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

I got your letter. Just now, both of you should look after each other and the children. When Valji is completely all right, I shall be happy if your suggestion is acted upon. With whom do you live there? I think it would be very good if you could stay there for a long time.

*Blessings from*

BAPU

SJT. V. G. DESAI

SANJAULI, SIMLA HILLS, N.W. RLY.

From a photostat of the Gujarati: C.W. 7444. Courtesy: Valji G. Desai

*109. LETTER TO GULAB A. SHAH*

*November 27, 1932*

CHI. GULAB,

Learn Gujarati well.

BAPU

From a photostat of the Gujarati: G.N. 1731

<sup>1</sup> Wife of Valji G. Desai



*110. LETTER TO UMADEVI BAJAJ*

*November 27, 1932*

CHI. OM,

You seem to be a very cunning girl. Because you don't spin fine yarn, you gift away the coarse yarn which you spin and take credit for voluntary service. Is it Vinoba or Janakimaiya who teaches you this?

BAPU

[From Gujarati]

*Panchven Putrako Bapuke Ashirvad*, p. 335

*111. LETTER TO JAMNABEHN GANDHI*

*November 27, 1932*

CHI. JAMNA,

Kusum and all of us are in God's hands. Don't even think about [the condition of] my elbow.

BAPU

From Gujarati: C.W. 864. Courtesy: Narandas Gandhi

*112. LETTER TO JAMNADAS AND KHUSHALCHAND  
GANDHI*

*November 27, 1932*

CHI. JAMNADAS,

I got your beautiful letter. Self-depreciation is good to a certain extent, but beyond that it proves harmful. Even a veteran like me may envy your descriptive power. Your language is definitely beautiful. Why, then, do you feel diffident? You have also ability for practical work. May you live long.

Send me the names of your trustees.

I cannot write more at this stage. About the second fast, try to understand as much as you can from my articles. It is true that the people get upset by such news, but such fright is sometimes necessary. It is in fact self-examination. No great reforms can be brought about without self-examination. But the fact is that my fasts are not

undertaken by me of my own free will. I believe them to be inspired by God. I am looking forward to your letter about untouchability.

*Blessings from*

BAPU

RESPECTED MURABBI BHAI,

If you can, I want both of you to send me your sincere blessings for success in my work. To you both,

*Humble pranams from*

MOHANDAS

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

### *113. LETTER TO LAKSHMI D. DAFDA*

*November 27, 1932*

CHI. LAKSHMI,

I got your letter. If you feel really hungry, I am sure you would relish salted gruel of *jowar*. I relished it very much. A diet of *rotlas* and vegetables is better for health than of rice and pulses. In the course of time one comes to relish every kind of food. Did you not eat gruel in jail? Or didn't you relish *rotlas* and vegetables?

Maintain excellent health.

BAPU

From a photostat of the Gujarati: G.N. 10492. Also C.W. 7756. Courtesy: Lalchand Jaichand Bora

### *114. LETTER TO PURUSHOTTAM GANDHI*

*November 27, 1932*

CHI. PURUSHOTTAM,

I got your letter. I like your idea of going to Wardha. Countless people have benefited by fasting. I know, however, that you did not. I attribute that to my insufficient experience. But you can continue the *asana* exercises and other remedies. Do go to Lonavala for some time. The air and water of a place certainly have an effect on health. However, I don't wish to bother you with my suggestions just now. Do what you like, but improve your health.

BAPU

From Gujarati: C.W. 905. Courtesy: Narandas Gandhi

## 115. LETTER TO PREMABEHN KANTAK

November 27, 1932

CHI. PREMA,

I got your letter. Those who understand the value of self-control will find nothing but interest in the experiments about diet. Who gave the news in papers that in the Ashram you have started eating food supplied to prisoners? No harm, of course, will have been done if this is true. But we take milk, ghee and many similar things. How, then, can we say that we have started eating prison food? If you have been able to trace the source of this rumour, let me know.

You are right when you complain that it is I who am the author of rigid rules and that I, too, am responsible for self-indulgent men coming to the Ashram. I have often said that all of you can oppose such persons and that you are not bound to admit anyone whose needs you cannot meet. I can merely advise. It is entirely for you all whether or not to act upon my advice. I do feel, of course, that though we follow very rigid rules in our own lives, we should be able to meet the needs of anyone who comes to the Ashram but cannot follow these rules, and be generous towards him or her.

I will keep in mind your suggestion. . . .<sup>1</sup> case is a painful one. “What then will constraint avail?”<sup>2</sup>

Find time and discuss about Indu<sup>3</sup> with Narandas.

I don't feel worried about Babu<sup>4</sup>. I am sure he will come round sooner or later.

At the moment I can say that both of you may come when you wish to.<sup>5</sup> I don't know, though, what the position will be tomorrow.

If we can fulfil any pledge, big or small, we should no doubt thank God for that.

<sup>1</sup> The name has been omitted.

<sup>2</sup> *Bhagavad Gita*, III. 33

<sup>3</sup> Pupils in the Ashram school and the kindergarten, respectively

<sup>4</sup> *ibid*

<sup>5</sup> The addressee had sought permission to see Gandhiji along with her friend ushila.

Have a talk with Lakshmi. May it not be that she wishes to marry?

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 10312. Also C.W. 6751. Courtesy: Premabehn Katak

### 116. LETTER TO NARANDAS GANDHI

After commencing silence, *November 27, 1932*

CHI. NARANDAS,

I send with this a letter from the school for handicapped children for the information of you all. I have written about that school before. I have happy memories of it. I would very much wish something like that to be done in the Ashram, too.<sup>1</sup> . . . I was half-asleep when I wrote the sentence which I have scored out. I find now that it made no sense. The love which the teachers of that school show to the pupils and their patience are worth emulating. Anybody who wants more information about the school should write to it and get it.

If you know the whereabouts of Khadagbahadursing<sup>2</sup>, please inform me.

I hope Kusum gets the postcard which I write to her daily. I could not write yesterday.

It seems after grinding the *jowar*, the flour is not sifted. It should be enough if the *jowar* is carefully cleaned before grinding it. And the same about wheat. I suppose you get the wheat ground in a flour-mill outside. If we grind it ourselves in the Ashram we should use the flour as it is without sifting it. If these cereals are eaten with all their contents intact, they provide substances which help bowel movement. If anything is removed by sifting, many essential elements are lost.

Purushottam should not wait there till he falls ill. Wherever he goes, he is bound to get opportunities for work and service. He may certainly return when his health has improved a little and can be depended upon better. If your experiments succeed, anybody can

<sup>1</sup> In the source, the sentence which followed has been scored out.

<sup>2</sup> An Ashram inmate

come and live in the Ashram. I do feel that you will succeed.

I have already dropped a letter<sup>1</sup> to Bhau. I hope he sees you from time to time.

I have also written to you about Parashuram.

I am sending Madan's book<sup>2</sup> I forgot to send it immediately.

Tell everybody this about *takli*. If the spinning-wheel is the king, the *takli* is the queen. Without a queen, a king is no king, and without the king the queen can do nothing. It should also be realized that without a queen the royal house cannot go on. If the spinning-wheel is for thousands, the *takli* is for millions. It is surprising that, though Bhau has demonstrated the great power which the *takli* possesses, all the inmates of the Ashram do not learn to spin on it. In the past people spun even the finest yarn on the *takli*. The *takli* which they used was made of bamboo. Even today, the Brahmins in the Madras Presidency spin the very fine yarn required for the sacred thread on the *takli*. Making a spinning-wheel takes time, but a *takli* can be made anywhere. It does not get out of order and makes no noise. It is quite possible that the *takli* will one day win over the spinning-wheel. We, of course, do not wish either to lose ground to the other. On the contrary, we wish to acquire equal and great mastery over both.

If you have heard more news about Joshi, let me have it. Where does Nanibehn<sup>3</sup> live?

Send by registered post the receipt from the Goseva Sangh for Mahadev's signature.

I hope Kanti is all right now.

Ask Hari-ichchha to write to me.

I have not received Appasaheb's letter.

You did right in keeping back Maganbhai's and Raojibhai's letters. If you feel the slightest doubt about any letter, you should keep it back. I have no desire at all to know anything which should not be communicated to me. Any information concerning matters about which I can say or do nothing cannot be anything but a weight on my mind.

I get letters from Mirabehn regularly. She has again given up

<sup>1</sup> Vide "Letter to Bhau Panse", 27-11-1932.

<sup>2</sup> on fasting

<sup>3</sup> Wife of Pannalal Jhaveri, Manager of Ashram goshala

salt. Since Kisan has been removed to Thana, Mirabehn is once again without a companion. If we give up attachment to particular individuals as friends, all human beings, and, if we can see more truly, even animals, birds, trees, plants, even stones are our friends. The yoga of non-attachment does teach us that lesson. My weight came to 103 pounds this time.

*Blessings from*

BAPU

[PS.]

There are 45 letters in all, including the letter from the school for handicapped children.

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8270. Courtesy: Narandas Gandhi

### *117. LETTER TO SULOCHANA A. SHAH*

*November 27, 1932*

CHI. SULOCHANA,

You gave a good reply to Mother. If the new food does not agree with you, you should immediately complain. A thief gets into the habit of stealing. Some thieves steal because they see others doing that, and some make stealing their profession.

BAPU

From a photostat of the Gujarati: G.N. 1746

### *118. LETTER TO MANIBEHN PATEL*

*November 27, 1932*

CHI. MANI,

Today's report is better even than yesterday's. [Dahyabhai's] temperature had gone down to 97.5° and did not rise above 101.5°. He sleeps well. You should devote all your attention to your work.

*Blessings from*

BAPU

[PS.]

All the friends jointly bear the expenditure on account of Dahyabhai.

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, p. 94*

## 119. LETTER TO LILAVATI ASAR

YERAVDA MANDIR  
November 27, 1932

CHI. LILAVATI,

I have your letter. You will manage if you do not work beyond your capacity. A humble servant is one who does not proclaim her service to the world and is not proud of it even in her heart. A humble servant does not seek respect from people. Rather, she takes insults, that is to say she suffers them. She does not become angry with people. A humble servant will not be a burden to anyone, because she knows that she renders service in order to make herself pure. She does not do it to oblige anyone. A humble servant will show herself as she is.

About the vows, you must read twice or thrice. If you still do not understand, you can ask. In the absence of anything specific what can I write to you?

Be careful. May God protect you.

*Blessings from*

BAPU

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

## 120. LETTER TO PARVATI

November 27, 1932

CHI. PARVATI,

So at long last I have a letter from you. What way can I suggest? Do as Narandas advises.

*Blessings from*

BAPU

From the Gujarati original: S.N. 33120

## 121. LETTER TO AMTUSSALAAM

November 27, 1932

DEAR DAUGHTER AMTUL SALAAM,

I have your long letter. I can write only a short one. As regards going to Delhi and all other matters, do whatever Narandas suggests. You must be convinced that sick persons too can serve. I have mentioned two individuals<sup>1</sup> in the letter to Kusum. Read it. Give up thinking of too many matters. May God keep you safe and fulfil all your wishes to render service.

*Blessings from*

BAPU

From a photostat of the Urdu: G.N. 265

## 122. FRAGMENT OF LETTER TO MANMATHA ROY<sup>2</sup>

[*Before November 28, 1932*]<sup>3</sup>

I quite agree with you that no one should be treated as untouchable, and I am sure that when we have ceased to treat forty millions of Hindus as untouchables, we shall cease to treat Christians and Mussalmans as such.

*Amrita Bazar Patrika, 30-11-1932*

## 123. LETTER TO ASHRAM BOYS AND GIRLS

November 28, 1932

DEAR BOYS AND GIRLS,

Do you know the reasons for the changes in food which the Ashram has introduced? Observe the effect of the new diet on your body and mind and write to me about it.

Bhau says that none of you likes to spin on *takli*. You can produce a sufficient quantity of yarn and of good quality with *takli*,

<sup>1</sup> The available text of the letter to Kusum Gandhi, p.75, though it is on the same subject, does not contain the names. *Vide* also "Letter to Dahyabhai Patel", "Letter to Dahyabhai Patel", 27-11-1932.

<sup>2</sup> The addressee had asked Gandhiji whether his campaign against untouchability was universal in its application or limited to Hindu untouchables alone.

<sup>3</sup> The letter was published under the date-line, "Balurghat, November 28".



only if you spin on it with concentration and in silence. Bhau believes that you are not capable of either. You cannot stop talking even for a few minutes. If this is true, it is very bad. *Takli* is very much superior to the spinning-wheel in teaching us silence. You should know the full power of *takli* and must benefit from it. It is certain that a person who cannot live in solitude, remain silent or work with concentration can never be a true *brahmachari*. And all of you are *brahmacharis* at present. Discuss this with Bhau and see that every one of you does the *takli yajna*.

BAPU

[PS.]

This has been written on my silence-day morning, immediately after the prayer.

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

#### 124. LETTER TO E. E. DOYLE

November 28, 1932

DEAR COL. DOYLE,

I have today astounding news that a co-worker of mine, Sjt. Appasaheb Patwardhan, a civil disobedience prisoner in Ratnagiri Jail, is semi-fasting because he and some other prisoners who were permitted to do Bhangi work have been suddenly deprived of it under your orders. My fear is that this order was a result of my having said in the course of our conversations that your policy was inconsistent in that you were allowing non-Bhangi prisoners to do Bhangi work in the Ratnagiri Prison and you would not allow it in this. It is difficult for me to understand why those prisoners who volunteer to do such work should be prevented from doing it. Surely you do not want forcibly to keep up untouchability in prisons when it is crumbling to pieces outside. Appasaheb is an M.A. of the Bombay University, is a great social reformer and a man of character whom any State would be proud to have as a citizen. Service of untouchables is an article of faith with him. He underwent a fast in 1930 for the above reason in that very jail. I had even then to intervene on his behalf<sup>1</sup>. If I am misinformed about the present position you will let me know what it

<sup>1</sup> Appasaheb Patwardhan was not allowed to spin; *vide* "Letter to E.E. Doyle", 19-1-1931 and ; 20-1-1931.

really is. If I am correctly informed I would ask you in view of the circumstances brought to your notice please to telegraph instructions that my friend and his associates may be allowed to resume Bhangi work under whatever written guarantee as to its voluntary nature you may deem fit to take from them.

Though I am a prisoner, you will not expect me to see a comrade dying by inches, not for any crime, not for any indulgence he desires, but for deprivation of humanitarian service for the prosecution of which Government have recognized the necessity of giving me special facilities.

Here perhaps you would allow me to remind you that during this incarceration and the two previous ones in my own humble manner I have on several occasions helped the authorities to preserve prison discipline. I mention this fact not in order that it may be counted as a merit. I gave that assistance as a matter of duty imposed upon me by the law of satyagraha. I mention it here in order that you or the Government may know that in seeking relief about prisoner friends I am not guilty of any officious interference with the administration.

I am sure that you will treat this as a matter of urgency involving as it does the possibility of great damage being done to a fellow-being under your custody.

*Yours sincerely,*

Home Department, Political, File No. 31/108-Poll., 1932, pp. 11-2.  
Courtesy: National Archives of India

### *125. LETTER TO KESHAV GANDHI*

*November 28, 1932*

CHI. KESHU,

I got the oranges, the slivers and the *takli* [sent by you]. I ate the oranges as if they had been sent by Maganlal. Vallabhbhai and Mahadev also ate some. I feel that the orange plants still require some special manure, for the oranges were not sufficiently juicy and sweet. You should also get our soil analysed to see what it lacks.

I have completely stopped spinning for the time being because of the pain in the elbow. I, therefore, cannot use the slivers and the spindle.

I will write to you when I use them. Nonetheless I had reached 54 counts with your slivers.

BAPU

From Gujarati: C.W. 9469. Courtesy: Radhabehn Choudhri

### *126. APPEAL TO PUBLIC*

*November 29, 1932*

I find people have now begun to come to see me merely for *darshan*, as it is called. I am sorry I had to refuse to meet some of them today.

Under the relaxation of restrictions on interviews, I may see people only in connection with *bonafide* untouchability work and no other. I would, therefore, ask all concerned to take note of the limitation, and even in connection with untouchability work only those should come who have some important work to be done or consultation to be held. The pressure on my time is already proving greater than I can cope with. Wherever possible, it would be better if a previous appointment is made.

*The Bombay Chronicle, 30-11-1932*

### *127. LETTER TO HOME SECRETARY, GOVERNMENT OF BOMBAY*

*November 29, 1932*

THE SECRETARY, GOVERNMENT OF BOMBAY  
HOME DEPARTMENT

DEAR SIR,

I am grateful to Government for letting me meet Sheth Jamnalal Bajaj soon after his admission to this prison. The Government now know the relations that subsist between him and me. Both he and I asked the Superintendent at the interview today whether we could meet each other frequently and he told us that he had permission only for that single interview. If Sheth Jamnalal had not been suffering from a bad disease, and without the cause to be just mentioned, I should have been satisfied with an occasional interview like the one I had today. But seeing that he has been specially brought to Yeravda for the sake of his health, it would be putting an undue strain on both

of us if we were not allowed to see each other frequently, of course subject to restrictions as to conversation. I have no desire to hold any political conversation with him. But I should want to discuss with him problems of untouchability, as he was Chairman of the Anti-Untouchability Board appointed by the Congress in 1929 and he had specialized on the question of temple-entry, having himself been instrumental in opening to the Harijans his own family temple and in having a number of other temples opened in many parts of India.

His special medical adviser Dr. Modi has advised distraction from brooding over his illness. For him to be interested in the untouchability problem would be itself like a tonic. Indeed he was tempted to discuss the problem today, but it was impossible for me to do within the limited time allowed for the interview.

Alike therefore for the sake of his health and of the work for which the Government of India have given me facilities, I request permission to have frequent interviews with Sheth Jamnalal Bajaj subject to the restrictions as aforesaid.

*I remain,  
Yours faithfully,*

Bombay Secret Abstracts, Home Department, Special Branch, File No. 800 (40)(2), Pt. I, p. 399; also G.N. 3871

### *128. LETTER TO A BENGALI YOUTH<sup>1</sup>*

*November 29, 1932*

You should make a fixed resolution to be good. Always pray to God to make you good and you will be good.

*Mahadevbhaini Diary, Vol. II, p. 291*

<sup>1</sup> The letter was in reply to the addressee's which read: "I am neck-deep in sin. My passion is roused on seeing women and I have also got into the habit of stealing. Save me."

## 129. A LETTER<sup>1</sup>

November 29, 1932

There is no institution but has some evil attaching to it. But my opinion is that in spite of the undeniable evil attaching to the temples, the millions who visit them are unaffected by the evil and derive the comfort they need from them.

*Mahadevbhaini Diary*, Vol. II, p. 291

## 130. LETTER TO A SINDHI DOCTOR<sup>2</sup>

November 29, 1932

We must differ as to the interpretation of the *Gita*. You cannot keep your cake and eat it at the same time. *Gita* or no *Gita*, if you must have secret remedies not for the benefit of humanity but for your own pocket, there is no surrender to God, or reducing yourself to zero. Look at the Bhangis, how they eke out their living by doing unclean work for the community. If you will reduce yourself to nothing you have to do voluntarily and joyously the kind of service that the Bhangis do and at the same time give the poor and the afflicted the benefit of your medical knowledge free of charge. Do not call this impractical because many have been able to do it successfully.

*Mahadevbhaini Diary*, Vol. II, pp. 291-2

## 131. LETTER TO VASANTRAM SHASTRI

November 29, 1932

Somebody sent me a copy of your pamphlet<sup>3</sup>. I went through parts of it. I never thought even in my dreams that you could write and tell such lies. What you are doing will not harm me, but don't you think, it harms Vaishnava dharma?

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 291

<sup>1</sup> The addressee had raised the question of the impurity of temples.

<sup>2</sup> The letter was in reply to the addressee's which read: "How can I surrender myself to God? I have to keep my remedies secret and if I do not I will lose my income."

<sup>3</sup> *Sathina Sath Sutro* ('Sixty maxims from a Sexagenarian', suggesting that Gandhiji had become senile.)

### 132. LETTER TO PRABHAVATI

November 29, 1932

CHI. PRABHAVATI,

Your letter. What can I write to you? I am tired of writing to you over and over again. My letters do not reach you at all; hence how long can I go on writing? Why should you take it to heart if you do not get the letters I write from this end? Why can't you be confident in the belief that I can never forget you or keep you without a letter? You regularly received letters from me when you were outside, there is no reason to suppose that I no longer write to you. So forget your anguish and console yourself by imagining our predicament if we were not allowed to write at all.

One's true support is not mother, father or anyone else but God alone.

I am keeping good health. My weight is 103 lb. and I take milk, bread and vegetables. The milk intake is about 21\_ pounds.

Vallabhbai and Mahadev too are keeping well. Jayaprakash is all right and has excellent company. I hope that this reaches you and that on getting this you will write whatever you wish to.

*Blessings from*

BAPU

PRABHAVATI DEVI

A CLASS PRISONER, CENTRAL JAIL, LUCKNOW

From a photostat of the Hindi: G.N. 3426

### 133. LETTER TO KRISHNACHANDRA

November 29, 1932

BHAI KRISHNACHANDRA,

I did receive your letter and sent a brief reply. You will get it now if you have not already received it. Make an effort to find the answers to your doubts from my letters.<sup>1</sup> You cannot have satisfaction by merely addressing every doubt to me, you must try to own heart. I suppose you are aware that I have no time left over from my work for Harijans.

MOHANDAS GANDHI

From a photostat of the Hindi: G.N. 4265

<sup>1</sup> Vide "Letter to Krishnachandra", 10-10-1932 ; 19-10-1932 and 31-10-1932.

134. LETTER TO E. E. DOYLE

November 30, 1932

DEAR COL. DOYLE,

I thank you for your prompt reply to my letter<sup>1</sup> regarding Appasaheb Patwardhan, but I am sorry for the attitude you have taken up. Since the matter has gone up to the Government, I would like to draw their attention to the following facts:

1. Appasaheb Patwardhan is wedded to the idea that he should work side by side with Bhangis and it is most repugnant to him to have to observe in prisons untouchability which he does not do outside.

2. He had to fast in 1930 for this very reason.

3. I must adhere to my statement that Appasaheb Patwardhan had been actually doing Bhangi work in the Ratnagiri Jail, until he was stopped.

4. *There was no question of his issuing any threat* and, in my humble opinion, statement of his moral claim and consequence of rejection of that claim should not be considered as a threat.

5. *In considering a moral or religious question*, the question of shortage of labour does not arise.

6. In my opinion it is unjust to say of an absolutely docile prisoner like Appasaheb Patwardhan who has been always prepared to do any task asked of him that he is fighting for “a particular variety of work”. He wants to do Bhangi work in addition to whatever task may be given to him.

7. There are many prisoners in Yeravda, *including us three*, who are anxious to do their own conservancy work, and it is because you have not looked upon it with favour that I have myself remained silent and with difficulty prevented my co-workers from making it an issue of conscience.

8. As you are yourself aware of the conversation about this matter and about hand-spinning by civil disobedience prisoners has remained in abeyance because of the more important matters arising, and absorbing my time and attention. But these two are matters of deepest importance to many of us.

9. With due deference I cannot help repeating that to prevent

<sup>1</sup> *Vide* “Letter to E.E. Doyle”, 28-11-1932.

Appasaheb Patwardhan from voluntarily working side by side with his Bhangi co-prisoners because he does not belong to the Bhangi caste is a perpetuation in prisons of the bar of untouchability when that bar is being swiftly removed outside prison walls.

I would therefore implore you personally to revise the unpromising attitude you have taken up and to let humble Appasaheb Patwardhan and his associates do conservancy work. Believe me that there is no defiance in their request. Some of us who are convinced civil resisters leave our resistance outside prison walls and having entered them are anxious to carry out and promote prison discipline to the utmost extent that our conscience would allow and we do so in order to show that our resistance is always civil and never incivil or criminal.

But if I cannot make you or Government appreciate this obvious and just position, I have with the utmost regret to inform you that from Saturday the 3rd proximo, so far as I am concerned, I must join Appasaheb in his protest and respectfully claim to do my own conservancy work, *and if he does not get the relief, I must put myself not on reduced rations but on a complete fast.* I would ask you not to treat this as a threat, but as a human being to appreciate the feelings of a fellow-being. I have already hardened my heart, but I have not hardened it so as to see an honourable colleague wasting away in defence of a cherished principle without my at least sharing his agony and sacrifice. Believe me it is no pleasure to me to have to write such letters.

*Yours sincerely,*

Home Department, Political, File No. 31/108-Poll., 1932, pp.16-7. Courtesy: National Archives of India

### *135. LETTER TO F. MARY BARR*

*November 30, 1932*

MY DEAR MARY,

You have asked for only a postcard, but that won't be adequate for me. Because I do not find a particular thing helpful for me, I may not be indifferent about others and not take the trouble of knowing whether it is helpful for them. I know that that particular form of idolatry is helpful for millions, not because they are less developed than I am, but because they are differently constituted. What must not be forgotten about me is that not only do I not consider idol-worship



to be a sin, but I know that in some form or other it is a condition of our being. The difference between one form of worship and another is a difference in degree and not in kind. Mosque-going or church-going is a form of idol-worship. Veneration of the Bible, the Koran, the *Gita* and the like is idol-worship and even if you don't use a book or a building but draw a picture of divinity in your imagination and attribute certain qualities, it is again idol-worship and I refuse to call the worship of the one who has a stone image a grosser form of worship. Learned judges have been known to have such images in their own homes. A philosopher like Pandit Malaviya will not eat his meal without offering worship to the household deity. It would be both arrogant and ignorant to look down upon such worship as superstition. Again in the imagination of the worshipper, God is in a consecrated stone and not in the other stones lying about him. Even so, the sanctuary in a Church is more sacred than any other place in it. You can multiply for yourself instances of this character. All this is a plea not for laxity in thought or worship, but it is a plea for a definite recognition of the fact that all forms of honest worship are equally good and equally efficient for the respective worshippers. Time is gone for the exclusive possession of right by an individual or a group. God is no respecter of forms or words, for He is able to penetrate our actions and our speech and read and understand our thoughts, even when we do not understand them ourselves and it is first our thoughts that matter to him.

I am glad you are with Maria and your picture of her family which includes our four-footed kinsfolk is instructive and it is just like her. I do not mind her not writing to me. Whilst I welcome her letters when she has anything to say to me, I do not want her to steal a single minute merely for writing to me because somebody else is writing.

I am glad you have fourteen months' grace. I like your programme. So far as I recall you have not been to Santiniketan. You ought to go there at least. I do not want to harness you for untouchability work before you have gone through your touring. Untouchability work is a long programme and you can be fitted in whenever you are quite ready and you have a definite call from within. I would like you also quietly to study this movement in all its ramifications and assimilate the spirit lying behind it, and if you give yourself to it I want you to do it with your whole heart without any mental reservation. I want you therefore not to hesitate to place all your doubts before me and offer yourself for the service when both your head and heart are

completely satisfied. Of course in connection with the untouchability work you can see me any time you like.

Please share this with Maria. My love to both of you in which Mahadev joins.

*Yours,*

BAPU

[PS.]

I have not revised this.

From a photostat: G.N. 5986. Also C.W. 3313. Courtesy: F. Mary Barr

*136. LETTER TO CHITTOOR RAJAGOPALACHARI*

*November 30, 1932*

DEAR FRIEND,

I thank you for your letter. Your suggestion puts the movement in a different frame from what I conceived. Untouchability is an evil of caste Hindus' creation. They have, therefore, to remove the evil and everything else will follow from it. The purification of Harijans—if 'purification' is the word that can be used in this connection—will follow removal of untouchability. It must not be a condition precedent for removal. But whilst I would not like to identify myself with a movement such as you suggest, you are free to take it up and it will be a step in advance, if Harijans are admitted after going through the ceremonies prescribed by you. Of course I remember our meetings and etc., etc.

In whatever you do, please confer with your namesake.<sup>1</sup>

*Yours sincerely,*

SJT. C. RAJAGOPALACHARI

CHITTOOR

*The Hindu, 21-1-1933*

<sup>1</sup> The addressee, in his appeal to C. Rajagopalachari, had said: "I put it to Mahatma Gandhi that this authorized method of *samskaras* and temple-entry thereafter will 'scientifically and automatically lift the status of the Harijans. . . .'"

*137. LETTER TO T. CHINNIAH<sup>1</sup>*

*November 30, 1932*

DEAR FRIEND,

I have your letter. It is my firm opinion that the Yeravda Pact is much better than the Premier's decision. It gives many more seats than the Premier's decision and it provides against the election of any candidate who is not in the first place approved by the majority of Harijans. So far as the vow is concerned, I suppose I must be allowed to judge whether it was broken or kept. I am certainly not in favour of special electorates for merchants, landlords and others.

*Yours sincerely,*

SJT. T. CHINNIAH, S.M.P.S.  
9 SARASWATHI VILLAS  
PONNANGI STREET  
NUNGAMBAKKAM  
MADRAS

From the original: C.W. 5071

*138. LETTER TO MANIBEHN PATEL*

*November 30, 1932*

CHI. MANIBEHN,

I enclose Dr. Kanuga's letter received today. You will see from it that there is no cause for anxiety about Dahyabhai. The fever may persist for a few days more but that does not matter. We three are well.

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, p. 95*

*139. LETTER TO ANASUYABEHN SARABHAI*

YERAVDA MANDIR,  
*November 30, 1932*

CHI. ANASUYABEHN,

You have done well in sending the plan of the workers' houses. The whole scheme is indeed very good. I am sure there will be some conditions attached to the occupation of these houses. For if there is

<sup>1</sup> Convener of All-India Adi-Dravida Mahajana Sabha

no restriction on the number of persons staying, the best-built houses will become like slums. If there are any documents bearing on the workers' houses please let me have them.

*Blessings from*  
BAPU

SHRI ANASUYABEHN SARABHAI  
MIRZAPUR  
AHMEDABAD

From a photostat of the Gujarati: S. N. 32834

*140. LETTER TO NARAYAN M. KHARE*

*November 1932*

CHI. PANDITJI,

The Bavas have proved quite a challenge for us. You did right in going. That temple also will be opened to Harijans one day. However much disheartened you may feel by the atmosphere in the surrounding villages, you should continue to visit them. Love will melt all knots.\

BAPU

From Gujarati: C.W. 238. Courtesy: Lakshmibehn N. Khare

*141. TELEGRAM TO U. GOPALA MENON*

*[December 1, 1932]<sup>1</sup>*

YOUR WIRE. GLAD REFERENDUM BEING TAKEN METHODICALLY.  
HOPE THOSE WHO VOTE WILL HAVE THE ISSUE CLEAR BEFORE  
THEM.

*The Hindu*, 6-12-1932

<sup>1</sup> From "Diary, 1932", entry under this date

## 142. LETTER TO NARANDAS GANDHI

November 30/December 1, 1932

CHI. NARANDAS,

I hope you read the slips to Radha and Kusum which I sent in today's mail. Call both of them and ask them everything, and then literally follow the advice of the doctor whom you have consulted. Both you and I can then stop worrying. We are not masters of life or death, nor are doctors, but we can try. We may try as our reason guides us and then be unconcerned.

It is nothing but God's kindness that . . .<sup>1</sup> left. You had actually sanctioned him leave, and it was pure chance that you detained him afterwards for some days. It was as though God had willed that he should be tested. Such things have often happened in the history of the Ashram. Evil got exposed of itself.

I indeed wish to write at great length about food, but I don't think I shall be able to do that. I shall have to be brief. It is not right to serve *rotlas* of *bajri* every day. If *rotlas* of *bajri* and *jowar* and *rotlis* of wheat are served by turn, the inmates would get the benefit of all the three cereals. Every time the grain taken out for consumption should be weighed and the *rotlas* also should be of uniform weight. What the weight of each *rotla* should be, you will be able to decide only through experience. If you follow this practice, everyone will be able to know how much he should eat. Here the smallest *rotla* weighs six ounces. If people wish to derive the full benefit from the morning gruel, they should eat nothing else with it. The quantity of flour in the gruel should be measured. If the quantity of water also is measured, it will be easy to know how much flour each helping contained. If a person is not satisfied with one helping, he may by all means have another, but nobody should exceed the limit that he has fixed for himself. He may eat less sometimes if he has not enough appetite. But he should not exceed the fixed limit even if he feels more hungry than usual. This will do him no harm.

If the grain is properly cleaned before being ground, the flour

<sup>1</sup> The name has been omitted.

of every cereal should be used without sifting. I approve of Dr. Talwalkar's suggestion for increasing the quantity of milk and ghee, but not at all of his suggestion for including chutney. Even those who eat chutney suffer from constipation. If you wish, you may make this experiment. You may prepare chutney for those who suffer from rather severe constipation. Let them try it. If the effect on them is undoubtedly beneficial, you may try it, if you wish, for others. In preparing the chutney, you should use black pepper instead of chillies. Read the letter which I shall write to Dr. Talwalkar about this. My own experience of chutney is not encouraging. Before I went to England, I may say that I used to eat pepper and chillies in fairly good quantities. At that time good food was my chief interest in life. In England, we get extract of chillies. I must have eaten it for about a month. I had to suffer for that. Afterwards, that is, in about a month or so, the pattern of my life changed and I left off eating spices, never to eat them again. Since then I have experimented on hundreds of persons, but I do not remember any case in which spices were used as a medicine with beneficial effect. Personally I am convinced that constipation is a sign of indigestion. Food which is digested does not cause constipation. All food leaves some residue and, if it is properly digested, the bowels throw them out. However, I don't press you to follow my advice. It is well-known that spices are inimical to physical celibacy. For that reason, too, we should think a hundred times before including spices in our food. We may certainly serve any spices purely as medicine for a limited period. It is possible that, so long as they act as medicine, they may not endanger celibacy. For instance, if a person feels extremely cold, pure brandy will make him warm but will not intoxicate him, for the power of the brandy will have been used up in overcoming the cold. I think I have dwelt long enough on chutney. Dr. Talwalkar's suggestion about including ground-nut should not be acted upon in any circumstances. I have experimented with ground-nut more than anybody else is likely to have done. It has been tried for a long time even in the Ashram. On the whole the result was discouraging. In the current experiment, you seem to have excluded dal altogether. It is all right if the effect has been good. For checking the effect, you should get everybody weighed, and should know from each person how he or she feels. It is for you to judge

whether you can cope with all this work. If you do not get the fullest co-operation of most of the inmates for this experiment, you would do better to abandon it. If all of them co-operate, probably you will not feel it as a burden.

I should be happy if you can solve the problem of Ramji.

About other things, I will write in the weekly letter on Monday. Every inmate of the Ashram should understand one thing, namely, that he should eat or munch nothing between the three meals which are served. If anybody does so, even cuts a green tamarind or plucks any *bhaji* from the beds to eat, he will have violated the vow of non-stealing and jeopardized the success of the experiment.

*December 1, 1932*

Give Dr. Talwalkar's letter to him after reading it and only if you approve of it.

I send with this a cutting about the primus stove. Ask everybody to read it. Isn't Keshu keeping good health?

BAPU

From a microfilm of the Gujarati: M. M. U./I. Also C.W. 8271. Courtesy: Narandas Gandhi

143. LETTER TO MIRABEHN

Unrevised

December 1, 1932

CHI. MIRA,

Again this is Thursday morning before 4 o'clock. Mahadev is taking his time so as not to hurry you.<sup>1</sup> I should never have taken you to be 40 unless someone had told me so. Let us hope you are at least 40 times as wise as you were when you were a baby one year old and if we increase in wisdom moment by moment then the increase becomes incalculable if not infinite. May the increase in yours be infinite!

For your health, I have shared with you the new knowledge I have gained. You will now find out what is good for you. Add to your food some salad, lettuce, ripe tomatoes or tender leaves of some *bhaji*. It is undoubtedly good for the bowels. But you should know best what is good for you.

Verrier<sup>2</sup> came back about a month ago. He sees nobody and has given himself exclusively to good work. He is, I believe, quite well. Shamrao<sup>3</sup> is ailing and had to go to a hospital.

Tilakam<sup>4</sup> is at the Ashram. He is not quite strong. I have told him he can take up untouchability work whenever he likes. His desire is to work among the Christian untouchables.

Your time-table *reads* crowded. You should have more relaxation than you have given yourself. I do not think you should be rigid with yourself. There should be a feeling not of perpetual fatigue but of freshness. Are you giving yourself ample sleep? There should be no brooding.

For me, I have to report an extraordinary result. From 103 I have jumped to 106 lb. Dried milk continues. But there is not a corresponding increase in energy or a decrease in the pain in the elbows. Even the absence of spinning has yet made no difference. Therefore addition of weight may not be an unmixed blessing. I am carefully watching this sudden development.

<sup>1</sup> I n *Bapu's Letters to Mira*, Mirabehn explains: "Not to hurry Bapu's Letter to me."

<sup>2</sup> Verrier Elwin

<sup>3</sup> Shamrao Hivale, a close friend of Verrier Elwin

<sup>4</sup> An Ashram inmate



All my reading is suspended. Nothing but correspondence and interviews. Ba has gone to the South taking Velabehn<sup>1</sup> and Bal<sup>2</sup> with her. Urmila Devi has also been sent there. There is no doubt that Hindus have never thought about their religion so much as they are now doing.

I must stop now. It is past 5.30 a.m. I must go to the 'library' and then to the walk.

Love from us all.

BAPU

[PS.]

Hope you have received the book on Buddhism.

From the original: C.W. 6252. Courtesy: Mirabehn. Also G.N. 9718

#### *144. LETTER TO NANALAL K. JASANI*

*December 1, 1932*

BHAI NANALAL<sup>3</sup>,

I have received the Government's permission today to see you. I had sent the following names:

Manekbai Mehta <sup>4</sup>	Nanalalbhai
Chhaganlal Mehta <sup>5</sup>	Ratubhai Sheth <sup>9</sup>
Lilavati Mehta <sup>6</sup>	Manilal Revashankar <sup>10</sup>
Manjula <sup>7</sup>	Ratilal Desai <sup>11</sup>
Mayashankar <sup>8</sup>	Jayakunvar Doctor <sup>12</sup>
	Chhotalal Shah

<sup>1</sup> Wife of Lakshmidas Asar

<sup>2</sup> Bal Kalelkar, son of D. B. Kalelkar

<sup>3</sup> Dr. Pranjivan Mehta's business partner and manager

<sup>4</sup> Dr. Mehta's wife

<sup>5</sup> Dr. Mehta's eldest son

<sup>6</sup> Chhaganlal's wife

<sup>7</sup> Wife of Maganlal, Dr. Mehta's youngest son

<sup>8</sup> Dr. Mehta's business partner

<sup>9</sup> Lilavati's father

<sup>10</sup> Dr. Mehta's nephew

<sup>11</sup> Dr. Pranjivan Mehta's Mehta's son-in law

<sup>12</sup> Dr. Mehta's daughter

<sup>13</sup> Wife of Ratilal, Dr. Mehta's second son

<sup>14</sup> Champa's father

It was not necessary to send the names of Champa<sup>13</sup>, Ratilal and Prabhashankar<sup>14</sup>, since they had already been approved. You may consider now whether you will come first or after Chhaganlal and Maganlal have seen me. If you have not already started in reply to my wire, kindly spare me as much as you can, as you know how busy I am these days in Harijan work. However, you need not spare me in respect of any matter for which my advice is essential.

*Blessings from*

BAPU

From Gujarati: C.W. 9470

### *145. LETTER TO BECHARDAS J. DOSHI*

*December 1, 1932*

BHAI BECHARDAS,

I got your postcard. I cannot write more about Punjabhai than I have already done. You must have seen what I wrote.<sup>1</sup> You can use it. I had got the books sent by you, except *Sanmati-prakaran*. I hope your health is improving. There is no change in the condition of my elbow.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 1343

### *146. LETTER TO SHAMJI MARWADI*

*December 1, 1932*

BHAI SHYAMJI,

I got your letter and the copies of replies received by you. Send a copy also of the final reply that you receive.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 5207

<sup>1</sup> *Vide* "Long Live Punjabhai !", 23-10-1932.

## 147. LETTER TO NARANDAS GANDHI

December 2, 1932

CHI. NARANDAS,

There can be only one explanation for Bhau getting fever, namely, that he must have started eating cereals too early. If my guess is correct, he should very strictly refrain from cereals for about a month. That is, he should only drink milk and eat fruit and vegetables. Among vegetables, he should eat only greens and not roots and tubers. He should start eating cereals only when he passes stool without difficulty. A person who knows how to resume eating gradually after a seven-day fast will never get fever.

Madan's book had been misplaced and I could not find it till today. I am now sending it by registered book-post. Bhau should read most of it carefully, but chiefly the explanation on pages 149 and 173 of the method of ending a fast. It is an extremely easy book to read and he will be able to finish it in a short time. I am sure you also will read it. The person who has sent the book about Zanzibar has written something with pencil on the inside of the cover. It is worth reading to understand his faith and love.

I hope Kusum and Radha are all right now. I hope I shall get news about Puratan Buch in your next letter. How did Jamna get an attack of asthma so suddenly?

*Blessings from*

BAPU

From a microfilm of the Gujarati: M. M. U./ I. Also C.W. 8272. Courtesy: Narandas Gandhi

## 148. LETTER TO RUKMINIDEVI BAJAJ

December 2, 1932

CHI. RUKMINI,

You write regularly now. You will see that you will not be tempted any more to postpone writing through lethargy, nor will you forget. You are ill there and Radha is ill in the Ashram. We should be cheerful even in illness. We should learn to welcome any condition that God ordains for us. We should exercise as much self-control as we can and leave the rest to God. Observe this one rule that you

should not exert yourself so long as you continue to get fever. How is the ventilation in the house? Chhaganlal will now be brought to me to help me. . . .<sup>1</sup> is all right.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 9147

*149. LETTER TO HEMPRABHA DAS GUPTA*

*December 2, 1932*

CHI. HEMPRABHA,

I have not written to you recently because you are receiving all the news as Satisbabu is here. I continue to receive news of you. I have explained to Satisbabu regarding those localities. Your work<sup>2</sup> is very much to my liking.

You have raised a pertinent question about the Ashram and the answer is a simple one. If we wish to run the Ashram only through disciplined men and women, we must admit only those who are willing to exercise self-control. They will come with full understanding of the rules and willingness to abide by them. We cannot impose our rules on those who come simply for earning a living. Their status is only that of employees. But we must not treat them as employees. We must regard them as our companions and keep them as long as they perform their duties conscientiously. The problem is that even those who come with the intention of observing regulations turn slack. Discrimination is essential on such occasions. In the name of God and by His Grace we must do all, we can.

Do you follow all this? If not, ask me again.

No time to write more.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 1693

<sup>1</sup> A word is scored out, probably by the jail authorities.

<sup>2</sup> The addressee was working among the Harijans.

## 150. LETTER TO RAIHANA TYABJI

December 2, 1932

BELOVED DAUGHTER RAIHANA,

I was glad to see a letter from you after a long interval. Father had told me that you had gone to Ahmedabad. We should be equal-minded towards both joy and sorrow. We should regard illness, too, as a gift from God. I wrote<sup>1</sup> to Dr. Alam that I had among my correspondents three who wrote to me in Urdu: Zohra, Begum Alam and Raihana. The first two write Urdu like copper-plate, but Raihana, being a poet, writes in beautiful handwriting of her own. But I see that this time you also have sent copper-plate.

Have you ceased to be my poetess daughter now? Is it only a Rabindranath who can both be a poet and write copper-plate, or will Raihana also follow his example now? May God give you peace of mind.

*A thousand Blessings from*

BAPU

BIBI RAIHANA

C/O D. D. NANAVATI, ESQ., I.C.S.

POONA

From a photostat of the Urdu: S.N. 9665

## 151. INTERVIEW TO DEPRESSED CLASSES LEADERS<sup>2</sup>

[December 2, 1932]<sup>3</sup>

Mr. Gandhi heartily welcomed them. They told Mr. Gandhi that the movement for temple-entry was making slow progress in Ahmedabad; only two temples having been so far thrown open to them. Mr. Gandhi admitted that he knew about it, and advised them to see what the local Anti-Untouchability League could do in the matter. Mr. Gandhi added that his efforts were, however, directed to that end, as he regarded temple-entry as essential for the removal of untouchability.

The interviewers agreed with the view, already expressed by Mr. Gandhi, that untouchability should be abolished by law. They also expressed satisfaction at their

<sup>1</sup> *Vide* "Letter to Dr. Mohammad Alam", 26-11-1932.

<sup>2</sup> Kikabhai, Dudhabhai, Lavjibhai and three others

<sup>3</sup> From "Diary, 1932", entry under this date

having secured Mr. Birla as the President of the Anti-Untouchability League, through the influence of Mr. Gandhi.

In conclusion, the interviewers requested Mr. Gandhi to contribute articles on the uplift of the Depressed Classes in the vernacular magazine *Vijay* which they had recently started. Mr. Gandhi said that he was getting a copy of that magazine, and promised to contribute articles to it.

One of the interviewers drew a sketch of Mr. Gandhi while the interview was going on, and asked Mr. Gandhi to sign it. Mr. Gandhi refused to do so, saying that it was against the rules of the jail.

*The Hindu*, 6-12-1932

### 152. TELEGRAM TO K. MADHAVAN NAIR

[December 3, 1932]<sup>2</sup>

YOUR TELEGRAM. MAY GOD REVEAL TRUTH.

GANDHI

*The Hindu*, 7-12-1932

### 153. LETTER TO E. E. DOYLE

December 3, 1932

DEAR COL. DOYLE,

At about 7.15 this morning Major Mehta handed me the following message:

Mr. Gandhi may be allowed to do his own conservancy work if he wants to. But he should be informed that Government cannot accept his intervention on behalf of convict Appasaheb Patwardhan.

It seems to me that Government have not appreciated the position. The permission to me to do my own conservancy work is of little moment. Relief for Appasaheb Patwardhan is the chief and central thing. My fast began this morning as per my letter<sup>3</sup> to you and, I am sorry to say, has to continue till relief is granted to Appasaheb Patwardhan and his associates. It should be understood that they have

<sup>1</sup> The addressee had sought Gandhiji's blessings in a telegram informing him that anti-untouchability campaign had been started in Guruvayur at a conference opened by Kasturba.

<sup>2</sup> From "Diary, 1932", entry under this date

<sup>3</sup> Vide "Letter to E.E. Doyle", 30-11-1932.

asked not for doing their own conservancy work, but for joining the regular file and this they have done as a matter of sacred principle. Government should also know that it is not Bhangis alone who are given this work but others described as low castes are compelled to render this service although they have never done it outside prisons. Reformers like Appasaheb Patwardhan who were civil disobedience prisoners in 1930 in Ratnagiri could not suffer the misery of non-Bhangi prisoners being forced against their will to do the work and submitted to the authorities that they should be allowed to replace such men. This was, in my opinion, a laudable offer which the authorities should have gladly, if not thankfully, accepted. It was a voluntary offer made to help the Government. Meanwhile the Delhi Pact<sup>1</sup> came. The same offer was renewed this time and these prisoners were permitted to do the work. Suddenly orders seem to have been sent to prohibit the work. Hence Appasaheb Patwardhan's putting himself on reduced diet. I ventured to seek relief as soon as I came to know of this tragedy.

In rejecting my humble and helpful intervention, Government seem to have suddenly reversed the policy which they adopted as early as 1922-23 in connection with me and have continued ever since. When during my first incarceration in 1922—and that as a convict—I sought to intervene on behalf of two hunger-striking prisoners, it was at first resented and then on reconsideration the Government accepted it.<sup>2</sup> The then Inspector-General of Police who was deputed by His Excellency, Sir George Lloyd, to carry on negotiations with me and the Superintendent of this Prison thanked me for the happy result of the intervention. Two precious lives were saved and a beneficial circular was issued by the Government as a result of my humble effort. In 1930 under similar circumstances the new Superintendent, who knew little or nothing of the event just described of 1922-23 disliked my offer, but subsequently it was accepted by you yourself again with happy result and the practice was then established of my being allowed to see fellow-prisoners for the definite purpose of my being able to render the humble office of intermediary between them and the administration. That practice has been continued up to now, not I hope with any unhappy result. Each time I have intervened, I hope the officials concerned will testify, I have done

<sup>1</sup> Gandhi-Irwin Agreement of 1931.

<sup>2</sup> *Vide* "Letter to Jail Superintendent, Yeravda", 9-7-1923.

so in a helpful manner. It is, therefore, difficult for me to understand the Government without any apparent cause reversing this policy, and that too just when I have been obliged most reluctantly to embark upon a fast. I must regretfully adhere to the fast until relief is given to my friends and the human right of intervention that the Government have hitherto recognized is restored to me.

There is one thing I should mention. I am carrying on concentrated conversations about untouchability from day to day with many friends who come to see me. Just at present the strain is greater than usual because of the members of the Anti-Untouchability League being in Poona. The visitors are bound to notice the weakness that must overtake me even today and they are bound to inquire about the reason. I shall be unable to conceal the truth from them and yet I have no desire whatsoever that they should know anything about the unfortunate *contretemps* between Government and myself. For I am hoping that the Government will recognize the utter reasonableness of my request.

*Yours sincerely,*

Home Department, Political, File No. 31/108-Poll., 1932, pp. 40-2.  
Courtesy: National Archives of India. Also G.N. 3872

### *154. LETTER TO G. N. KANITKAR<sup>1</sup>*

*December 3, 1932*

You say Harijans should be allowed to enter temples, because all have broken the Shastras. This is an immoral attitude. If in 99 cases we have broken the Shastras that is no reason for breaking them in the 100th case. That is no reform but deform. My point is that not to allow Harijans to enter temples is wrong and against religion. This is a religious movement for elevation of religion.

*Mahadevbhaini Diary, Vol. II, p. 302*

<sup>1</sup> The letter was in reply to the addressee's which read: "The Shastris have very often violated the Shastras. Why should they then stick to their word in this case?"



155. LETTER TO MANIBEHN PATEL<sup>1</sup>

December 3, 1932

Whatever one has learnt about dharma is tested only at a time like this. If what we have read and thought does not help us in any way, we should take it that we have learnt nothing. If a doctor or a lawyer is well read in his subject and discourses learnedly on it but cannot handle even one case, he is a doctor or a lawyer only in name. Similarly, a man may be a great authority on religion but if his knowledge of dharma is confined to what he has read in books or remains only in his mind, he is a dharma pundit only in name.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 302

156. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA MANDIR,  
December 3, 1932

CHI. TARAMATI,

I have your letter. A habit of many years cannot be easily shed. After a couple of letters the hesitation will go and you will find it hard to write 'he' instead of 'Mathuradas'.<sup>2</sup>

*Blessings from*

BAPU

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

<sup>1</sup> Mahadev Desai refers to the addressee as Mani, in the third person singular, from which it appears that the letter was addressed to Manibehn Patel who was young enough to be so addressed by him.

<sup>2</sup> *Vide* also "Letter to kurur Nilkantan Nambudiripad", 5-1-1933.

157. LETTER TO DILIP MATHURADAS TRIKUMJI

December 3, 1932

CHI. DILIP,

The 7th is your birthday. You have the blessings of all of us. May God grant you a long life and may you grow into pure-hearted worker. You have not been writing to me of late. Do write now.

*Blessings from*

BAPU

SMT. TARAMATI MATHURADAS TRIKUMJI  
21 MINT ROAD  
FORT, BOMBAY

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

158. INTERVIEW TO FREE PRESS

[December 3, 1932]<sup>1</sup>

I have never said that I will not concentrate all my energy on that service [emancipation of the Harijans], but I cannot previously bind myself not to do anything else. Circumstances may compel me to do things, which it would be sinful on my part not to do.

Replying to a question as to why he should not carry on the Anti-Untouchability propaganda from outside as he is doing it from the prison now, he said:

I am doing nothing but concentrating the whole of my energy on the Harijans now.

Q. As you attach a great importance to fast, would you advise others to carry on the campaign by the same methods?

A. Fasting is a very special method and nobody can fast unless there is a definite special call for him to do so. Therefore there should be no fast in imitation, and I would be so presumptuous as to say that if anybody wants to fast in connection with untouchability out of sympathy he or she should refer to me and obtain my consent before so doing. But I can say that on that single issue of Guruvayur, none but Kelappan and I should fast. But everybody can and should carry on

<sup>1</sup> From "Diary, 1932", entry under this date

the campaign in hundreds of other ways which are open to all because the methods of service are so many and varied.

Q. Having dedicated yourself to the Harijans, does not your life belong to them now?

A. To say that my life belongs to Harijans is only half truth. The whole truth is that my life belongs to God and therefore it belongs to the Harijans and, for that matter, the whole of creation, and it is God who can keep me, or can take me away.

Questioned if, when fighting the untouchability battle, he should fritter away his energy on other issues by fasting, Mahatmaji said:

This was also along the same lines. There was therefore no question of frittering away any energy.

It will be a year now, since the campaign was launched.<sup>1</sup> What should be our next step? Would you give any message for the New Year?

A. That question is outside the scope of permission granted to me.<sup>2</sup>

*The Hindustan Times, 7-12-1932*

### *159. STATEMENT ON FAST TO ANTI-UNTOUCHABILITY COMMITTEE<sup>3</sup>*

*December 4, 1932*

Although the Inspector-General gave me permission to say whatever I liked about the origin of the fast and what passed between Government and myself I do not want to take full advantage of the liberty he has given me. I shall only give you the substance of what happened so that you can be at ease and my position may not be misunderstood. The fast which commenced yesterday, was, you will be glad to know, broken just before I came here. Mine is a peculiar position. Though I have hardened my heart there are things about which I have an exceedingly sensitive nature. To me there is no difference of degree in matters of moment and as I am capable of giving my life for a great cause I am equally capable of laying down my life for the life of a comrade.

<sup>1</sup> The reference is to the resumption of the civil disobedience movement;

<sup>2</sup> *Vide* also Appendix "Discussion with Free Press Representative".

<sup>3</sup> Members of the Committee met him at 1 p.m. He was lying in bed and spoke in a low voice.

Now in the present case, the question before me was one of choice either to allow a dear comrade to die and myself live unconcerned or in an attempt to save his life put mine in jeopardy. Appasaheb Patwardhan, who is a prisoner in Ratnagiri Jail is an incorruptible man and a dear comrade whom I know to be cent per cent honest. I came to know through regular channels that Appasaheb had to put himself on the lowest diet consistent with bare existence for the service of untouchables which he wanted to do and which he was not permitted to do. I wrote to Government<sup>1</sup> in mildest language possible that if relief was not given to Appasaheb, I would have to go through the same agony and sacrifice as he was undergoing. He was and is going through slow death. I said I should have to fast. If I deserted him I would be capable of deserting the Harijans, and a man who deserts his comrades is not worth much. I had necessarily to give short notice because there was no choice for me.

Although I know that Appasaheb is a man of iron nerves, I could imagine what agonies a man on reduced rations would be going through and so I could not help giving short notice. I am glad to say that circumstances have arisen enabling me to break my fast though it does not mean that the chapter is closed. The Inspector-General of Prisons who was here is conferring with Government and pending Government's decision, which he hopes to get from Government on or before Wednesday morning, the fast stands suspended. But I have hopes I will not have to resume it. So far as my physical well-being is concerned I may say that I could not be better looked after than here and no one should run away with the idea that Government are not at all concerned about my life or they would like me to die in jail. They honestly want to see me discharged, if I am to be discharged at all, in full possession of health, that is to say, consistently with my age. In the present case I had asked for very little but perhaps Government thought it was too much; but I think they will now understand the delicate position and grant the relief which is sought for.<sup>2</sup> There are other matters also regarding the fast, but I do not like to go into them. It will certainly be very good if the Government publishes the correspondence I had with it. But I leave it to the Government.

I hope what I told you is enough to give an assurance that I have not acted stupidly or hurriedly or unwisely. Knowing me as you do,

<sup>1</sup> *Vide* "Letter to E. E. Doyle", 30-11-1932.

<sup>2</sup> What follows has been translated from *Mahadevbhaini Diary*.

you would wish me to act in the same manner should a similar occasion arise again. So far as I am concerned I should lose all my self-esteem and consider myself a despicable creature if I did not do all I was capable of doing in the contingency. For a man like me, who may not commit violence and who has taken a vow to observe non-violence in thought, word and deed, has self-sacrifice as a last resort. I depend on wisdom given by God to a small man like me and the weapon that I possess is readiness to fling away my life when there is a desperate cause. In this way my life is based on many such fasts. This is the highest form of prayer. The world has known it recently but I knew it for many years. It is not a thoughtless action. In it there is no coercion on others. It does bring pressure on individuals and the Government but is no more than the natural and moral outcome of self-sacrifice. It shakes and awakes the slumbering soul and impels a loving heart to action. The person, who has to introduce basic reforms in man, social conditions and atmosphere, has to create fermentation in the public. It cannot be brought about without causing a shake up in the society. There are only two ways of doing this—violence and non-violence. Violence affects the body and degrades both the person who commits it and the person who is the object of it. But in fasting the person suffers himself and the pressure brought about is of quite different kind. It does not affect the body of the person at whom it is directed but strengthens his morale or nature. I hope what I have told you is enough. Who knows I may have to go through a series of fasts and die by inches. But if that does happen I want you to feel proud of my action and not feel that it was the action of an imbecile. My life is largely governed by reason and, when it fails, it is governed by a superior force, that is, faith.

*The Times of India*, 5-12-1932, and *Mahadevbhaini Diary*, Vol. II, pp. 470-1

### 160. TELEGRAM TO BRIJKRISHNA CHANDIWALA

*December 4, 1932*

BRIJKRISHNA  
CARE MOHUR  
DELHI

FAST BROKEN. NO CAUSE ANXIETY. SEE STATEMENT.<sup>1</sup>

BAPU

From a photostat: G.N. 2395

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

161. LETTER TO E. E. DOYLE

December 4, 1932

DEAR COL. DOYLE,

I am writing this after having taken my silence.

It is better to put down in writing what I have understood to be the position.

The fast remains suspended till Wednesday morning so as to give the Government time to come to a final decision.

The fast is not to be resumed if the Government give permission to Appasaheb Patwardhan and his associates to do conservancy work in common with the regular file, it being considered sufficient even if permission is restricted to such service in the yard they occupy.

The larger question of such permission being given to volunteers to be settled as soon as possible.

By the breaking of the fast today I do not give up the human right of intervention on behalf of fellow-prisoners. The Government have called my assistance intervention. I do not regard it as such. All my previous interventions<sup>1</sup> have been helpful as I believe Majors Jones, Martin, Bhandari and perhaps you could testify.

I enclose herewith a letter to be sent to Appasaheb Patwardhan. I am most anxious to know how he is faring.

*Yours sincerely,*

M. K. GANDHI

Home Department, Political, File No. 31/108-Poll., p. 21, 1932. Courtesy: National Archives of India. Also Bombay Secret Abstracts, Home Department, Special Branch, File No. 800(40)(6), p. 121

162. LETTER TO E. E. DOYLE

December 4, 1932

DEAR COL. DOYLE,

Many thanks for your note.<sup>2</sup>

I did say during the morning conversation that the present practice of employing the so-called low-caste prisoners could not be suddenly changed and that therefore there was all the greater reason

<sup>1</sup> *Vide* "Letter to E. E. Doyle", 3-12-1932.

<sup>2</sup> *Vide* Appendix "Letter from E.e. Doyle".

why real volunteers should be encouraged for conservancy work whenever they make the offer spontaneously. I recognize too that the experiment can only be made cautiously till the barrier between high and low is broken down.

After I made the statement<sup>1</sup> about the fast, the committee released me from the task of a discussion on untouchability.

Thanks for sending the letter to Appasaheb.

*Yours sincerely,*

M. K. GANDHI

Home Department, Political, File No. 31/108-Poll., p. 23, 1932. Courtesy: National Archives of India. Also Bombay Secret Abstracts, Home Department, Special Branch, File No. 800(40)(6), p. 125

### *163. LETTER TO MANILAL GANDHI*

*December 4, 1932*

CHI. MANILAL,

You will find with this a letter from Pragji. I hope you were not upset by my short fast. A fast by me has become a common occurrence and so nobody should get upset by it. I hope you have adhered to your decision to leave.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 4802

### *164. TELEGRAM TO MIRABEHN*

*December 5, 1932*

MIRABAI  
PRISONER, ARTHUR ROAD PRISON  
BOMBAY

GOD IS OUR ONLY ROCK. FAST BEGUN SATURDAY. BROKE  
YESTERDAY. TOOK MILK MORNING. NO ANXIETY WHATEVER.  
LOVE.

BAPU

From the original: C.W. 6254. Courtesy: Mirabehn. Also G.N. 9720

<sup>1</sup> *Vide* "Statement on Fast to Anti-Untouchability Committee", 4-12-1932.

## 165. TELEGRAM TO NARANDAS GANDHI

December 5, 1932

NARANDAS

SATYAGRAHAASHRAM

SABARMATI

DOING WELL. HAD ONLY FRUIT YESTERDAY. MILK TODAY.  
NO MORE PAYMENT TO MAHAVIR.

BAPU

From a microfilm: M.M.U./I. Also C.W. 8275. Courtesy: Narandas Gandhi

## 166. LETTER TO NARANDAS GANDHI

December [4]/5, 1932

CHI. NARANDAS,

It is surprising that you had not got my chief mail till Friday. I will inquire what happened.

The harassment by Chharas<sup>1</sup> seems to be increasing. You should find a remedy. Hasn't Mavalankar any suggestion to make? You can write a letter to the Collector. I think that, after consulting Mavalankar, you can write a letter somewhat to this effect: 'We cannot take any step to get anybody punished but I request you to consider how far the policy of settling a people who are habitual thieves in the neighbourhood of the Ashram is a proper one.'

Take immediate measures for Keshu's fever.

I feel a little afraid now about Radha and Kusum. If we are under the treatment of one doctor and wish to call in another, we should do so only through the former. This is not only courtesy, but it is necessary in our own interest. The new doctor will then be in a position to benefit from the experience of the first. If you have not given up Dr. Talwalkar completely, request him to see Dr. Harilal.

Write to Mahavir and inform him that I have asked you not to send any more money to him.

*Morning, Monday [December 5, 1932]*

My fast was short and soon over. In one-and-a-half days, I became fairly weak. I think I also overworked. But probably I shall

<sup>1</sup> An ex-criminal tribe of Central Gujarat



recover strength very soon. Nobody should worry. My fasts are a daily affair now, and should cause no worry.

BAPU

From a microfilm of the Gujarati: M. M. U./ I. Also C.W. 8273. Courtesy: Narandas Gandhi

*167. LETTER TO PREMABEHN KANTAK*

*December 5, 1932*

CHI. PREMA,

I am writing this after prayers. You should not expect long letters from me, but you should go on writing such letters to me. I learn much from them. I do wish to know all that.

What does Taradevi<sup>1</sup> wish? Does she wish to go to the Punjab?

You should listen to what Amina says. Really speaking, you should listen to what anybody may say. Anyone who carries responsibility on him or her, has no choice but to do so. If we thus listen patiently to what others have to say, many problems will get automatically solved.

I used to hear about Kisen, but, now that she is transferred, that will no longer be possible. But I hope she is all right. Please send on to Sushila the letter which is enclosed.

Why should not Lakshmibehn<sup>2</sup>, you and others go and mix with the Chharas? I know that none of you can get time for that. But you may stop work for a while and can go. What is their number? How do they spend their days?

About my fast, you will read in my letter<sup>3</sup> to Narandas.

You should now get a letter from Dhurandhar. I have no letter from Krishna Nair. Write to Brijkrishna and ask him to tell you about him.

BAPU

From a photostat of the Gujarati: G.N. 10313. Also C.W. 6752. Courtesy: Premabehn Kantak

<sup>1</sup> Pyarelal's mother

<sup>2</sup> Narayan M. Khare's wife

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

## 168. LETTER TO CHHAGANLAL GANDHI

December 5, 1932

CHI. CHHAGANLAL,

I have your two letters. Both deal with the same thing. My fast<sup>1</sup> of short duration should not worry you. I will be up in a few days.

I have an idea of the situation there. We can help only those who spin of their own volition and spin well. Can't you get children or adults who are prepared to take up spinning as *yajna*? Did you try in the schools there? If you are not able to persuade anyone, but can look after the Harijan children, even that would do, or, if you want to set up an ashram, do so. Confer with Narandas. Only if the place gives you peace, will I prefer it. I will be satisfied if you are clear in your mind about what you are doing. Whatever you do, do it openly and it would satisfy me, Is not the place useful as a sanatorium? Can't you get even dry fruit there? What about vegetables?

Do whatever you feel is best for Kashi. Prabhudas keeps writing to me. He wants to fly high but is unable to do so. That is the only problem in the way of his recovering his health.

*Blessings from*

BAPU

From the Gujarati original: S.N. 32870

## 169. LETTER TO MIRABEHN

December 5, 1932

CHI. MIRA,

You are not to be affected by the little fast which began on Saturday and ended on Sunday at 1 p.m. It was on account of Appasaheb, that noble worker. Can you recall him? I took only fruit yesterday and milk this morning,

Love.

BAPU

From the original: C.W. 6253. Courtesy: Mirabehn. Also G.N. 9719

<sup>1</sup> Started on December 3 and broken the next day

*170. LETTER TO BHAU PANSE*

*December 5, 1932*

CHI. BHAU,

Narandas informs me that your fever has gone. See that you do not get it again. Drink milk and eat *bhaji* and fruit. In fruit, you may eat black raisins soaked in water. Figs also are excellent. You should eat them dry, chewing them thoroughly. It would be good if you can drink milk up to three pounds. But drink only as much as you can digest. *Tandalja*<sup>1</sup> *bhaji* or fenugreek *bhaji*, and gourd and pumpkin among vegetables are beneficial.

You should also eat a few oranges or *mosambis*. Do not mind the expense.

BAPU

From a photostat of the Gujarati: G.N. 6746. Also C.W. 4489. Courtesy: Bhau Panse

*171. LETTER TO CHAMPABEHN R. MEHTA*

*December 5, 1932*

CHI. CHAMPA,

I got your letter. Narandas will not be one of the Trustees. Have some patience. Nothing will be finalized without showing it to you. The fence will not be put up just now. The expense will be too heavy. We shall know whether we can afford it when the accounts are brought up to date and we know the value of the total property.

BAPU

From a photostat of the Gujarati: G.N. 8755

*172. LETTER TO GULAB A. SHAH*

*December 5, 1932*

CHI. GULAB,

Let me know whether or not you eat the gruel served in the morning. Do you relish it? Where is the *jowar* ground?

BAPU

From a photostat of the Gujarati: G.N. 1733

<sup>1</sup> Amaranth

173. LETTER TO MANU GANDHI

December 5, 1932

MANUDI,

I got your letter. I did not intend to reprimand you in what I wrote about foreign-cloth. Take care of your health and be strong. You should not cry. Write to me regularly.

*Blessings from*

BAPU

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

174. LETTER TO MATHURADAS P. ASAR

December 5, 1932

CHI. MATHURADAS,

If the weaver is not intelligent and honest, he is not likely to be of much help. The finer the yarn, the less will be the value of the result of the mechanical testing. But as the weaver points out its defects to us from time to time, we should go on eliminating them.

Ramji is a different problem. Our atonement lies in winning him over. We have harassed the Harijans so much that, if, on becoming free, they harass us twice as much, we should endure that patiently. We should not do so through selfish motives or under pressure from somebody. If we do so because we want to take work from them, our motive is selfish. If you endure his conduct because I want you to do that, you will be doing so under pressure. Nor should you endure it with anger or pity in your heart.

If, however, you do not find it possible at all to work in co-operation with him, do not give him any more work. Do nothing unwillingly or if it makes you unhappy.

BAPU

From a photostat of the Gujarati: G.N. 3759

## 175. LETTER TO NARANDAS GANDHI

December 5, 1932

CHI. NARANDAS,

I got your two letters, of the 3rd and the 4th, together. I understand from what you say in your letter that Kusum will follow Dr. Talwalkar's advice, but Radha will not. She will derive any benefit from the treatment that she is likely to get only if she carries it out with determination. Qureshi's decision to go to Lucknow is correct. You did right in not sending Hasmukhrai's letter. See if you can still reason with Parvati and restrain her.

I would not have the courage to undertake the experiment which you are making with regard to Ratilal. This does not mean that you should not continue it. But it can certainly mean that you have more love in you than I, and it should not be surprising if that is so. The real test of a teacher lies in his success in training his pupil to do better than himself. In other words, he should give to the pupil all he has. If, however, he had had to struggle hard to acquire what he has, his knowledge and skill would be limited. On the other hand, if the pupil whom he is training has great natural aptitude, he can considerably increase what he receives from the teacher. I have not, therefore, paid you an idle compliment in saying what I have written above. It is nothing but an expression of my sincere wish, and that has always been my nature. Whenever I try to impart to somebody what I possess, my only wish is that the other person should improve upon what I give him. In small matters this has actually happened.

Prema seems to be deceiving herself. She overworks and falls ill. She had said in her last letter that the pain in the back had completely disappeared and that she was confident that it would not come back. Take the necessary measures immediately. If it is absolutely necessary to get her tonsils removed, do so as soon as possible.

Chhaganlal is at Hyderabad. I expect him to return here in two or three days.

I have not received *Flowers of St. Francis*. You need not, however, send it if it is with you. I have been able to get another copy.

BAPU

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8274. Courtesy: Narandas Gandhi

*176. LETTER TO ASHRAM BOYS AND GIRLS*

*December 5, 1932*

DEAR BOYS AND GIRLS,

You should rejoice, and not get upset, whenever I fast. You should not speak without thinking and without reason, let alone gossip. In other words, when eating or working you should speak only if it is necessary. To speak loudly is a sign of immodesty. All of you should acquire complete mastery over the *takli*. Know that the skill which Bhau possesses is very useful.

BAPU

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

*177. LETTER TO RADHA GANDHI*

*December 5, 1932*

CHI. RADHIKA,

What should I write to you? Put yourself entirely in the hands of God.

BAPU

From Gujarati: C.W. 8690. Courtesy: Radhabehn Choudhri

*178. LETTER TO SULOCHANA A. SHAH*

*December 5, 1932*

CHI. SULOCHANA,

You seem to be progressing satisfactorily. In order to purify the mind, you should busy yourself in good work and go on repeating Ramanama.

BAPU

From a photostat of the Gujarati: G.N. 1748

*179. LETTER TO BABALBHAI MEHTA*

*December 5, 1932*

CHI. BABAL,

You have given me useful information. I have requested Nanasaheb to intervene. Keep me informed.

BAPU

From a photostat of the Gujarati: S.N. 9445

*180. LETTER TO GULAM RASUL QURESHI*

*December 5, 1932*

CHI. QURESHI,

I have your letter. You must get yourself cured of the piles completely. I will take care of Amina. There are many places to which she can be sent. I will see about it after 2nd January. Meanwhile she should get ready. I am not writing separately to her.

BAPU

From a photostat of the Gujarati: C. W. 10814. Courtesy: Gulam Rasul Qureshi

*181. LETTER TO NANIBEHN JHAVERI*

YERAVDA MANDIR,  
*December 5, 1932*

CHI. NANIBEHN JHAVERI,

The Guruvayur fast cannot be compared with the fast associated with the mill-hands.<sup>1</sup> At Guruvayur the Zamorin is the trustee of the people, not their master. The temple should definitely be thrown open to Harijans if the people so desire. Think and write again and let me know if you find anything amiss.

Have the two boys<sup>2</sup> gone back to sleep again?

BAPU

[From Gujarati]

*Manavtana Prahari—Pannalal Jhaveri, p. 27*

*182. LETTER TO AMTUSSALAAM*

*December 5, 1932*

DEAR DAUGHTER AMTUSSALAAM,

Be content with whatever work God permits you to do. It does not seem proper that we should be wrapped up in warm clothing while others shiver with cold. But we have the right if at all to wear essential

<sup>1</sup> Gandhiji had undertaken a fast from March 15 to 18, 1918 for a raise in the wages of the mill-hands of Ahmedabad.

<sup>2</sup> Mahesh and Navin, nephews of the addressee's husband

garments.<sup>1</sup> We must try to provide them for others too, although God is the true Provider. Do not worry about anything.

*Blessings from*

BAPU

From a photostat of the Urdu: G.N. 266

### *183. LETTER TO RAIHANA TYABJI*

*December 5, 1932*

BELOVED DAUGHTER RAIHANA,

I got your postcard. I am very glad that you have come to Poona. Your health should improve now. You can come whenever you feel like. A judge's daughter can come when she wants to. Inform me in advance when you intend to come. Come about 1 p.m. except on a Sunday. I had a letter from Father. I had got your previous letter and I had also replied<sup>2</sup> to it.

As my right hand pains, I use the left hand and so the Urdu letters are very badly written. Come soon.<sup>3</sup>

*Blessings from*

BAPU

From a photostat of the Urdu: S.N. 9664

### *184. INTERVIEW TO THE PRESS*

*December 5, 1932*

My future is in the hands of God.

Gandhiji was resting on a cot when I was conducted to the ward. A lady visitor, who had entered the jail premises ten minutes before, was sitting near Gandhiji, carrying on a one-sided conversation, as Gandhiji's day of silence had not yet ended. Mr. Mahadev Desai, the Mahatma's Secretary, was busy attending to the correspondence. Punctually at 2 p.m., the Mahatma broke his silence.

The Mahatma, referring to the referendum that is being taken in Guruvayur, stated that he was glad, it was being done in a thorough manner. Instructions were

<sup>1</sup> The addressee had expressed a sense of guilt for being warmly clad herself, while serving the scantily clothed Harijan children of Vadaj.

<sup>2</sup> *Vide* "Letter to Raihana Tyabji", 2-12-1932.

<sup>3</sup> These two sentences are in Gujarati.



printed on the back of the voting-paper, and to each house-holder the issue was to be clearly explained.<sup>1</sup>

Referring to the legal difficulties<sup>2</sup>, Gandhiji said that it was not his province to study those difficulties. He was prepared to be guided by the legal friends. The Mahatma stressed that every difficulty ought to be overcome. He was satisfied with Dr. Subbaroyan's Bill<sup>3</sup> published in *The Hindu*. Asked whether he would postpone his fast now, in view of the efforts being made in that direction, Gandhiji said that if the referendum was in his favour, and legal difficulties had to be overcome before 2nd January, so far as he could see the fast must be suspended. But if Dr. Subbaroyan was not granted leave to introduce the Bill, the fast would commence on 2nd January.

Commenting on the suggestion made in the Press that the surest way of preventing him from commencing the fast in connection with Guruvayur was to vote against temple-entry, the Mahatma said:

I cannot get out of the fast by such a dodge. I shall then have to impose upon myself a far more severe ordeal than a fast unto death.

One of those sitting round him, and listening to the answers he was giving me, remarked that there could be nothing more severe than a fast unto death. Gandhiji retorted:

No. Hitherto I have made my fast conditional. A more severe resolve would be a thirty days' fast. If I go on a thirty days' fast, I am bound to carry it out, irrespective of whether the temple is thrown open to Harijans or not.

Questioned regarding the suggestion of some pundits in South India for a compromise between sanatanists and reformers, that if Harijans underwent a purification ceremony they could be admitted into temples, Gandhiji said:

I am not in favour of such a proposal. It is the caste Hindus who have to undergo purification for having done a violent wrong to the untouchables.

The Mahatma would not agree to put a black mark on the Harijan and to say,

<sup>1</sup> *The Times of India*, 7-12-1932, had reported: "Nearly 300 volunteers are carrying out systematic visits collecting three sets of statistics of (1) municipal voters who favour temple-entry, (2) all males favouring or opposing it and (3) all women favouring or opposing it."

<sup>2</sup> Arising from the Act governing religious observances in Madras Presidency

<sup>3</sup> In the Madras Legislative Council. It sought: "to empower the Hindu residents in any locality to secure an alteration by a majority vote in the established practice regarding the admission of untouchables in the local temple" (*Mahatma*, Vol. III, p. 189).

for instance, that unless he put on a turban he would not be allowed into the temple. All Hindus going to temples were expected to give up carrion-eating.

Dr. Ambedkar had brought to Gandhiji's notice an incident that took place in the neighbourhood of Poona. There Harijans decided on giving up eating carrion. They were prepared to forgo the gain they were getting from the job of removing dead animals. Caste Hindus did not like the Harijans' decision not to remove dead animals. They forced Harijans to eat carrion, saying that it was their dharma. Caste Hindus were the real instigators, and just as in law the instigators were not exempted from punishment, caste Hindus should be taken to task. It was they who had to undergo purification.

Asked whether asking for the allotment of a particular kind of work in jail by the prisoners amounted to a breach of the jail discipline, Gandhiji said:

It is not open to any civil disobedience prisoner to ask for any particular work in the place of some other work. All jail discipline will be broken if it was for the prisoners to demand so.

Mr. Patwardhan had not demanded, the Mahatma continued, a particular work in the place of some other work. What he had said was that he should not be debarred from doing scavenging or conservancy work. He would do the task allotted to him, and also do conservancy. He wanted to be placed in the same category as the so-called low-caste men. It was not merely Bhangis that did this work. All low-caste men were doing it. Every jail did not contain Bhangis. The jail authorities were confining this unclean work to low class people. If they did not do so, there would be a violent agitation by caste Hindus that the Government were breaking their religion and asking them to do low-caste work. Government did not want such an agitation. It had been the rule to exempt high-caste Hindus from doing scavenging work. Mr. Patwardhan could not possibly take advantage of the exemption and so pleaded that he should be allowed to do this work. His case was under consideration by the Government. Gandhiji said that making such a request to the Government did not amount to violation of any jail rule. It did not amount to disobedience of jail regulations.

Gandhiji declared that the future was in the hands of God, and not in the hands of the Government. In respect of last Saturday's fast, there was a divine call, and he had responded to it.

It was true, the Mahatma continued, that he was now devoting all his twenty-four hours to untouchability work. Even while sleeping, he was thinking of it.

Asked whether he would devote so much of his time to this question even when out of jail, Gandhiji with a twinkle in his eyes replied:

I shall not certainly neglect it.

The jail doctor arrived at this stage and examined the Mahatma. The doctor declared that Gandhiji was having a 'tennis-elbow'. One of the visitors said, "Gandhi has never played tennis." On this, Mahatmaji humorously remarked:

Yes, it is true. I call this '*takli*-elbow'.

Mr. Thakkar reminded Gandhiji that it was nearing 3 p.m. and Press correspondents were taking up all the time. Mahatmaji cracked a joke with him saying:

Mr. Thakkar should obey his President.

Mr. Birla (the President of the Anti-Untouchability League) declared that he had no grievance against the Pressmen.

Gandhiji expressed his satisfaction at the progress of the work going on in the country for removal of untouchability.

Gandhiji declared that he would not accept conditional release. Questioned whether he would accept 'parole' for fifteen days, to go to Guruvayur, the Mahatma remarked:

Parole is conditional release.

*The Hindu*, 6-12-1932

## *185. ANTI-UNTOUCHABILITY DAY<sup>1</sup> PROGRAMME*

*December 6, 1932*

Door-to-door collections of funds for the work of the Anti-Untouchability League should be made everywhere.

A few caste Hindus can set an example to others by cleaning the quarters of Harijans and being of service to them in similar and other ways.

Games, sports and parties should be held by mixed gatherings of Harijans and caste-Hindu children.

Processions and kirtan parties of Harijans and caste Hindus should be organized and general efforts should be made to bring the

<sup>1</sup> To be observed on December 18

two together, especially in the quarters of the latter.

Public meetings should be held everywhere at which evils of all forms and grades of untouchability should be clearly explained and prayers offered for their speedy and total eradication.

Also, resolutions should be adopted at these meetings for carrying on unremitting propaganda for the purpose of special resolutions in favour of entry of Harijans into all Hindu temples, especially Guruvayur.

*The Hindustan Times, 7-12-1932*

### 186. TELEGRAM TO S. P. PATWARDHAN

*December 6, 1932*

APPASAHEB PATWARDHAN  
PRISONER, RATNAGIRI PRISON  
RATNAGIRI

HAVE LEARNT SOMETHING ABOUT PUTTING YOURSELF ON REDUCED RATIONS BECAUSE OF REFUSAL BY GOVERNMENT LET YOU DO CONSERVANCY WORK. ON HEARING THIS I BEGAN FAST ON SATURDAY SUSPENDED IT SUNDAY PENDING GOVERNMENT CONSIDERATION. GOVERNMENT APPRECIATE YOUR POINT BUT THEY REGARD IT ALL-INDIA QUESTION. THEREFORE UNABLE GIVE DECISION OFF-HAND IN YOUR AND COMRADES' CASE. THEY THEREFORE SUGGEST THAT PENDING CONSIDERATION ON ALL INDIA BASIS YOU SHOULD SUSPEND PARTIAL FAST AND TAKE FULL RATIONS RESERVING TO YOURSELF RIGHT TO RESUME PARTIAL FAST EVENT UNFAVOURABLE DECISION. IF I HAVE UNDERSTOOD YOUR POSITION CORRECTLY I REGARD GOVERNMENT SUGGESTION QUITE FAIR. IF YOU APPROVE THEREOF PLEASE RESUME FULL RATIONS AND TELEGRAPH GIVING ME SAME TIME STATEMENT YOUR HEALTH.<sup>1</sup>

GANDHI

Government of Bombay, Home Department, I.G.P. File No. 10

<sup>1</sup> The addressee's reply of even date read: "Your kind wire. Agree postpone action. Letter follows. Health quite all right."

## 187. TELEGRAM TO K. KELAPPAN

[December 6, 1932]<sup>1</sup>

DO NOT WORRY ABOUT COMING HERE UNLESS CAUSE REQUIRES IT. YOU MUST NOT ENDANGER HEALTH TO COME.

BAPU

*The Hindu*, 12-12-1932

## 188. LETTER TO RAMDAS GANDHI

December 6, 1932

Are you able to follow the “Ram Gita”<sup>2</sup>? Its central idea is *bhakti* and its fruit. Pure *bhakti* is bound to lead to non-attachment and true knowledge. If *bhakti* does not produce such results, it is not true *bhakti* but mere sentimentality. True knowledge means the discrimination between the essential and the non-essential. The book-learning that does not give this power of discrimination is not knowledge but bookishness. You can see that once this is realized and the “Ram Gita” grasped accordingly, all worry and impatience disappear.

I am writing this letter soon after the morning prayers. I intended to write about the fast, but began with comments on the “Ram Gita”. The fast is now a thing of the past. As it lasted only a day and a half, I feel no effect of it at all. The weakness came rather quickly but it also left as quickly as it had come. I did a lot of work on the day of the fast and also on Sunday. I can now take sufficient quantity of milk. You should not, therefore, worry about my fasts any time. You should know one thing, i.e., that it is not I who undertake a fast. It may be said that God does it, as my fasts are inspired by Him. You should not, therefore, feel unhappy when I fast, but, if anything, rejoice that I follow dharma by doing so. It should also be remembered that no one is to fast in mere imitation of my action. And particularly those who have close relations with me should fast only after consulting me. Of course it is possible to imagine circumstances in which there might be no time at all to consult me or when the inspiration from within might be unmistakable. However, the tradition

<sup>1</sup> From “Diary, 1932”, entry under this date

<sup>2</sup> A selection of verses from the *Gita* made by Gandhiji for the addressee; *vide* “Letter to Ramdas Gandhi”, 7-11-1932.

among spiritual seekers has been that one should take a new step only after consulting the person one has accepted as more experienced than oneself as long as such a person is physically with us. Everybody cannot hear the inner voice as a matter of course. What one hears may be only a semblance of the inner voice or in fact the voice of the ego. The ego means Satan, Ravana, Ahriman or the Demon. We cannot always recognize whether it is the voice of Rama or Ravana. Very often, Ravana appears in the garb of a sadhu and he looks like Rama. We should, therefore, consult a person of more experience if such a one is available. I intended to write a short letter, but I have written a long one. Show this to all.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 307

### 189. LETTER TO E. E. DOYLE

*December 6, 1932*

DEAR COL. DOYLE,

Sjt. S. B. Medh is an old co-worker from South Africa. He is due to sail from Bombay on the 14th and is anxious just to see me. He is not covered under the existing orders. Permission has therefore to be received from Government before I can see him. He came from South Africa only two or three months ago and is in no way connected with the political situation here. In his letter which I enclose herewith the operative sentence runs, "Before leaving I am anxious to receive your blessings. God only knows when I shall be able to see you again." I would like to respond to the letter if I may and this is only possible if you could obtain the permission by telephone or telegram.

*Yours sincerely,*

M. K. GANDHI

Government of Bombay, Home Department, I.G.P. File No. 9

190. LETTER TO H. N. KUNZRU

December 6, 1932

MY DEAR HARIJI,

I have your note. In the light of your letter, I have re-read the clause, but I do not see any inconsistency in the previous sentence by retaining the word 'confine'. However, I do not mind the change suggested by you, if you think that that carries out our purpose better; but I have made certain other changes which you will please note, and I have added the proviso which I had hastily omitted. You will see that the proviso is absolutely necessary. I am returning the original with corrections, and enclose herewith a copy with all the corrections carried out leaving you to make your choice of "confine its activities to" or "work for".

*Yours sincerely,*

M. K. GANDHI

ENCLOSURE

By untouchability is meant the pollution of a person by the touch or approach or sight of another person, but as the practice of classifying people as untouchables in the different provinces does not always conform to the definition and having considered the variety of practice, the Servants of the Untouchables Society has decided for the time being to confine its activities to or work for the removal of the follow-ing among other disabilities so as to secure for these classes the same status as the other Hindus enjoy: Prohibition to use public temples, wells, roads, schools, parks, dispensaries, hos-pitals, crematoria and the like.

It is however understood that removal of untouchability shall not include interdining as it is generally understood or intercaste marriages.

From a microfilm: S.N. 18662

191. LETTER TO K. MADHAVAN NAIR

December 6, 1932

MY DEAR MADHAVAN,

I have your letter. You do not need to apologize, and under the stress you are going through, let only one person write, and that too for giving me the necessary report. Urmila Devi, of course, writes and she won't be happy until she has written something practically every day.

*Yours sincerely,*

From a microfilm: S.N. 18661

192. LETTER TO GENERAL SECRETARY<sup>1</sup>, A.I.V.S.S.

December 6, 1932

DEAR FRIEND,

I have your letter for which I thank you. I shall be glad to receive a visit from any sanatanist friends, and if they convince me of my error, I shall gladly retrace my steps.

If a meeting of no-change *Shastris* and pro-change *Shastris* can be held, I would be delighted. It would certainly be instructive, and to a certain extent, useful. Being a prisoner, I can not arrange for such a meeting<sup>2</sup>, and even if I was not, being a layman I should have great hesitation in taking the lead in calling together such an assembly, but I would ask you to send your suggestions to Acharya Dhruva of Benares Hindu University, and perhaps you and he might be able to call together the meeting you have in view.

So far as the insinuation of coercion is concerned, I can only give you my assurance that none is intended, and I fail to see how my fast can coerce a person who holds strong views opposite to mine.

*Yours sincerely,*

THE GENERAL SECRETARY  
ALL-INDIA VARNASHRAM SWARAJYA SANGH, RAMBAG  
BOMBAY

From a photostat: S.N. 18659

<sup>1</sup> Hiralal D. Nanavati

<sup>2</sup> The meeting took place on December 7; *vide* Appendix "Discussion with Poona Sanatanists".



*193. LETTER TO U. GOPALA MENON*

*December 6, 1932*

MY DEAR GOPALA MENON,

I have your letter. I do not want you to be writing to me when you are so fagged out that you want immediately to go off to sleep. Your sleep is more precious in these days of strain and stress than mere writing to me. When writing is an absolute necessity of course you have to sacrifice sleep, but in that case you must use your words like a miser, and if you can manage with one sentence, do not give me two, and send only a postcard, and in emergent cases you may also use the wire. In other words, please conserve your energy for the work before you. One person alone giving me the necessary report of work from day to day will be quite satisfactory.

*Yours sincerely,*

From a photostat: S.N. 18663

*194. LETTER U. SUBBA RAO*

*December 6, 1932*

DEAR FRIEND,

I have your letter. I would advise you to approach the Untouchability Board of Andhra Desh. It will be difficult for me to take up individual cases and equally difficult for the Central Board to judge them.

*Yours sincerely,*

M. K. GANDHI

SJT. U. SUBBA RAO, MANAGER  
SHREE HARIJANA ASHRAMAM, PONNAMANDA  
EAST GODAVARI

From a photostat: G.N. 6702. Also C.W. 4448. Courtesy: U. Subba Rao

*195. LETTER TO A GUJARATI STUDENT*

*December 6, 1932*

To ensure that my fast does not by any chance pass as blackmail, the opinion of the people living in the neighbourhood of the temple is being collected. If the majority is in favour of the reform, the reform is a duty and should be effected. This in no way involves injustice to the minority. If the minority desires, a fixed time can be

set apart for them. Otherwise, it is open to them to build a temple of their own. If three of the four brothers living as a joint family change their religion, it will be justice if they become the owners of the joint family property and give the fourth brother his share. In the present case the utmost that the minority can demand is money to build a separate temple for themselves. However, they cannot do even that if an exclusive time is set apart for them when they can worship in the temple. If we apply this line of reasoning to your case, the conclusion is this: The Grandfather should have the freedom to follow dharma as he understands it, and you to follow it as you understand it. If, for this reason, he asks you to leave the home, you have no choice but to endure the boycott. If your wife refuses to live with you unless you undergo ceremonial purification, you should endure boycott by her too. You should not live with her against her will. A husband has no right whatever to force his wife to do or believe anything. But it is probable that the wife will say this: 'What else can I do even if you do not undergo purification? I will live with you.' If your wife says this, it means that she cares for you more than she does for the custom of untouchability. In other words, as between the custom of untouchability and living with you, she regards it as her duty to live with you. We have to make innumerable such choices every day in our life, but we make them spontaneously and, therefore, are not conscious of doing so. This contains a reply to all your questions. Ask me to explain again if you do not follow anything in this. If you wish to put other questions, you may do that too.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 308

### 196. A LETTER

*December 6, 1932*

For a guilty party to write about injustice having been done to him is not a sign of repentance. Nobody who has sincerely repented has ever looked upon the punishment given to him as punishment. On the contrary, such persons have always felt that the punishment was not severe enough. You compare yourself with. . .<sup>1</sup> and believe that you are less guilty than he. I don't know anything about . . .<sup>2</sup>

<sup>1</sup> The names are omitted in the source.

<sup>2</sup> *ibid*

misbehaviour. You don't even seem to be aware that you have come with a sullied reputation and that you have misbehaved many times in the Ashram too. I don't mind the mistakes. All of us commit mistakes. But what makes me unhappy is that you feel no sincere repentance for your errors. Till you do that, I think it improper on your part even to wish to go back to the Ashram. I am afraid sincere repentance is not in your nature. All the same, if you can convince Narandas about your sincerity and if he accepts you, I will not stand in your way.

*Blessings from your unhappy*

BAPU

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 309-10

### 197. LETTER TO MANIBEHN PATEL

*December 6, 1932*

CHI. MANI,

Dahyabhai's temperature was expected to return completely to normal on Sunday, but it did not. It does become normal but again rises up to 99° to 100°. So the fever may perhaps persist a week longer. But the doctor has ceased to worry. He has started giving Dahyabhai Sanatogen as a tonic, besides a pound and a half of milk, which is well-digested. Ambalal<sup>1</sup>, Thakkar<sup>2</sup>, Ba and others went and saw Dahyabhai during the last two days or so. All of them report that Dahyabhai is cheerful. No one would believe that he had been suffering from typhoid for as long as four weeks. You should not, therefore, worry in the least.

My fast is now an old story. I hope you read all about it in *The Times of India*. Such fasts are a frequent occurrence in my life. You should, therefore, regard them as normal and devote yourself to your daily work. I hope you are quite well.

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne*, pp. 95-6

<sup>1</sup> Ambalal Sarabhai

<sup>2</sup> Amritlal V. Thakkar

## 198. LETTER TO C. NARAYANA MENON

[Before December 7, 1932]<sup>2</sup>

DEAR FRIEND,

It seems to me that if the letter addressed to the Zamorin and signed by all students who believe in the removal of untouchability be sent, it will be a striking thing showing the Hindu world that the rising generation is bent on removing the black mark and it would be a great thing if the example of the Hindu University was followed by the Hindu students throughout India.

*Yours sincerely,*

*The Hindustan Times, 9-12-1932*

## 199. INTERVIEW TO SRIPAD SHANKER<sup>3</sup>

[Before December 7, 1932]<sup>4</sup>

Questioned whether he would be satisfied with the admission of Harijans up to the flag post<sup>5</sup>, Mahatmaji made it perfectly clear that there was no halfway house in the house of God. There is no such thing as temple-entry step by step. It should be unconditional and unqualified. The Harijans should be given the same equality of status as the other caste Hindus in the matter of public worship.

Asked whether he would accept some elementary test like purification and giving up eating beef, etc., Mahatmaji said that though he was always advocating the purification and the social uplift of the Harijans in all respects, he has made it a point of honour not to accept any conditions whatsoever as conditions precedent for admission of Harijans into temples. Some of the caste Hindus who enjoy the right of free entry need as much purification, if not more.

The status of Harijans today is in direct proportion to the shameful treatment the caste Hindus have been giving them for generations past. In fact the conditions calling for purification are the result of such treatment. The position of the caste Hindus in this respect is exactly similar to that of a debtor in a commercial

<sup>1</sup> Professor, Benares Hindu University

<sup>2</sup> The letter was published under the date-line: "Benares, December 7"

<sup>3</sup> Of Madras, who interviewed Gandhiji about the problems of temple-entry in South India

<sup>4</sup> The report was published under the date-line: "Bombay, Wednesday, December 7, 1932".

<sup>5</sup> *Dhwajastambha*, which stands in front of the shrine in the temple premises and to which people offer salute before worshipping the deity inside

transaction. A man who has contracted a loan is only doing his duty by paying back a portion of it and need not consider himself generous for paying back half of what he owes.

Asked whether he would allow sympathetic fasting on the issue of the temple-entry, Mahatmaji emphatically asserted that Mr. Kelappan held the field on the issue of fasting on the Guruvayur temple-entry. If the fast came off he would strongly object to anybody else fasting in sympathy with them or offering satyagraha on that issue. This does not preclude legitimate country-wide propaganda in the cause of anti-untouchability movement and temple-entry.

*The Bombay Chronicle*, 8-12-1932

## 200. TELEGRAM TO NARANDAS GANDHI

*December 7, 1932*

NARANDAS

SATYAGRAHAASHRAM

SABARMATI

KANTI SHOULD GO RAJKOT RECOUP. PREMA SHOULD UNDERGO OPERATION.<sup>1</sup>

BAPU

From a microfilm: M.M.U./I. Also C.W. 8276. Courtesy: Narandas Gandhi

## 201. TELEGRAM TO K. M. MUNSHI

*December 7, 1932*

KANHAIYALAL MUNSHI

PRISONER

CENTRAL JAIL BIJAPUR

JUST RECEIVED YOUR LETTER. HAVE GIVEN NO OPINION OUTSIDE. DO NOT WANT YOU TAKE ANY STEP WITHOUT CONVICTION. WILL READ PLAY<sup>2</sup> AND GIVE YOU CONSIDERED OPINION WRITING. GANDHI

From the original: C.W. 7519. Courtesy: K. M. Munshi

<sup>1</sup> *Vide* also "Letter to Narandas Ganddhi", 5-12-1932.

<sup>2</sup> The reference is to the play *Brahmacharyashrama* mentioned in "Letter to K. M. Munshi", 25-11-1932 and "Letter to K.M. Munshi", 8-12-1932.

## 202. LETTER TO DR. B. C. ROY

December 7, 1932

DEAR DR. BIDHAN,

I have had a long chat with Sjt. Ghanshyamdas Birla, as also Satisbabu regarding the Anti-Untouchability Board for Bengal. I have also several letters from Bengal complaining about the formation of the Board. Before it was formed Ghanshyamdas had told me that he was going to ask you to form the Board, and without giving any thought to the suggestion I at once endorsed it. But I see that the idea has not found favour in Bengal, especially so far as Satisbabu and Dr. Suresh are concerned. They think that the Board is bound to have a party colour about it. I do not know how far this fear is justified, but I do know this that the work of anti-untouchability should not become a party affair in any way whatsoever. We want all who desire the reform to associate themselves freely and whole-heartedly with any organization that may be formed. I would therefore suggest that you should call all the workers representing different groups and parties and place yourself at their disposal and let them then choose whomsoever they like as President, offering to give your whole-hearted co-operation to the President and Board of their choice. I know that this requires self-abnegation. If I know you well, I know that this is not beyond you. Of course if you feel that there is nothing in the complaints made and that you will be able to smooth down all the difficulties and that you will be able to bring all the parties together, I have of course nothing to say. In making the suggestions that I have made I have assumed the impossibility of securing the association of all parties with the Board as it is constituted at present. I have now placed the whole thing before you. You will do whatever is best in the interest of the cause.<sup>1</sup>

Sjt. Khaitan gave me your message about Basanti Devi. I told him that I wanted her to make her own choice, but wanted her to work effectively and ceaselessly in the cause of anti-untouchability. I am not enamoured of her accepting any office in any organization. When I was there at the time of the Deshbandhu collections, both she and I had come to the conclusion that hers was not to run any organization,

<sup>1</sup> For Dr. B. C. Roy's reply, *vide* Appendix "Letter from Dr. B.C. Roy"; *vide* also "Letter to Dr. B. C. Roy", 15-12-1932.

but simply to work whenever she was free and had the mind for it.

You will please tell me all about Dr. Alam<sup>1</sup>.

*Yours sincerely,*

DR. BIDHAN ROY  
WELLINGTON STREET, CALCUTTA

From a copy: C.W. 7907. Courtesy: G. D. Birla. Also S.N. 18667 and  
*In the Shadow of the Mahatma*, pp. 76-7

### 203. LETTER TO JAMNALAL BAJAJ

*December 7, 1932*

CHI. JAMNALAL,

Write to me immediately today and inform me about the condition of your health. I am trying to secure permission to see you. Appa's problem<sup>2</sup> seems to have been solved for the time being. The intended semi-fast and complete fast have been postponed. It seems the problem will be solved completely. I have regained two pounds of weight. I will get a copy of Ashramvasi Pratye and send it to you. If you want any other books, let me know. It is very necessary to send Kamalnayan to Ceylon.<sup>3</sup> He writes and tells me that Janakidevi also has agreed now. The climate and water there will certainly suit him, and his desire to learn English will also be satisfied. The present atmosphere in India cannot but have a disturbing effect on his mind, but in Ceylon he will remain calm. He will be away from home, and yet not too far away. He will be able to return home whenever he wishes to do so. And he will get excellent facilities for learning English. Thus I like the idea from all points of view. Let me know what you think; I will then take the necessary steps to arrange for his going. I shall have to write to a few persons.

Ghanshyamdas left yesterday. He could not, of course, see you. Devdas is still here. Rajendrababu's health cannot be described as too good.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 2906

<sup>1</sup> He was under Dr. B. C. Roy's treatment in Calcutta.

<sup>2</sup> *Vide* "Statement on Fast to Anti-Untouchability Committee", 4-12-1932.

<sup>3</sup> *Vide* also "Letter to Janakidevi Bajaj", 22-11-1932.

## 204. LETTER TO CHHAGANLAL GANDHI

YERAVDA MANDIR,  
*December 7, 1932*

CHI. CHHAGANLAL,

Padma and his mother came and saw me yesterday. Devdas was with them, too. They had brought two long letters from Prabhudas. For the present, I have given them to Devdas to read so that I might know the impression they make on him. Those letters and my conversation with Padma have given me at any rate the definite impression that the two have become deeply infatuated with each other. They regard their relation to each other as that of a brother and sister or a father and daughter, but that is nothing but self-deception. However, I believe that they have not completely fallen. The two do not even know that they are sexually attracted to each other, but in fact they are. Padma is a silly girl and still a child, is very talkative and also affectionate. So probably she does not even know what it is to be sexually attracted. But her ways and manners and the expressions on her face are those of a wife to a husband. It is rather different with Prabhudas. He is full of sexual fancies but is fighting hard to overcome them. While he had not yet succeeded in that, he came across a girl like Padma. He is quite aware that he must entertain no sexual feelings towards her. But what can he do? That is why he keeps company with her. The two have met privately and moved about together. What is poor Sarojinidevi to do? She is very much upset and deeply hurt. Padma would not listen to her, would not wake up, and as for Prabhudas, she does not have the courage to speak to him. However, the atmosphere could not but become vitiated. The neighbours saw the impurity of their relation which the two could not see. Sitala Sahay came to know of it and was very unhappy. He has rushed to me with all of them to find a solution. Though Prabhudas has not physically fallen, he believes himself so far guilty that he has come to a decision that the two of them should not be together any time and is asking my permission to undertake a fast of fifteen or twenty days' duration so that he might learn to be vigilant. If he is not permitted to undertake a fast, he wants to be permitted to marry. All this is not quite clear in his letters, but I have been able to read it between the lines. I do not intend to permit him to undertake a fast, but wish to press him to get married. He believes that he would be able to find a suitable girl. I think he will have no difficulty in finding such a girl if



he tries to look outside the circle of our caste. I have no difficulty in making up my mind to this extent, but what is to be done about Khali? Both Prabhudas and Padma need to stay at hill station. It would be proper for both to stay in Almora and at separate places but it would not be worthy of what we believe to be our poverty or what others think to be our poverty. Our poverty may seem outdated, but then we must put some limit somewhere. However, God will show us the way. I have written all this just for your information and not to ask for your help in this matter or to cause you worry. Prabhudas is no more a child. He wants me to show him the way. Since he likes my advice, I will go on guiding him and in that way things will be right in the end. Ultimately it will happen neither as I wish nor as Prabhudas wishes. After all there is a limit to what human effort can achieve. Prabhudas's aspirations have always been noble. He is not deceitful and so, God will save him. He has struggled very hard to remain a life-long celibate, but the Fate seems to have been against him. How is Prabhudas to blame for that? He has come out safe from many difficult circumstances earlier also and will do so this time, too. I will not think it a misfortune if he marries. He will rather be happy, and so neither you nor Kashi need grieve at all and make yourselves miserable. I am not going to blame Prabhudas even in my thought, neither personally nor in my letters. If anybody has been at fault in this, it was me, for I have induced all of you to join me in a stupendous experiment as dangerous as putting one's hand into a serpent's burrow. I do not at all repent having done so. The experiment will certainly continue and its result is bound to be good. It will require sacrifices though, and we shall make them. You yourself were thinking of going to Khali. If you do wish to go and if you can hand over your Vijapur work to somebody, I see no harm in your going. Your presence at Khali will certainly be a source of consolation to Prabhudas, but your first duty is to take care of the work of Vijapur. How will Kashi manage? She also is almost a cripple. She just cannot tolerate the weather at Almora at this time of the year. This needs to be considered, too. If, after taking into consideration all this, you still wish to go and can go, you may do so. But do not think it at all necessary to go there for Pabhudas's good. I cannot think of anything more to write after this.

BAPU

From the Gujarati original: S.N. 33067

## 205. INTERVIEW TO STUDENTS

POONA,

December 7, 1932

How can you fight them?<sup>1</sup> What do you generally do when you want your things done? You cry. Is it not ?

STUDENTS: (laughingly) Yes.

GANDHIJI: Then cry and weep. (Laughter)

One student said that as their fathers were Government servants, they were afraid to join the anti-untouchability movement.

GANDHIJI: But this is not political work. Government servants could do many things, contribute to the funds, engage in their houses untouchables, bring up the Harijan boys and girls and there was no politics in that.

How can we serve them in schools?

GANDHIJI: In schools you cannot do anything. You go there to learn. Do not bother your little heads there but out of school hours, you can do.

How ?

GANDHIJI: Where the untouchables are living, mix with them, play with them and see that their quarters are kept clean, take broom and sweep and teach them to be clean. Show by your own life that you do not observe untouchability, show them that you love them. Treat them as your blood-brothers. You are too young. Day by day you will learn better the knack of doing the right.<sup>2</sup>

*The Hindustan Times, 9-12-1932*

<sup>1</sup> The source had reported: “. . . a group of young high school students . . . informed Gandhiji that they wanted to serve Harijans but their fathers would not allow them to do so. Gandhiji laughingly asked them to fight them . . .”

<sup>2</sup> The report had concluded: “The students . . . thanked Gandhiji and offered him yarn garlands and withdrew.”

## 206. INTERVIEW TO ASSOCIATED PRESS OF INDIA

POONA,

December [7]<sup>1</sup>, 1932

The Government have regarded the question as of all-India importance. From the point of view of prison administration, they had difficulty in giving a decision in connection with the request of Appasaheb Patwardhan, but they have consented to consider the whole question and announce their decision as early as possible. In the circumstances, I recognized the Government's difficulty myself, and was permitted to send a telegram<sup>2</sup> to Appasaheb advising him, pending Government decision, to suspend the partial fast. The following telegram was received from him this morning:

Your kind wire. Agree postpone action. Letter follows. Health is quite all right.

The result is, Appasaheb begins to take his full rations from today, and my fast stands, naturally, further suspended. From my point of view as an anti-untouchability worker, the matter is quite simple. The so-called high-caste Hindus, like Appasaheb Patwardhan and his co-workers, who voluntarily offer to do conservancy work, purely from a humanitarian motive and in a spirit of service, should be permitted to do that work. The existing practice seems to be to confine this service to the so-called low caste prisoners, although they may never have done conservancy work outside, and although they may not belong to the Bhangi caste, and this they are made to do whether they wish it or not.

People who are in prison for conscience sake cannot afford to arrogate superiority to themselves. At the same time, there are obvious administrative difficulties in suddenly disturbing a practice that has prevailed for a number of years throughout the prisons in India. I have, therefore, no hesitation in suspending the fast myself, pending an examination of the whole question by the Government of India and the Local Government. Appasaheb has specialized in this subject and therefore knows much more about it than I do. I am glad he has appreciated the Government's difficulties and has suspended the partial fast. Let us hope that an early and satisfactory decision will be arrived at by the Government so as to enable the reformers now

<sup>1</sup> From *The Bombay Chronicle*, 8-12-1932

<sup>2</sup> Vide "Anti-Untouchability Day Programme", 6-12-1932.

undergoing imprisonment to render conservancy service, without in any way impairing the smooth administration of the various goals.

*The Hindu*, 8-12-1932

## 207. LETTER TO MIRABEHN

December 7/8, 1932

CHI. MIRA,

Your weekly letter to hand. I hope you had my wire<sup>1</sup> and post-card<sup>2</sup> regarding the fast.

The above was written last night. It is now 5 a.m. after prayer and the drink and the oranges. Of the loss of 6 lb. not in one day but in four days, I have regained 2 lb. This shows that I can gain a few pounds as quickly as I lose. In other words it is merely the weight of superficial food and water I carry about me. The fast lasted only 44 hours. It can produce no permanent harm. You are right when you say that I could not have rebuilt the muscle lost during the last fast.

But the fast has become the normal course of my life. It is the spiritual medicine applied from time to time for diseases that yield to that particular treatment. Not everyone can gain the capacity for it all of a sudden. I have gained it, if I have, after a very long course of training.

Co-workers should not be unhinged or the least disturbed whenever they hear about my fast. They should rejoice at it, if they believe in my purity and sanity. For then it must be good for us all and the whole world, even as every spiritual effort is. It must be for us all an encouragement to greater heart searching and purification.

I am glad you have again some company of the ordinary kind.

I do not want to start the saltless experiment just now. I am watching the elbows. There is no discomfort. Suspension of spinning is a deprivation. I should bear it for the time being.

Manilal and his wife are off to South Africa next week. Their presence is necessary there. They must not be diverted from their duty by my fast and the like. They cannot alter the course of events and can

<sup>1</sup> *Vide* "Letter to Mirabehn", 5-12-1932.

<sup>2</sup> *ibid*

render me no help. They should not have rushed here at all.  
Ba and Urmila Devi are doing well in the South.  
But I must stop now.  
Love from us all.

BAPU

From the original: C.W. 6255. Courtesy: Mirabehn. Also G.N. 9721

## 208. LETTER TO NARANDAS GANDHI

*December 7/8, 1932*

CHI. NARANDAS,

I send with this Liladhar's letter. He has said something in it against Prema. What are the facts? Parashuram also complains bitterly. And, besides, there is the general complaint that she beats children. I have no time just now to write to her and for the present leave the matter here. If, moreover, she is to be operated upon, I should not like to harass her at this time.

I return Liladhar's diary by registered post. . . .<sup>1</sup> came and saw me yesterday. I don't think her relation with . . .<sup>2</sup> is absolutely pure. They have not actually sinned, but I have no doubt in my mind that they have impure feelings for each other. They certainly cannot live together. There were long letters from . . .<sup>3</sup> which were painful to read. He also believes that they cannot live together. I shall consider now what we should do. This is not your worry, but mine. God will solve the problem. I will write more when I get time.

BAPU

*December 8, 1932*

I felt that I should somehow find time and write to Chhaganlal, and, therefore, have done so. Read the accompanying letter before sending it on to him, so that I need not write anything about the matter again to you. I shall have to write to you, if some new thought occurs to me or if I take some concrete step. If you wish to write and suggest anything, by all means do so.

BAPU

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8277. Courtesy: Narandas Gandhi

<sup>1</sup> The names have been omitted.

<sup>2</sup> *ibid*

<sup>3</sup> *ibid*

209. LETTER TO E. E. DOYLE

December 8, 1932

DEAR COL. DOYLE,

A pamphlet published by certain prisoners recently discharged from Ratnagiri Jail has just been received by me. I enclose the original. I have marked certain portions and I send you for immediate reference a free translation of some of the most important portions. From this two things stand out prominently. Quite a large number of the so-called high-caste Hindus were actually doing conservancy work with satisfaction, till the work was stopped under your orders. The party was organized and its work supervised by Appasaheb Patwardhan himself. At the time there were not sufficient Bhangis in the Jail, therefore the so-called low-caste prisoners had to be imported from another jail. If this information is correct, it makes Appasaheb's case stronger than I had imagined. But that is not now of much moment. What however is clear to me is that this is a case which demands early and sympathetic handling.

Could you please ascertain from the Government when a decision may be expected, especially in view of my contemplated fast on the 2nd January next?<sup>1</sup>

*Yours sincerely*

, Bombay Secret Abstracts, Home Department, Special Branch, File No. 800 (40) (6), p. 191. Also Home Department, Political, File No. 31/108-Poll., p. 31. Courtesy: National Archives of India

210. LETTER TO S. A. K. SUBRAMANIAM

December 8, 1932

DEAR FRIEND,

I have your letter. I am quite sure that those who prevent the use of the Hindu burial-ground for the dead bodies of Harijans are acting contrary to their religion.

*Yours sincerely,*

M.K.GANDHI

*The Hindu, 21-1-1933*

<sup>1</sup> Originally Gandhiji had written: "In any case, I hope that the decision of the Government of India will be reached before the 25th instant." For Doyle's comments on the change, *vide* Appendix "Letter From E.E. Doyle to R.M. Maxwell".

<sup>2</sup> Of Salem

## 211. LETTER TO P. R. LELE

December 8, 1932

Many thanks for your letter. A thousand apologies for my stupidity. But you will please excuse me. I could not help mentioning the lady, because I had her often in my mind.<sup>1</sup> Within the course of a few days I had had two stupid lapses of memory. What you say about Mr. Pandya's article is quite true.<sup>2</sup>

I understand what you say about the death anniversary of Swami Shradhdhanandji. I did mention your proposal to some members of the new organization, but they thought, and I agree with them, that it would be wrong for the organization to observe the day under its auspices. There is already an organization brought into being by the marvellous activities of Shradhdhanandji himself. Its scope is much larger than that of the Anti-Untouchability Society. There is every danger of its activity being misunderstood if it celebrated the anniversary under its auspices, and it would be wrong if it limited the scope of the observance so as to keep it in a line with its objective.

*Yours sincerely,*

From a microfilm: S.N. 18671

<sup>1</sup> Gandhiji had confused the addressee's late daughter with his wife (S-N. 18654).

<sup>2</sup> The addressee had written: "I have to invite your attention to the article of Mr. Pandya, because it is symbolic of the numerous attempts that have been made to bring down the numbers of so-called untouchables since 1928. If to deny the existence of the untouchables were a solution of the problem, there was some sense in these attempts. The attempted denial is only for relieving the caste-Hindu leaders of their responsibility" (S.N. 18654).

## 212. LETTER TO P. N. RAJBHOJ

December 8, 1932

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

With reference to your letter of the 3rd instant, here are my answers to your questions<sup>2</sup>:

1. If, as a result of the referendum, it is found that the majority of the temple-going population in the area covered by the referendum is against temple-entry by Harijans, the fast will undoubtedly be postponed. The postponement is likely to be indefinite, and resumption, if there is to be a resumption, can only be determined by circumstances over which I can have no control and which I cannot foresee.<sup>3</sup>

2. I think that it is premature to talk of satyagraha about other temples if and when Guruvayur is opened. We should always hope that the opening of Guruvayur will clear the way to the other temples.

3. I should hope that the Zamorin will not influence the people one way or the other, but even if he does, I should expect people at least on a religious question such as the one before them to think independently. In any event, I should consider myself bound by the opinion of the majority. The referendum will merely determine the question of the fast, not the question of opening the temple. If the result is hostile to temple-entry by Harijans, ways and means will have to be found of educating public opinion and preparing it for the opening. This is clear to me that there should be no forcible opening of any single temple. It would be an unseemly thing to have hostile

<sup>1</sup> Honorary Organizer and General Secretary of the Depressed Classes of India Service Society, Poona

<sup>2</sup> (i) "If after the referendum it is found that the caste Hindus are against temple-entry, will you fast? You stated that you will postpone your fast. How long will you postpone?"

(ii) When Guruvayur Temple is opened, satyagraha will be offered at other temples. Will you render your active support?

(iii) As the Zamorin is a big landlord and influential man, will he not be able to carry a large section of the caste Hindus with him? Will it be a proper and genuine expression of the opinion of the caste Hindus that we obtain through the referendum?

(iv) Are you not aware that many caste Hindus eat beef? In your fifth statement in reply to my question you asked Harijans to give up beef. Some people take it as a condition for entry into temples. In that case are all caste Hindus who eat beef eligible for temple-entry? You might be aware that there are several untouchables who neither eat beef nor lead unclean lives. Why are such untouchables prevented from entry into temples?" (S.N. 18652)

<sup>3</sup> *Vide* also Appendix "Discussion with Macrae".



sections looking daggers at one another, using the same temple.

4. I am firmly of opinion that there should be no condition made for the entry of Harijans to temples that are not applicable to the other Hindu worshippers. There should be therefore one regulation for all. I personally do feel that beef being forbidden food in Hinduism, it should be given up by beef-eating Harijans, whether the temples are opened or not. They should impose that condition on themselves without any prompting and without any consideration in the shape of temple-entry or other. There can be no doubt that every reform voluntarily made by Harijans among themselves is bound to hasten the removal of the black mark. It would make the task of caste-Hindu reformers infinitely easier than it is, and wind will be taken out of the sail of the opponents of the removal of untouchability. I hope therefore that no Harijan will say, 'First remove untouchability, and then we shall abstain from beef or do many other things expected of us.' Such an attitude will be just as bad as the attitude of those who would impose conditions on their admission to temples and the like.

*Yours sincerely,*

SJT. P. N. RAJBHOJ  
207 GHORPADE PETH, POONA 2

From a microfilm: S.N. 18672

### 213. LETTER TO REGINALD REYNOLDS

*December [8]<sup>1</sup>, 1932*

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

You do not [know] how glad we all are when we hear from you. So we were delighted to have your letter of 10th November. This is your 3rd letter. As my companions I have only the Sardar and Mahadev. Ba and Pyarelal were naturally taken away soon after the fast was over. But Ramdas, Surendra have been in this jail for some months

<sup>1</sup> As written in the source by an unknown hand, the original date having been defaced by the prison stamp

<sup>2</sup> Rama's monkey-emissary in the Ramayana. He was sent to plead with Ravana to restore Sita to Rama. Before launching the Salt Satyagraha in 1930, Gandhiji had sent his ultimatum to Lord Irwin through Reginald Reynolds. Narandas Gandhi gave him this name. *Vide* "Letter to Lord Irwin", 2-3-1930 and "Letter to Narandas Gandhi", Before 6-4-1930.

and now there is Jamnalalji —the last having been transferred here for the sake of his health.

I hope you are well in every way.

With love from us all.

*Yours,*

BAPU

From a photostat: C.W. 4544. Courtesy: Swarthmore College, Philadelphia

## 214. LETTER TO K. M. MUNSHI

*December 8, 1932*

BHAISHRI MUNSHI,

I hope you got my wire<sup>1</sup> and that it has healed your wound a little. I was pained to know that you had felt hurt, but at the same time I was also glad that you had such love for me. It is only the words of one whom we love that please or pain us.

You wrongly feared that I had communicated to that critic, too, the opinion I expressed to you.<sup>2</sup> On the other hand, I wrote to him and told him that I had no right whatever to give an opinion from jail. The youth has not replied to my inquiry as to who intended to stage the play. You should rest assured that I would never criticize your writings without ascertaining your views. I have great attachment for you both and have told you that I want a good many things from you. How can I have them unless I am able to win your heart? I shall never forget that early morning scene on the beach. I will go through your farce if I get the time. I will read it with your eyes and write to you if I have anything to say. I would not use the freedom you have granted me, and you also need not stop the sale. I do not wish to persuade you to do that even through strength of our mutual love. It is true that I have not read any of your books. I will, therefore, try to read them if you recommend any.

We shall discuss art in person if and when God brings us together. I have been able to understand you from your letter to some extent.

What shall I write to you about untouchability? You should

<sup>1</sup> *Vide* "Letter to K.M. Munshi", 7-12-1932.

<sup>2</sup> *Vide* "Letter to K.M. Munshi", 25-11-1932.

learn to see unity in my life in spite of its multiplicity, and, if you understand it, explain it to your co-workers. All my activities spring from one source.

I had received an interesting letter from Lilavati<sup>1</sup> just a few days before I got yours. I have still to reply to it.

I have written this with the left hand as my right elbow is paining more than usual. Our regards to you all.

*Vandemataram from*

MOHANDAS

From Gujarati: C.W. 7520. Courtesy: K. M. Munshi

### 215. A LETTER

*December 8, 1932*

If there was any error in this, let the blame be mine, for I have drawn all of you into a very risky experiment. It is as dangerous as putting one's hand into a snake's hole. I don't regret it. It will be continued and I am sure that its ultimate result will be good. It will require sacrifices and we will make them.

[From Gujarati]

*Mahadevbhaini Diary, Vol. II, p. 313*

### 216. STATEMENT ON UNTOUCHABILITY-X

*December 9, 1932*

One of the friends who attended the meeting of Anti-Untouchability League, which because of the prior body founded by Mr. V. R. Shinde bearing practically the same name will henceforth be called, and in my opinion more appropriately, the Servants of Untouchables Society, gave me a list of several questions with argument woven into them. For the sake of brevity, I reproduce the most important of these questions in the form of a letter:

As the Society has been formed at your instance and for the purpose of carrying out the programme for the removal of untouchability, workers naturally would expect your definite guidance. The first question that occurs to me then is this: Are the workers to constitute themselves as reformers, doing

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

work of uplifting untouchables or uplifting themselves and if it is to be the latter, should not the greatest stress be laid upon work amongst caste Hindus themselves, and if so how is that work to be done?

This is a comprehensive question and in answering it, I hope to be able to cover the main points raised by my friend. I have repeatedly declared in unequivocal terms that caste Hindus are sinners who have sinned against those who are called untouchables. Caste Hindus are responsible for the present condition of the untouchables. Immediately, therefore, they repent for the sin and purify themselves by removing the load of untouchability from off the backs of untouchables, we shall discover perfect transformation among the latter. Not that they will at once shed the habits of a lifetime, but there would be conscious effort on their part to shed those habits and everywhere the multitude of caste Hindus will be helping them to give up those habits.

It would be like the suppressed members of a family rejoining the suppressors, feeling the warmth of reunion and suppressors receiving them as if they were never separated. I am painfully conscious of the fact that such a consummation will take some time before it comes, but it will never come unless some of us understand and adopt the right attitude. Even among the liberal-minded workers, I have often heard the opinion expressed that untouchability should be removed only when the Harijans give up their bad habits, educate themselves and live clean lives utterly forgetting that Harijans cannot do these things whilst they remain untouchables. Even if they would, they forget also that individual Harijans who are living decently are not received on terms of equality by caste Hindus and the very best amongst them are denied the ordinary amenities of life every day and contact with caste Hindus. Their birth constitutes the automatic cause for the penal servitude for life which cannot be commuted by any change in manners or any other consideration. Hence there is and can be no incentive to better their mode of life. The idea has taken deep root in their minds that they may hope for no redemption at least during their present lifetime.

The only way therefore is to undo the mischief and make them realize the dignity of their status as men. Caste Hindus should first unconditionally take them up as their very own and then and then only can a change in their condition on a vast scale take place. Therefore the first and foremost items in the programme of work should be a whirlwind propaganda for educating and canvassing opinion among

caste Hindus. This work can be done by personal visits on a most intensive scale and by flooding the country with literature on the subject.

In my opinion untouchability is as self-demonstrated a sin as untruth. The proposition does not need the support of Shastras. Nevertheless, as there is a body of learned men who invoke the aid of Shastras in order to justify untouchability by reason of mere birth, it would be well for workers to arm themselves with pro-reform literature. There is a growing body of learned men in Shastras who emphatically hold that untouchability as it is believed and practised today, has no support whatsoever in the Shastras.

This propaganda can only be entrusted to workers who have character to lose, those who will not be easily ruffled by insults, who have patience to listen to counter argument and wit enough to combat it. In a movement of religious reform, there is no room whatsoever for coercion in any shape or form. Reformers will have to submit to their fate if as a result of this personal canvassing it is discovered that a vast majority of Hindus have no sense of sin about untouchability or even otherwise are averse to its removal and the consequent raising of the Harijans' status. They will have then without being irritated against the majority shown by personal suffering that they are in the right and the majority in the wrong and this they can best do by making common cause with Harijans and voluntarily denying themselves those rights and conveniences which are today denied to Harijans.

Such an act of self-denial by a large body of men and women will by itself fill the Harijans with hope and raise them in their own estimation and encourage them to an effort for self-improvement. The most effective work that can be done among caste men is to induce them to take one Harijan at least per family either as member or at least as domestic servant. There is an ancient practice in well-to-do households never to take their meal without having at least one guest to share it with them. Nowadays this is more observed in the breach than in the performance. This act is described as one of the five *daily yajnas* or sacrifices. I cannot conceive of a better mode of offering this *yajna* than that of having a Harijan to share the meal with us.

This must not be confused with inter-dining. For me, inter-dining means dining with those who may touch your food and whose food you may touch but dining together under the same roof without the mutual touch does not mean inter-dining.

If untouchability of Harijans is removed, there can be no objection to their sharing the family meal precisely on the same terms as other castes. There are again innumerable social functions and ceremonies to which Harijans are never invited by caste men. Their cattle and other domestic animals may share their joys and sorrows but not Harijans or, if they do, these are occasions when they are pointedly reminded that they are not the same sort of human beings as caste Hindus.

I have pointed out only a few illustrations of the kind of propaganda and work that can be and should be done amongst caste men to purge themselves of the sin but, even as special treatment and care are bestowed upon a banished member of the family when he is recalled, so will caste men do the work amongst Harijans themselves when the sense of sin has really dawned upon them. They will then go to the Harijans not as teachers or donors but as debtors going to their creditors to discharge their obligations and in that humble spirit they will offer to teach them, their children and otherwise help them in every way possible for them.

It has been suggested that if this constructive programme is taken up, it would prove too expensive and too long-drawn-out to be of immediate service, and to do it would be a programme by itself on the part of a handful of reformers. It assumes a different shape when it is conceived as an item in the programme of self-purification. A tree is judged by its fruit and so has the changed spirit of caste men to be judged by its results. It is, therefore, not enough for them to be able to say that they have touched half a dozen Harijans during the day or even that they have fed a Harijan but their newly born affection for them should make them impatient to render this neglected portion of humanity every help that it is in their power to render.

After all, Harijans themselves have to feel the effect of the new awakening in Hinduism and they cannot do so unless caste men come in contact with them in every walk of life and every activity. If the awakening is universal, constructive programme will not prove expensive. Local volunteers will work in their own localities without needing any payment and if the awakening is not universal it becomes the double duty of workers to tackle the constructive programme.

Therefore, whether it is slow or quick, expensive or inexpensive, I have no doubt it must be the integral part of the activities of the society. It may not be able to overtake all Harijan children, or all

Harijan sick needing medical aid but whatever is done in that direction will count and should be an earnest of more to come.

Moreover the monetary contributions will be the index of the extent to which caste Hindus have responded to the call of the age. In this programme temple-entry occupies the most important place, for, when the innumerable public temples are opened to Harijans they will immediately feel the dawning of a new era for them. They will forget that they were once the outcastes of the society. Intermingling at temples will of itself induce a change in their outlook and in their lives. They will forsake their objectionable habits. But say some of my correspondents:

What are temples worth today? They are dens of iniquities. All kinds of practices are going on there.

I have a cutting before me containing a letter from a lady drawing an ugly picture of what is going on in a famous temple. I do not know how far charges made against some of these celebrated shrines are true. There is no doubt that temples are not what they must have been when they were built. Temple-reform in itself is a separate subject. Their deterioration cannot be pleaded as valid reason for not opening them to Harijans and I know that vast mass of poor people who visit these temples are untouched by corruption that may be going on in them; and whatever may be true of famous temples is undoubtedly not true of village temples. Village temples were and even now are a place of refuge for villagers. It is difficult to conceive the life of a Hindu villager being regulated without his temple. Whether it is birth or death or marriage in a Hindu family, temple plays a prominent part.

Therefore, Harijans must have access to it. But says another correspondent:

If you do not insist on Harijans conforming to certain regulations such as cleanliness, you will lower the already tottering reputation of temples.

I anticipate no such catastrophe. What I have said is that no special condition should be laid down for the entry of Harijans that is not applicable to every other Hindu worshipper.

I heartily endorse that suggestion of Dr. Bhagwandas that instead of untouchability senselessly attaching to birth, it should attach to individual's outward conduct.<sup>1</sup> One cannot regulate inward

<sup>1</sup> *Vide* also "Letter to Bhagwandas" 14-12-1939.

cleanliness but it is possible to regulate outward conduct and therefore those whose habits are unclean, who are unwashed and unkempt, who are drunk, should be regarded untouchables till they have cleaned them-selves even as every human being all the world over in decent society is untouchable whilst he is in a dirty condition from any cause whatsoever. But under the cover of specious argument as cleanliness, etc., Harijans should no longer be kept without payment of the debt due to them by caste men.

The first step therefore is to receive them as they are, subject only to general regulations, not specially imposed for the occasion, but the regulations that have been in vogue before reforms came. New regulations may undoubtedly be framed after freedom of Harijans is honestly declared and assured to them.

*The Bombay Chronicle*, 10-12-1932

### 217. TELEGRAM TO U. GOPALA MENON

*December 9, 1932*

HEAR THAT VOTES TAKEN FROM ALL HINDUS IRRESPECTIVE WHETHER THEY ARE TEMPLE GOERS OR NOT.<sup>1</sup> IF THIS IS SO REFERENDUM WILL BE TOTALLY VALUELESS. PLEASE WIRE<sup>2</sup> WHAT PRECISELY IS BEING DONE. IF ABSOLUTE PRECAUTION NOT BEING TAKEN VOTES HITHERTO RECEIVED SHOULD IN MY OPINION BE CANCELLED.

GANDHIJI

From a microfilm: S.N. 18676

<sup>1</sup> According to *The Hindu*, 12-12-1932, "A correspondent wrote to Gandhiji expressing apprehension that the referendum at Guruvayur was not being taken in the proper way. *Vide* also the following two items.

<sup>2</sup> The addressee's telegram is not available, but a telegram dated December 10, 1932, from Rajagopalachari read: "Every precaution taken ensuring exact count votes of only *savarna* temple-goers. See statement Press issued along with this" (S.N. 18683).



## 218. LETTER TO U. GOPALA MENON

December 9, 1932

MY DEAR GOPALA MENON,

I have your letter. I think that you are keeping the opinion of *avarnas* also. I quite recognize that the opinion based upon a knowledge of the local situation should prevail. I am glad that things are shaping themselves quite well there.

*Yours sincerely,*

From a microfilm: S.N. 18675

## 219. FRAGMENT OF LETTER TO T. S. KALYANA RAMA IYER<sup>1</sup>

December 9, 1932

I have certainly meant *bonafide* temple-goers for it is only the opinion of those who believe in temple-worship that should count.

Those who are wholly uninterested in temple-going have in my opinion no right to vote one way or the other.

*The Hindu*, 19-12-1932

## 220. LETTER TO A. S. ALTEKAR

December 9, 1932

DEAR DR. ALTEKAR,

I thank you for your letter and the pamphlet sent by you. Copies sent by you before were also received. Your pamphlet is very reasonable.

You say that my view that untouchability is not countenanced by Hinduism will not be acceptable to the average orthodox Hindu.

<sup>1</sup> In his reply dated December 16, the addressee, an ex-chairman of Trichur Municipality wrote: "I thank you for your kind reply of the 9th instant. I had clearly mentioned in my letter to you as follows: 'I have to request you to make it clear whether the opinion of the majority of the caste Hindus (no matter whether they are *bonafide* temple-goers or not) will prevail with you or is it the opinion of the majority of *bonafide* temple-goers' and I had concluded my letter as follows: 'If you are convinced that the majority of caste Hindus who now worship in the Guruvayur Temple (not the majority of the caste Hindus who are eligible for worship) will desert the temple if Harijans are allowed entry, will you still fast?' " (S.N. 18723)

Whether it will be acceptable or not is not the point. The question is whether there is any warrant for belief in untouchability as it is practised today. I am fully aware that there is untouchability in the *Smritis*, and perhaps also in the Vedas; but that attaches not to birth but to external practice. If you do not mind, I would like you to examine the question from the standpoint suggested by me. According to the *Smritis*, what is the definition of untouchability? Is that untouchability incurable by any penance whatsoever? And what are the disabilities of untouchables?

*Yours sincerely,*

DR. A. S. ALTEKAR  
HINDU UNIVERSITY, BENARES

From a microfilm: S.N. 18678

### 221. LETTER TO R. L. BISWAS

*December 9, 1932*

DEAR FRIEND,

I thank you for your letter. I can entirely enter into your feelings, but I would plead for a little patience. If caste Hindus do anything in connection with untouchability, I fully recognize that it must be in the spirit of service and not that of patronage, and I am quite clear in my mind that there should be no idea whatsoever of taking any political advantage of the suppressed classes. The Society<sup>1</sup> that has been formed has therefore been kept wholly free from politics. I have repeatedly said that removal of untouchability for caste Hindus should mean repentance. I therefore share your sentiment to the full that you should not be spoon-fed and that you should work out your own salvation. I would like you to keep yourself in touch with me and draw my attention to anything which you may consider to be improper or undesirable in the programme or work of the new Society.

*Yours sincerely,*

SJT. R. L. BISWAS, B.A., B.L.  
59 BADRIDAS TEMPLE ST.  
CALCUTTA

From a microfilm: S.N. 18674

<sup>1</sup> The Anti-Untouchability League, renamed as the Servants of Untouchables Society; *vide* "Statement on Untouchability—X", 9-12-1932.

## 222. LETTER TO C. F. ANDREWS

*December 9, 1932*

MY DEAR CHARLIE,

I have your letter of 12th November only today. If it was an airmail letter, it should have been received about the 22nd of November. Your letter therefore seems to have gone through the whole circuit of examination before being delivered to me. I shall enquire. I am surprised that there should be any question arising as to whether I could do untouchability work more effectively as a free man than as a prisoner. I should think that it is a self-evident proposition that I could do more effective work as a free man. At the same time I can fully appreciate the Government standpoint. So long as they feel that civil disobedience must be put down at any cost and that their plan might be frustrated or checked if I was left free to carry on civil disobedience propaganda, they are bound to keep me under detention unless I would give them an assurance, be it even verbal, that I would not carry on civil disobedience propaganda. For my part, however much I may wish to confine myself wholly to untouchability work, I cannot without a full knowledge of the circumstances outside give any undertaking as to my future action. After all civil disobedience under given circumstances is as much an article of faith with me as removal of untouchability. I can therefore never say beforehand what will occupy my attention exclusively or for the most part at a given moment and since a civil resister bargains for the punishment he receives for his resistance, he must not fret over it. Therefore and to that extent I am content with my lot. I hope this tells you clearly how I stand.

I hope you got there no alarming report about my little fast over Appasaheb Patwardhan. I need not, give you the details about the event for you must have seen them in the papers. All I need say is that except for a little weakness there is no ill effect left of the fast. I hope too that you are finding no difficulty in understanding and appreciating the temple-entry question and the contemplated fast.

I hope that you are keeping your health in spite of the stress.

Dr. Ansari is wonderful. If he is there, give him our love and tell him that our prayers always ascend to heaven for his complete recovery.

If what you say about the communal decision turns out to be true, it is a silver lining to the dark cloud.

Love from us all.

MOHAN

From a photostat: G.N. 977; also Bombay Secret Abstracts, Home Department, Special Branch, File No. 800 (40) (3), Pt. III, p. 423

### 223. LETTER TO G. M. JOSHI

*December 9, 1932*

DEAR FRIEND,

With reference to questions 1 and 2, they are beyond my scope and capacity.

With reference to 3, I know from personal experience that untouchability as it has been practised in India within our generation has retarded the evolution of Hindu society and by contagion of the whole of India.

No. 4 is again beyond me.

As to No. 5, I freely grant that the conscience of no one man can be sufficient warrant, or, for that matter, any warrant for changing anything, let alone customs of ancient society.

*Yours sincerely,*

SJT. G. M. JOSHI  
171-A BUDHAWAR PETH, POONA

From a microfilm: S.N. 18677

### 224. LETTER TO DR. M. S. KELKAR

*December 9, 1932*

DEAR DR. ICE,

I have your letter. We must agree to differ about temples. People are allowed freely to see me only when they have real untouchability matters to discuss. To meet you in connection with my health special permission has to be obtained. This is quite unnecessary. I am being well looked after and am rapidly regaining strength.

*Yours sincerely,*

M. K. GANDHI

SJT. M. S. KELKAR  
172 AUNDH ROAD  
KIRKEE, POONA

From a photostat: G.N. 6643

## 225. LETTER TO NARANDAS GANDHI

December 9, 1932

CHI. NARANDAS,

I was glad that you visited Puratan. It is necessary that somebody should visit him occasionally. I hope you got the letter about . . .<sup>1</sup> which I gave for posting yesterday.

I send with this letters for Puratan, Raghavan and Kusum.

BAPU

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8278. Courtesy: Narandas Gandhi

## 226. LETTER TO MANIBEHN PATEL

December 9, 1932

CHI. MANI,

I believe that you must be getting regular reports from Bombay and so do not write to you every day. Dahyabhai is steadily improving. There is still a slight rise in the temperature for a couple of hours every day, but he is fast regaining his strength. Devdas came here today. He said he saw Dahyabhai in Bombay and found him in very good condition. The doctor is gradually increasing the nourishment. Besides milk, he is also given vegetable soup. He remains very cheerful. There is a letter from Natarajan today, and he also reports to the same effect. So stop worrying altogether. I will send a reply to your long letter when I get some leisure.

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, pp. 96-7*

<sup>1</sup> The name has been omitted; *vide* also “Letter to Narandas Gandhi”, 7/8-12-1932.

## 227. LETTER TO BRIJKRISHNA CHANDIWALA

December 9, 1932

CHI. BRIJKRISHNA,

I got your telegram to which I replied promptly by wire<sup>1</sup>. You must have got it by now. I had to undergo a fast, but that too is an old story now. Some weakness was already there, but strength will gradually come back. Fasting has become a permanent and inseparable feature of my life. Those who understand me and those near to me should not be agitated on that account. Have faith that God will never let me die until He has extracted from me service to His own satisfaction. I hope you are keeping well.

*Blessings from*

BAPU

[PS.]

Where is Krishna Nair?

From a photostat of the Hindi: G.N. 2396

## 228. TELEGRAM TO K. L. DAFTAR<sup>2</sup>

[December 10, 1932]<sup>3</sup>

COULD YOU PLEASE REACH POONA ON THE 23RD MORNING TO TAKE PART IN A SMALL CONFERENCE WITH SANATANIST SHASTRIS OPPOSING TEMPLE ENTRY BY UNTOUCHABLES? IF YOU CAN WOULD LIKE TO MEET YOU BEFORE THE 23RD.

GANDHI

*The Hindu*, 12-12-1932

## 229. LETTER TO K. RAMUNNI MENON

December 10, 1932

DEAR FRIEND,

I have your letter enclosing copy of a letter addressed to me by 300 ladies of Guruvayur. The proper course in all such cases is to send the original to the addressee.

<sup>1</sup> Vide "Telegram to Brijkrishna Chandiwala", 4-12-1932.

<sup>2</sup> Sanskrit scholar of Nagpur

<sup>3</sup> From "Diary, 1932" entry under this date

With reference to the second paragraph of your letter, I am surprised that you should make reference to complaints about the fraudulent manner in which referendum is taken. I expect according to your promise details in proof of the charge. Meanwhile, I can only give you my assurance that every care is being taken to take the referendum openly and impartially, without using any pressure upon any person. Elaborate precautions have been taken in order to ensure complete fairness. If therefore any departure from fairness is noticed by you, I would suggest your promptly bringing it to the notice of the organizer, Sjt. Madhavan Nair, at the same time keeping me informed of any such irregularity.

I did receive a copy of the memorial to H.E. the Viceroy. I went through it carefully, and I am sorry to say that, instead of argument, I found it to be full of invective and irrelevant matters.

*Yours sincerely,*

SJT. KOZHIPURATH RAMUNNI MENON, B.A.  
"RAMACHANDRAM", GURUVAYUR P.O.

From a microfilm: S.N. 18680

### *230. LETTER TO U. GOPALA MENON*

*December 10, 1932*

MY DEAR GOPALA MENON,

Shree K. Ramunni Menon has forwarded the enclosed document<sup>1</sup> to me. He tells me that the original is in his possession which can be produced whenever required. You will please tell me all about it. The covering letter also I am enclosing herewith together with copy of my reply.

*Yours sincerely,*

SJT. GOPALA MENON  
CHALAPURAM, CALICUT

From a microfilm: S.N. 18679

<sup>1</sup> Copy of the letter addressed to Gandhiji by 300 ladies of Guruvayur; *vide* the preceding item.

### 231. LETTER TO SADASHIV RAO KARNAD<sup>1</sup>

December 10, 1932

MY DEAR SADASHIV RAO,

I have your letter. I am glad you have given me a detailed description of the activity there. The only thing I can say about secret propaganda is that you should ignore it, but you should redouble the effort to be absolutely fair and honest. It does not matter if the referendum goes against us, but there should be no undue pressure exercised by any of our workers. The opponents should be treated with perfect courtesy, no matter what they say or do. If you remain absolutely straight, you will find that the poison will become sterilized.

*Yours sincerely,*

SJT. SADASHIV RAO KARNAD  
C/O GOPALA MENON  
ADVOCATE, CHALAPURAM, CALICUT

From a microfilm: S.N. 18684

### 232. LETTER TO CHAS. PEACOCK<sup>2</sup>

December 10, 1932

DEAR FRIEND,

I was unable to write to you earlier. You have faced an interesting question. I think that Christians who have no desire to proselytize can render substantial help to the Anti-Untouchability Movement by working under or with the ordinary Hindu organizations. The constructive work to be done covers such a wide field that there can never be too many workers. In so far as Christian Untouchables

<sup>1</sup> In his letter dated December 5, 1932, the addressee, giving a detailed description of the activities relating to the Guruvayur temple-entry movement, had also written: "Our work is being hampered by the secret plans of the sanatanist representatives. . . . They are holding secret meetings of a select few. The resolution come to in their deliberations . . . is that outright and unadulterated non-co-operation is to be the policy that is to be adopted by them towards our men . . ." (S.N. 18657).

<sup>2</sup> The addressee, in his letter dated November 17, had asked Gandhiji as to what were "the duties of an Indian Christian towards Harijans". He had written: "I am an Indian Christian employed as a teacher in a Board School. I have been a teacher for nearly twenty-five years now. I wish to devote my spare time for the raising of the *Adi-Andhras* of whom there are thousands living both in this town and in the neighbourhood. I should like to work for them without surrendering my Christ and . . . without trying to change their religion . . ." (S.N. 18633).



are concerned, I do not mean to say anything. I observe from the correspondence I am receiving from Christian friends that the Hindu movement has quickened the conscience of Indian Christians and they are impatient to get rid of the taint of untouchability in their midst. I think I have sufficiently answered your question.

*Yours sincerely,*

CHAS. PEACOCK, ESQ.

HEAD MASTER, BOARD MIDDLE SCHOOL, SALUR (VIZAGAPATAM)

From a microfilm: S.N. 18682

### 233. *LETTER TO R. V. PATWARDHAN*

*December 10, 1932*

DEAR FRIEND,

I have your letter. I see clearly that you have not been studying my writings. I must adhere to my statement that there is no coercion about the temple-entry movement and so far as I am concerned there will be none.

2. No temple will be touched, caste or no-caste, where the majority of *bonafide* temple-goers within the locality surrounding a particular temple oppose the admission of untouchables.

3. There will be no defiance of law.

4. If the managers are owners, unless they consent no entry will be attempted, even if the temple-goers may be in favour of untouchables' entering.

5. Where managers are trustees in respect of a public temple, they should be expected to carry out the wishes of the majority of temple-goers.

6. No coercion will be exercised against the minority. I have already suggested that for them, if they are agreeable, certain hours of the day according to their numbers may be set apart for exclusive worship by them. In short, every attempt is being made not to hurt the religious susceptibilities of any person. I do not know the meaning of your reference to my statement about Sankaracharya.

I would ask you to re-read what I have said<sup>1</sup> about the unfavo-

<sup>1</sup> *Vide* "Statement on Untouchability—IX", 26-11-1932 and "Letter to P.N. Rajbhoj", 8-12-1932.

urable verdict in the referendum at Guruvayur. You have wholly misconstrued my position?<sup>1</sup>

*Yours sincerely,*

SJT. R. V. PATWARDHAN  
BHUDHAWAR PETH, POONA CITY

From a microfilm: S.N. 18681

### 234. LETTER TO JAMNALAL BAJAJ

[*Before December 11, 1932*]<sup>2</sup>

CHI. JAMNALAL,

I got both your letters. I have to cope with extremely heavy pressure of work, and, moreover, since my views regarding Kamalnayan are not the same as yours, I did not think it necessary to write immediately. I had, therefore, intended to write to you at the first available opportunity. I was going to write today in any case when I got your second letter. One may feel after reading it that your health had become a little worse, but I have no fear of that happening. It is good that the discharge has started again. It will not help you in any way if it is stopped with artificial means. The cause for the cramp in the stomach may be that you probably ate something in excessive quantity. On one or two days recently the bread was not properly baked. Perhaps you will find toasted bread easier to digest. You have sufficiently strong teeth for that. I am sure you know that bread should be chewed thoroughly. The bread can be toasted for you here, for it is supplied to you from our ward. And as I have a hand in baking the bread, there will be no difficulty in supplying you toasted bread. If you eat bread at all the three meals, fresh toasts can be prepared for all of them and supplied to you.

You should also not give at present, as you have been doing, too much time to interviews connected with business. According to Dr. Modi, complete rest is essential. It is not advisable even to talk much. To derive the full benefit of the air of this place, it is extremely essential that you should take complete rest and talk very little.

<sup>1</sup> In his reply dated December 16, 1932, the addressee refutes the charge of having misunderstood any of the statements made by Gandhiji and says: "Your declared vow is altogether unjustifiable" (S.N. 18726).

<sup>2</sup> From the date of receipt entered in the source

Colonel Doyle talked with me about you for a fairly long time. We had a talk just the day before yesterday. His advice was that you should go to Europe. I don't think that necessary at all. We should do our best with whatever help we can get in this country and rest satisfied. Do let me know, however, if you wish to go to England. I also expect to get in a day or two a reply to my request<sup>1</sup> for permission to see you frequently.

And now about Kamalnayan. You will require special permission if you wish to send him to South Africa. He will not get proper facilities for education there, He will not be admitted to any English school or college. They have started a college for Indians, but from our point of view it can have nothing special to offer. Facilities for private education will also be meagre. As for Phoenix, it is in the midst of a jungle. If Kamalnayan goes and lives there, he will have to spend most of his time working in the press. From all points of view, therefore, South Africa should be left out of consideration. But it is otherwise with Ceylon. Kamalnayan can join any one of the schools there. The climate of Nuwara Eliya is excellent. There is hardly any place which can surpass it in the beauty of natural surroundings. We will also find there a large number of persons whom we know. Bernard Alovihari is a close friend. He is a very good scholar and a man of character. He was on the same boat with me when I returned from England. He belongs to one of the ancient families of Ceylon. If Kamalnayan does not feel happy there, we can immediately call him back. You can also write to him frequently and so can he to you. According to me, therefore, Ceylon is the only country to which we can send Kamal-nayan to satisfy his desire for learning English, without sacrificing our principles. He also likes the idea. If, however, you do not approve of it, let him remain at Wardha for the present. If he is happy there, we can desire nothing better than that. But I gathered from my conversation with him and knew from his letter that he was not happy in Wardha. That is how the problem arose.

Manilal, who was to leave on Wednesday, has had to postpone his departure. He can now leave on the 29th.

Chhaganlal Joshi arrived here yesterday to help me. This will

<sup>1</sup> *Vide* "Letter to Home Secretary, Government of Bombay", 29-11-1932.

not lighten my burden, but work will not remain unfinished to the same extent as it did every day till now.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 2907

235. *LETTER TO DEONAYAKACHARYA AND HIRALAL D.  
NANAVATI*

*December 11, 1932*

DEAR FRIEND,

I thank you for your letter of 8th instant.<sup>1</sup> Your interpretation in para 2 of your letter is correct. You will therefore please correspond with Acharya Dhruva and arrange for the discussion suggested.<sup>2</sup> The object of such a joint discussion will, I take it, be to act upon my mind and heart. I would naturally follow the discussion with an open mind and respectful attention. If you mean more than this in para 4 of your letter you will please explain.

Your admonition in the two concluding paragraphs does not call for any reply.

MESSRS DEONAYAKACHARYA AND HIRALAL D. NANAVATI

From a microfilm: S.N. 18688; also *The Hindu*, 19-12-1932

236. *LETTER TO PRAGNANESWAR YATI*

*December 11, 1932*

I thank you for your frank letter.<sup>3</sup> I would ask you not to feel so nervous about myself. Through a period of active service covering more than forty years you will not recall more than perhaps twelve occasions of vicarious fasting. It came into my life, as I conceive it, after I had become a fit instrument for doing it. No one can do it in a

<sup>1</sup> *Vide* Appendix "Letter from Secretary, All-India Varnasharma Swarajya Sangh".

<sup>2</sup> In the source, what follows is written in Gandhiji's own hand.

<sup>3</sup> The addressee had written: "It is a matter of regret that you do not compromise on any point and yet keep the threat of a fast ever hanging. How can one deal with you?"

hurry and my claim you know. I do not act on my own, but I act in obedience to the inner prompting. Whether it is the voice of the divine or the devil, it is not always easy to say. Nevertheless in each case the claim to the inner prompting may be held to be justified. So far as Mr. Mate's reproduction of his conversation between him and me is concerned, your deduction is too sweeping. In order to have a proper clearance it would be better perhaps if we meet, and I shall await you on . . . at . . .”

*Mahadevbhaini Diary, Vol. II, p. 318*

### 237. LETTER TO NANABHAI I. MASHRUWALA

*December 11, 1932*

First about Appasaheb. One should serve untouchables wherever one finds them. Moreover, persons serving the cause of anti-untouchability ought not to be silent witnesses to people who are not untouchables being treated as such. Appa's *tapashcharya* in this regard is not a new thing, and his demand was not that he should be permitted to do a particular kind of work in place of another, but that he should not be prevented from doing what he regarded as his dharma. I cannot go into further details on this subject. However, I did not have even a moment's doubt about the propriety of Appasaheb's step or about the step I intended to take. Nor have I any doubt about it now after the matter is over.

Now about the issue of temple-entry. It would of course be illegal on the part of the trustees if they go beyond their authority in doing anything. The present movement is not intended to force the trustees to take any illegal step. However, if the people on whose behalf they are acting as trustees desire a particular step to be taken, it becomes their duty to secure legal sanction for it. If the people are against a proposed step, a fast [to force the trustees to take it] would be blackmail, and a poll is being taken to prove that the intended fast is not of such character. If the majority of people express themselves against Harijans being permitted to enter temples, then I will not fast on that issue. But other more difficult duties will arise for us then, which it is unnecessary to discuss now. If a temple belongs to a particular sect, we cannot insist on people outside its fold being permitted to visit it, but the Harijans belonging to that sect must have the right to

enter it. This question, however, does not arise at all in the case of the Guruvayur Temple. The idea of fasting has a purely spiritual aim. Without it, it would be impossible to overcome our inertia. Whenever a religion had lost its vitality, men of sincere devotion went through extreme *tapashcharya* to restore life to it. Without such *tapashcharya*, no religious awakening can be brought about. If a person disappears into a jungle and undertakes an indefinite fast, nothing can be said against his step. It would of course be considered foolish if anyone did that ignorantly. But the step would be regarded as irreproachable if taken with a spiritual aim. A lighter step than that by me in the present circumstances would be fully justified. I say 'lighter' because my fast will not be absolute or unconditional. The fast will end if a certain condition is accepted. In laying down a condition one should exercise discretion and self-restraint, and I believe that I have done so in the present instance. Being conditional, the fast will shock the people less to that extent. My relation with the people has now become a family bond. For many years I have trained myself for such a bond, and I have seen from personal experience that, within certain limits, fasting has a place in domestic relationships. Even in that sphere, one must of course exercise self-restraint. It is after experimenting in the small family circle that I have widened the field of practice. I have tried to explain the idea so as to convince your reason, but the truth is that I have never undertaken any of my fasts after rational consideration, but that each one of them was undertaken in obedience to the inner voice. I do not mean to say that there can be no error in this. There goes on in the heart a ceaseless battle between the divine and the demoniac. We cannot always judge when it is the demon that deludes us or the divine that leads us. It is for this reason that religion enjoins that everybody who wishes to awaken the divine in him should walk on the razor's edge of the *yamaniyamas*.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 320-1

### 238. LETTER TO ASHRAM BOYS AND GIRLS

December 11, 1932

DEAR BOYS AND GIRLS,

You should know that I have suggested<sup>1</sup> the changes in food in order to improve the health of the people and increase their self-control and peace of mind. Those who do not like them may not try them. Those who have tried them and found that they do not suit them may give them up. Nobody should accept them unwillingly or out of false shame. I hope you observe silence during meals and when spinning for *yajna*.

BAPU

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

### 239. LETTER TO GANGABEHN B. JHAVERI

December 11, 1932

CHI. GANGABEHN (JHAVERI),

It is not good that you, who used to write to me regularly should have stopped writing altogether. However busy I may be, I must get letters from you all. I hope your health is improving.

BAPU

From a photostat of the Gujarati: G.N. 3950

### 240. LETTER TO NARANDAS GANDHI

December 11, 1932

CHI. NARANDAS,

Read my letter to Sitla Sahai. Read the letter to Lakshmi too.

Chhaganlal has returned. He told me that *jowar* gruel is the most popular item of food with prisoners. I am making further inquiries. Let me know the result of your observation. From time to time, ask all those who have joined the experiment. I hope you get everybody weighed.

I have been getting your letters in due time. For some time, keep

<sup>1</sup> *Vide* "Letter to Narandas Gandhi", 21-11-1932 and ; November 30/ December 1, 1932.

on writing as often as necessary. Is wheat, *bajri* and *jowar* flour consumed whole? Where do you get the grain ground? Those who eat four times a day may continue the practice. My point was that nobody should eat between meals. Eating off and on does a great deal of harm. I hope that the shortage of ghee has been met. Does not Shankarbhai take milk? He should not pay excessive attention to his piles.

Raojibhai's demand seems to be reasonable. I hope Dahibehn has taken away Balbhadra.

Ask Soman to write to me. He should increase his weight. But he should take care that in his attempt to do so he does not fall ill. How did Jamna become ill? I hope she is all right now.

In all there are 25 letters. All of them are stitched together.

BAPU

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8279. Courtesy: Narandas Gandhi

#### 241. LETTER TO PREMABEHN KANTAK

*December 11, 1932*

CHI. PREMA,

Your tonsils must have been removed by now. I am awaiting a detailed account.

If thinner gruel agrees with you better, you should take that. My only point is that, if you take only gruel in the morning that will help evacuation. But I don't insist on anything against your wish. If you think it necessary to eat boiled vegetables, you may do so. Drinking water slowly may also help.

You must have sent some slivers to Dhurandhar. I shall expect Sushila and you at the end of this month.

When you write to Kisen, send my blessings to her.

Try to know what is in Lakshmi's mind. Try to understand Padma.

Is it true that Shanta has come? Have a talk with her and know all the facts from her. I did not like her conduct. I am writing to her.

However short my letters may be, you should go on sending me your narratives.

BAPU

From a photostat of the Gujarati: G.N. 10314. Also C.W. 6753. Courtesy: Premabehn Kantak



## 242. LETTER TO PADMA

*December 11, 1932*

CHI. PADMA,

I hope you have become calm now. Do you understand now what true freedom means? If you have understood it, tell me what it is. You may come again if you wish to see me. I see that your discontent also is a cause of your ill-health. Understand this properly and become calm. If you feel the slightest desire to marry, let me know. Take complete rest there.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 6142. Also C.W. 3494. Courtesy: Prabhudas Gandhi

## 243. LETTER TO RAMACHANDRA N. KHARE

*December 11, 1932*

CHI. RAMACHANDRA,

I got your letter. You have not replied to my question. I hope your health is all right now.

BAPU

From Gujarati: C.W. 301. Courtesy: Lakshmibehn N. Khare

## 244. LETTER TO SHANTA S. PATEL

*December 11, 1932*

CHI. SHANTA,

I don't like your behaviour, for I don't understand it. You seem to be going and returning at will. I also did not understand why Mangala took away Pushpa with her. Probably you have sufficient reason for all this. But it is your duty to explain it to me and to Narandas. Write to me and explain every thing. You may come and see me if you wish.

BAPU

From a photostat of the Gujarati: G.N. 4068

## 245. LETTER TO THE SANATANISTS<sup>1</sup>

December 11, 1932

You may convert me if you can. But I cannot accept the decision of the Parishad in a religious matter as final.<sup>2</sup>

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 319

## 246. LETTER TO PRABHUDAS GANDHI

YERAVDA CENTRAL PRISON,  
(POONA),

December 11, 1933

CHI. PRABHUDAS,

I got your letters. I have had talks with Sarojinidevi and Padma. It is not permissible to see Sitala Sahai and so I have not met him. I have the impression that unknowingly you have yielded to impure thoughts about Padma. The impurity can be clearly seen in your letter. It is not possible for a man to conceal his impure thoughts. The behaviour of you two towards each other was not that of a brother and sister. The scandals that were doing the rounds were justified. Still, I do not wish to blame you. There was no end to your foolishness. I should not have allowed any girl to come into contact with you. Now that my eyes have been opened, I will make some other arrangement for Padma. She has understood. As for Sitala Sahai, he is extremely unhappy. I have consoled him. Marriage is the best remedy for you. By all means get married. It will be better if you find a widow as your partner. If that is not possible in any circumstances, you may do as you wish. Whomsoever you choose to marry, tell her all the facts about your body. If you thus marry, the question will arise as to what will happen to the Ashram which you will have left. At the moment, I can say without thinking over the matter further that there will be no harm if you stay on for the present. We can consider later what should be done. If you do this, a salary can be fixed for you with which you

<sup>1</sup> This letter was in reply to a joint letter from the addressees in which they had stated that they were willing to hold a Parishad of the pundits, but had asked Gandhiji whether he would accept their decision.

<sup>2</sup> For further discussion on the subject, *vide* Appendix "Discussion with Mahadeev Desai".

may meet your household expenses and may also attend to khadi and other work. If you give the Khali to somebody, you will get money for that. Do not in any way feel helpless. I am not accusing you of anything. It is only a recognition of the true situation. If you wish to suggest any change in this, write and let me know. If you wish to see me, you may come and meet me. Let me know if you have a girl in mind. I have sent Chhaganlal an account of the matter.

Padma has asked to be permitted to write to you. I have given her the permission to do so through me. It has not finally been decided what should be done about her.

I have no fears on your account. In the end, all will certainly be well with you. I have not lost my faith in you. We are quite happy. Chhaganlal Joshi is here.

*Blessings from*

BAPU

[PS.]

What is the arrangement for water in Khali, Do they get enough?

From the Gujarati original: S.N. 32984

### 247. LETTER TO TULSI MAHER

*December 11, 1932*

CHI. TULSI MAHER,

I got two letters from you. I want an account from you of the yearly increase in the number of charkhas, the expenditure, the number of carding bows, the quantity of cotton carded, or spun or woven, and other activities—an account like the one maintained in all offices. I was glad to learn that you are keeping good health.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 6542

248. LETTER TO MOOLCHAND AGRAWAL

December 11, 1932

BHAI MOOLCHANDJI,

Neither the mother nor the wife can be with you for all time. Dharma is the only companion, so do the bidding of dharma.

Parameshwar and *prakriti*<sup>1</sup> are not different, therefore *prakriti* too has no beginning. What is not Parameshwar is only an attribute.

BAPU

From a photostat of the Hindi: G.N. 772

249. LETTER TO VIDYA HINGORANI

YERAVDA MANDIR,  
December 11, 1932

CHI. VIDYA,

I have your letter. I hope you are now well. Let me know your daily routine. Tell Anand that I remember him very much. There is no time to write more.

*Blessings from*

BAPU

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

250. LETTER TO AMTUSSALAAM

December 11, 1932

DEAR DAUGHTER AMTUL SALAAM,

Your letter. Give up all worries; leave everything to God. It is good if Dr. Sharma<sup>2</sup> comes to the Ashram. We must have only nature cure but up to now we did not find anyone willing to observe the Ashram rules too. These days long letters should not be expected from me.

*Blessings from*

BAPU

From a photostat of the Urdu: G.N. 267

<sup>1</sup> Nature

<sup>2</sup> Dr. Hiralal Sharma, the naturopath

## 251. LETTER TO T. CHINNIAH

December 12, 1932

DEAR FRIEND,

I have your letter<sup>1</sup> of 9th instant. I do not know that I can convince you through letter-writing. I should be very sorry indeed if through my fast which was intended purely to serve the *Adi-Dravida*, any injustice was done to them, consciously or unconsciously. If you feel that you are part of the Hindu community, I should have imagined that you would not mind election of untouchable candidates by all Hindus including caste Hindus.

I do feel that without having lived in a *paracheri*<sup>2</sup> I know what you want to convey to me.

If landlords and merchants were a helpless class like the untouchables, I would certainly have felt like fasting, if special electorates had been designed for them, for I am convinced that their helplessness would be increased. Even as it is, whenever we have a popular assembly, it will be discovered that those who have special electorates would not find them a method of protection, but would find them rather a method of weakness. For the reasons I have stated above, I cannot be a consenting party to the reduction of penal to two, and in any case, no one man can alter the Yeravda Pact. I have very little doubt that as time passes you will yourself be convinced that, of the two schemes, the Premier's and the Yeravda one, the Yeravda one is better.

*Yours sincerely,*

From a microfilm: S.N. 18693

## 252. LETTER TO URMILA DEVI

December 12, 1932

My fast ought not to disturb you. It is part of discipline. It is a privilege earned by hard spiritual toil. It is a most powerful weapon in the armoury of a worshipper of truth and ahimsa. It has therefore to be used sparingly. Not every one can use it. You should therefore rejoice that I can use it. This assumes that with me it is spiritually used. If I am self-deceived, Heaven help me and all you who have faith in

<sup>1</sup> For extracts, *vide* Appendix "Extract from T. Chinniah's Letter".

<sup>2</sup> The place where the depressed classes live

me. But if you grant its spirituality in my case, then coercing fast of mine should be a thrill of joy and a source of strength for you. It must move all those who have love for me but that movement should mean a spur to greater performance of duty. I know you can have no difficulty in grasping what I have written. You shall no longer therefore grumble when you learn about my fast in future. Who knows when the next fast will come!

*Mahadevbhaini Diary*, Vol. II, p. 321

### 253. A LETTER

*December 12, 1932*

I have seen *Bleeding Wound*<sup>1</sup> but did not like it. What was the purpose gained by obtaining and printing so many opinions? Should we do for books what the vaidyas do for their medicines? If an introduction was needed, Sjt. Chintamani's was enough. His introduction had lost some of its weight by the addition of so many opinions. And there is no artistic merit apparent even in the type chosen for printing them. Date, place and such details have not been given at the end of all the articles. There are other mistakes too. My remarks are not intended to discourage you but only to warn you for the future. We must have self-confidence in our undertakings, and one who possesses it need procure no introduction, but one who does not should be satisfied with a single introduction.

[From Hindi]

*Mahadevbhaini Diary*, Vol. II, p. 322

### 254. LETTER TO K. M. MUNSHI

*December 12, 1932*

BHAI MUNSHI,

All of us deserve to be regarded as unfit for public work— one of us suffers from pain in the elbow, and another from neuritis of some limb, and so on. All of us are sick people. It does not matter when the pain in my elbow will disappear, but you must get rid of

<sup>1</sup> Compiled by the addressee with introduction, foreword, preface and blessings from four eminent men.

your neuritis. If it cannot be cured Dr. Gilder should renounce his degree. It is of course very excellent work if you wrote your letter with the left hand and if this was your very first attempt to do so.

I suppose Jijima is the same lady I saw at a public prayer, and with whom I even joked a little. The news of her paralysis has not shocked me very much. She must be older than I at any rate. Write to her and tell her that all of us are bound to fall into the eternal sleep through some cause or another. Why, then, should we mind whether it comes through paralysis or some other illness? By all means she should hope to live for a hundred years; but if she must embrace our friend, Death, she should do so smilingly. The prayer that was recited at the prayer-meeting which she attended is recited here daily at night, so that we may learn how to die with a smile on our face. She should ponder over its last verse.

I wrote a letter<sup>1</sup> also after sending the telegram<sup>2</sup>. You must have received it. In it I have reassured you even more clearly than in the telegram. If you do not get that letter, let me know. I will write again whatever I remember from it. Write to me from time to time.

I got your letter after I wrote to Lilavati this morning. I am dictating this reply at night.

If I am fit to bless you,

*Blessings from*

BAPU

From Gujarati: C.W. 7521. Courtesy. K. M. Munshi

## 255. *LETTER TO KAMALNAYAN BAJAJ*

*December 12, 1932*

All descriptions of the *atman* are of its pure state, just as a description of water can be of pure water only. There cannot be one description of dirty water. If water could think, every pool of dirty water would ask the same question that you have done, and one of them might describe the qualities of pure water and exhort its fellows to become like that. This is exactly what Shri Krishna, who knew the qualities of the pure *atman*, did. We should know what these qualities are and try to become such *atman*. If you ask me how the *atman*

<sup>1</sup> *Vide* "Letter to K.M. Munshi", 8-12-1932.

<sup>2</sup> *Vide* "Teleegram to Narandas Gandhi", 7-12-1932.

becomes impure, my reply is that I do not know it, nor need we know it. We know that impurity is a fact, what the qualities of the pure state are and how we may get rid of the impurity. That should be enough for us. If I have not answered your question, you may ask me to explain again.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 322-3

## 256. LETTER TO NARANDAS GANDHI

*December 12, 1932*

CHI. NARANDAS,

I got your letter of the 10th. Radha's case is rather alarming. As she has been running continuous temperature going up to 103 degrees, I think she must have become very thin and weak. Kusum seems to be improving slowly. If you have now got more information about Jethalal who died in the Sabarmati jail, to what term he was sentenced and of what he died, for what offence he was arrested, etc., please let me know.

I got Mithubehn's, Bhansali's and Kanti's letters.

*Blessings from*

BAPU

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8280. Courtesy: Narandas Gandhi

## 257. LETTER TO BEGUM MOHAMMAD ALAM

*[December 12, 1932]<sup>1</sup>*

DEAR SISTER,

This letter of yours is quite perfect. Hindu ladies usually write an atrocious hand, but the letters from Muslim ladies are all good. That is why I do mind when any letter is not up to the mark. Good that my teasing has accomplished all this! Let us hope that Doctor Saheb makes a full recovery this time.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 23

<sup>1</sup> It is evident from the contents that this letter was written after the letter of November 26, 1932 to Dr. Mohammad Alam, the addressee's husband. Another letter addressed to him on December 22, 1932 and "Diary, 1932", entry under this date, mention a letter to his wife which in all probability is the present letter.



258. LETTER TO C. V. VAIDYA

December 13, 1932

I was delighted to receive your letter<sup>1</sup> so full and instructive. I wish you could have discussed your position with me before sending your letter to the Premier; but nothing is lost yet, and if you can conveniently spare the time, I would love to see you and discuss the thing with you. Meanwhile, I present my doubts:

1. Do you mean to say that under no circumstances can Hindu Law or Hindu practice be changed by Hindu public opinion ?

2. Do you say that *Smritis* are unalterable and that everything said in them has to be carried out to the letter by a devout Hindu?

3. Were not *Smritis* written or revealed in response to the requirements of the age in which they were written?

4. Were not the *Smritis* written at different times?

5. If you hold that under no conceivable circumstance can legislation alter prevailing practice, how would you deal with the legal difficulty which is supposed to exist in Madras, viz., that even one man can under the law decided by the present courts, prevent the entry of untouchables to certain temples in spite of the consensus of public opinion in favour of such entry?

6. Or, do you hold that the existing temples can never be opened to untouchables?

7. Or, is not your opposition to legislation based on the assumption that the mixed legislatures would be interfering with

<sup>1</sup> Dated December 8, 1932 which read: “. . . I have addressed a letter (dated November 18, 1932) to Mr. Ramsay MacDonald, President, 3rd R.T.C. . . . The reason which led me to address the letter is that I apprehend that hasty reformers will force by legislation, temple-entry and such like reforms down the throats of the orthodox Hindus of India who are voiceless, not being represented in the R.T.C. or the Legislative Councils. . . . Subsequently came your declaration published in *The Times of India*, that if you had the power you would make it an offence under the Penal Code for anyone to refuse to touch the Harijans. This was the last straw that broke the back of my silence and I at once addressed a letter on the subject to Mr. Ramsay MacDonald, President, 3rd R.T.C., requesting him to introduce a section in the new Constitution like the one existing in the present Government of India Act, prohibiting future legislatures from passing any laws forcing reforms in religious and socio-religious matters. . . . I feel strongly on the subject of non-interference by the State Legislatures in such matters and I thought it my duty to do what I can for it at this juncture” (S.N. 18669).

Hindu religion, although if Hindu opinion was taken, such legislation would be found to have no public backing?

8. What objection would you see to the mere Hindu legis-lators first passing legislation regarding Hindu religion and then for the sake of formality it being passed by the whole House or Houses as the case may be.

9. Who are untouchables according to the Vedas, or, if you like, traditional Hindu religion?

10. Does untouchability attach to birth and persist from generation to generation?

11. Is such untouchability incurable by any penance or purification undergone by such untouchables?

12. Is prohibition against interdining and intermarriage an integral part of varna dharma?

13. Is varna dharma fully performed if a man belonging to one varna desists from dining with those belonging to a different varna and from contracting marriage relations with people of a different varna?

14. Does a person so interdining or intermarrying forfeit his varna?

15. Is not occupation the test of varna, and 'does not a person who changes his occupation, say, Brahmin, to that of another varna, pass on to that varna, or, it may be, forfeit his right to any varna at all?

I will not exhaust your patience nor tax your energy by adding to the already long list of questions, nor do I want you to burn midnight oil in order to be prompt in your reply, as you always are. Perhaps you will be able to give in a sentence or two an exhaustive answer which will cover all the points that have occurred to me. Anyway I shall look forward to your reply, and still more eagerly to your saying that you will make time to come to Yeravda to see me. I suppose you are older than I am, but I am sure that it does not interfere with your vigour.

*Yours sincerely,*

SJT. C. V. VAIDYA, M.A., LL. B.  
GIRGAUM BACK ROAD, BOMBAY NO. 4

From a microfilm: S.N. 18695

259. LETTER TO K. NAGESWAR RAO

December 13, 1932

MY DEAR NAGESWAR RAO,

I have your letter. My message to you is that I hope Andhra will be to the fore in removing the blot of untouchability of Hinduism.

As to the interview<sup>1</sup> with Shree Suryanarayana Rao, I do not think there is anything to send to the Press. Nearly three-fourths of the long time I gave him was passed in reading some correspondence with his guru and then discussing with him his own credentials or qualifications for knowing all about Hinduism. He quoted some verses from the *Bhagavad Gita* to convince me that untouchability was countenanced by it and that it attached to birth, but he left on me the impression that public opinion in the general interest of the community demanded removal of the bar against the entry of *avarnas* to temples, and that so far as the other disabilities were concerned they should certainly be removed. But he was emphatic that there should be no force used in connection with temple-entry, but that efforts should be made in a conciliatory manner to persuade custodians of temples to throw them open to untouchables wherever public opinion was ripe. Naturally there was no question of our agreeing, but the attempt was made to understand each other's position and he said that as he understood what it was that I was exactly fighting for, he would try to collect together the sanatanists in the South and procure a settlement. Whilst I am dictating this, Ramchandra Rao is here, and he generally confirms my impression. If Sjt. Suryanarayana Rao has said anything that is inconsistent with this statement, you should show this to him before publishing it, or, if you come to the conclusion that my statement should be published in any case, then, too, it should not be published without its being first shown to him.

*Yours sincerely,*

SJT. K. NAGESWAR RAO

“ANDHRA PATRIKA”

THAMBU CHETTY STREET, GEORGETOWN, MADRAS

From a microfilm: S.N. 18698

<sup>1</sup> On December 3, 1932; *vide* “Diary, 1932”, entry under this date.

## 260. LETTER TO SADASHIV RAO KARNAD

*December 13, 1932*

MY DEAR SADASHIV RAO,

I am glad you are keeping me informed of your doings there. The resentment even against Ba was bound to come. We should submit to all this cheerfully as a matter of course, and if we do, that is to say, do not even mentally resent the orthodox resentment but appreciate that if we were in their place probably we would have done likewise, you will find that in an incredibly short time this resentment will spend itself for want of resistance. That anger can be conquered by want of it by the victim is a scientific fact capable of verification in day-to-day life. But I know that it is a difficult task; but whether difficult or easy, in this matter of pure religion we dare not lose self-control and retaliate in any shape or form.

*Yours sincerely,*

SJT. SADASHIV RAO KARNAD

From a microfilm: S.N. 18699

## 261. LETTER TO RAMTARAN MUKHERJI

*December 13, 1932*

Thank you for your letter.<sup>1</sup> All cannot have the gift of Shankaracharya. I am using in my own humble manner such gifts as God has given me. Just as religious preachers like Shankaracharyaji have time after time dedicated their great learning for the sake of religion, so have others promoted religion on prayer and fasting.

From a microfilm: S.N. 18660

## 262. LETTER TO S. P. PATWARDHAN

*December 13, 1932*

MY DEAR APPA,

I have got your two letters<sup>2</sup>. Just at present I do not want to deal with many of the important issues you have raised in your letter of the 7th instant, but there is one thing which has complicated the matter. The Inspector-General did not know and has even now no official

<sup>1</sup> *Vide* Appendix "Letter from Ramtaram Mukherji".

<sup>2</sup> Dated December 7 and 8

knowledge that you were actually doing conservancy work. The previous orders were therefore passed in ignorance of this very material fact. It is very difficult now all of a sudden to have alterations made simply in your case. After all, what you were and are fighting for is the principle, and the question of principle is now before the Government of India. It will be decided, I am hoping, within a few days, certainly not months. For the present, therefore, I think that you should be content with the progress that has been made. Your telegram to me was unequivocal and therefore I think that you should take proper nourishment. Full ration does not therefore mean to me the ration as it is issued to healthy prisoners. For you to lose ten pounds is a big loss. I think, therefore, that you should take the food that may be medically prescribed, if it is not otherwise forbidden food. The Inspector-General of Prisons has kindly given instructions, so far as I understand, that you should have the food that your constitution may at present require. I hope you have no objection to taking milk.

*Yours sincerely,*

BAPU

SJT. APPASAHEB PATWARDHAN

Home Department, Political, File No. 31/108-Poll., 1932, p. 71. Courtesy: National Archives of India. Also Bombay Secret Abstracts, Home Department, Special Branch, File No. 800(40)(6), p. 253

### *263. LETTER TO RAMACHANDRA J. SOMAN*

*December 13, 1932*

BHAI SOMAN,

I could find your letter last night. I had a faint impression that I had received one letter. So at the time of the weekly mail there was some confusion in my mind and I asked you to write to me. But now I have found the letter I wanted.

You have raised questions of a subtle nature. It is of course likely that forbearance may result in unmanliness or cowardice. Were it not so, we would not be faced with difficult problems of what is dharma and what is not dharma. Generally speaking, we may say that we ought not to tolerate an insult if it would be spiritually degrading to do so. This does not happen frequently. If the question is not of personal convenience or amenity, we ought to resist even at the cost of

physical suffering what we were not prepared to tolerate. Everybody should decide his own limits in such a matter. Moreover, we ought to distinguish between pride and self-respect. A proud person will take offence at every little thing. He who has got rid of selfishness will probably be able to distinguish between the two. Be satisfied with this. I did not lose six pounds in a day, but lost four pounds. I will not explain about the Appa affair in this letter. You ought to learn not to worry on account of my fasts. One should rejoice at a fast if it is inspired by spiritual motives. I am sure that my fasts are so inspired.

I hope your weight is increasing.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 4049. Also C.W. 94. Courtesy: Ramachandra J. Soman

## 264. STATEMENT ON UNTOUCHABILITY-XI

*December 14, 1932*

Supposing on the strength of your statement<sup>1</sup> that in the event of the Referendum going against you, you would have to postpone your fast indefinitely, voters, although they may be in favour of Harijans entering the Guruvayur Temple, give their votes against you for the sake of preventing the fast, what would you do?

This is a question asked of me. I should hope there would be no such trickery resorted to by the voters. If, however, it is discovered that they have resorted to any such trickery, I can only say that they would be endangering my life more than if they voted honestly and according to their convictions.

Having put my life at stake for the removal of untouchability, I hope I shall not be found so cowardly as to save it by taking advantage of any dodge. What I have said about the postponement refers only to honest voting.

If I am satisfied that the majority of temple-goers in the neighbourhood of Guruvayur are really against temple-entry by Harijans, and if I still persisted in fasting, I should be guilty of using coercive measures in order to secure my end. I am not conscious of ever having done such a thing in my life, and I am not likely to do so now,

<sup>1</sup> *Vide* "Letter to P.N. Rajbhoj", 8-12-1932.

when I may be nearing my end, to deny the practice of a lifetime.

I am most anxious to preserve the approaching fast against the slightest taint of coercion, and I have no doubt that at the end of it, it would be found to have been free from reproach. I am watching, as a scientist would watch, the effect the contemplated fast is producing, and it fills me with hope and delight. It has set the people thinking, and it will certainly not compel any person to act against his conscience; but it is making sluggish people shed their sluggishness and act promptly, that is to say, that it is moving to action those who bear affection towards me.

I am not sorry for that movement. Those who think that I am attempting to corrupt Hinduism, write to me angry letters and invite me to anticipate the fast and thus hasten my death. I do not mind such letters. I am used to receiving them. I merely refer to them to show that those who are opposed to the removal of untouchability are not likely to be affected by any fast that I may embark upon; and much less by the mere contemplation of it, and this is as it should be. I should like to say more about the origin of the fasting method under the given circumstances in my life. I must, however, postpone this to a future date. At the moment, I can only say that neither Srijut Kelappan nor I can be deterred from the step which has been dictated to us by our consciences.

When every effort is being made to ensure the honesty of the Referendum, it comes as a painful surprise to me that the Zamorin is making charges of fraud against those who are engaged in the Referendum work. I regard him as an honourable man. He knows that Srijut Madhavan Nair, who is the chairman of the Referendum Committee, is a well-known advocate respected throughout Kerala, and is assisted by Srijut Rajagopalachari, who is on the spot. I do not know of any of the leading workers who would tolerate any questionable practice.

It is, therefore, the duty of the Zamorin or any other person who may hear anything about the fraudulent practice, to bring it to the notice of the Committee. It is impossible to deal with the general charge unsupported by any evidence. There is no occasion to import passion or partisan feelings into what is purely a moral and religious question; but the orthodox party and the reformers can, if they will, work in close association for the elucidation of truth. I can only repeat my assurance so often given by me that if I found I was wrong about

the local public opinion being in favour of temple-entry, I should immediately retrace my step. I have no other end to serve but that of truth.

*The Bombay Chronicle, 15-12-1932*

*265. LETTER TO E. E. DOYLE*

*December 14, 1932*

DEAR COL. DOYLE,

Will you kindly send the enclosed<sup>1</sup> to Appasaheb Patwardhan?

*Yours sincerely,*

M. K. GANDHI

Government of Bombay, Home Department, I.G.P. File No. 10

*266. LETTER TO SUNDAR DASS*

*December 14, 1932*

DEAR FRIEND,

I have your letter of the 8th instant. It is difficult for me to prescribe your future programme without knowing your special condition. I would therefore ask you to see the local workers and fix the programme in consultation with them. But in any case, please give me the following information:

1. What is the population of the Balmik *Achhuts*<sup>2</sup> in your district ?
2. What is their occupation?
3. How long have they settled there?
4. What are the disabilities they are suffering from?

*Yours sincerely,*

SJT. SUNDAR DASS  
SECRETARY, BALMIK ACHHUT MANDAL  
KOHAT (N.W.F.P.)

From a microfilm: S.N. 18700

<sup>1</sup> *Vide* "Letter to S. P. Patwardhan", 13-12-1932.

<sup>2</sup> Untouchables



## 267. LETTER TO MOTILAL ROY<sup>1</sup>

*December 14, 1932*

DEAR MOTI BABOO,

I have your letter, and now your telegram. I hope you received my telegram. I can trace through everything you write and wire your enthusiasm and optimism. It is a good thing you have decided to see me and to bring Pandit Panchanan Tarkaratna<sup>2</sup>.

But I want you to be quite sure of your foundation. The trouble is one for making Hinduism a living faith<sup>3</sup>. There is therefore no room for compromise on fundamentals. It does not matter, even if at the present moment, we cannot see the revival with our physical eyes, but in our impatience we may not compromise with untouchability as we know it today. Untouchability of a type is universal. Our quarrel is against the monstrosity as we see it today.

*Yours sincerely,*

M. K. GANDHI

SJT. MOTILAL ROY

PRABARTAK SAMGHA, CHANDERNAGORE

From a photostat: G.N. 11040

## 268. LETTER TO U. GOPALA MENON

*December 14, 1932*

MY DEAR GOPALA MENON,

I have your letter. I did not understand what you said about the conditions as to cleanliness. I had noticed it in the forms that were sent to me, but I had put the interpretation that you have, that it was a condition of universal application. Naturally, the Harijans come under the general conditions.

I am glad that villagers are proving a tough job. It is good education for them and for us. The workers should neither lose faith in themselves nor patience with the villagers.

I am glad that both Urmila Devi and Ba are keeping their health.

<sup>1</sup> The letter was in reply to the addressee's letter of December 7, asking for a telegraphic message for a conference against untouchability being held on December 25 in Bengal (S.N. 18666).

<sup>2</sup> A Sanatanist leader

<sup>3</sup> The source has "phase".

I came upon Madhavan Nair's letter after having dictated this letter to you. Please therefore share this letter with him and let it be regarded as a joint letter. Though I cannot compete with you in the strenuous labour you are going through, I have my work cut out for me and I have to economize time in order to be able to overtake the growing correspondence and the increasing number of interviews.

*Yours sincerely,*

From a microfilm: S.N. 18705

## 269. LETTER TO BHAGWANDAS

*December 14, 1932*

DEAR BABOO BHAGWAN DASS<sup>1</sup>,

I have your most touching letter<sup>2</sup> of the 10th instant. I do not know in what connection I could have told Devi Prasadji that you and Paramarth Baboo should go to Guruvayur. I knew the condition of your health. I cannot now recall the conversation. I can blame no one, least of all Devi Prasadji, but it is not yet, thank God, too late to mend.

In reply to Dhruvaji's letter I sent a telegram saying it was unnecessary for you and Paramarth Baboo to come to Poona, or to go to Guruvayur. If your presence had been a necessity, I would not have hesitated to risk damage to your health, but there is no such necessity. I did want Dhruvaji, not merely as a Sanskrit scholar, but also as Malaviyaji's accredited agent, and I told Kerala friends long ago that they should telegraph to Malaviyaji not to trouble to go to Kerala. We do not want to rush to Guruvayur. If the caste Hindus near Guruvayur are ready to admit the out-castes to that temple, nothing can stop their entry; if they are not, we shall have to wait for their conversion. I wanted someone, well-versed in Shastraic lore to see the *Shastris* of Malabar face to face, and if that someone went with Malaviyaji's authority at his back, it was enough, but now even that may be unnecessary. Nevertheless, I want Dhruvaji to meet some sanatanists here, if only for the satisfaction of the latter. Some of them have been at me. I told them that whilst my conviction was deep and had been proof

<sup>1</sup> Dr. Bhagwandas of Varanasi, a philosopher and Sanskrit scholar

<sup>2</sup> The addressee had said in it that "despite the unfitness" he would start either on the 20th or the 21st and reach Poona on the 22nd and see Gandhiji with Anandshankar Dhruv on the 23rd and then, despite his indifferent health, proceed with the latter to Guruvayur (S.N. 18685).

against assault for the past 45 years, since I was a fallible mortal I was open to be acted upon by any of the sanatani friends, and if I discovered that I had mistaken darkness for light, I would have no hesitation in going back upon 45 years' conviction and be witness to truth, and it is in that spirit that I shall approach the 23rd instant, if the sanatani friends will attend the contemplated meeting. If, after all this, you feel drawn towards Yeravda, do by all means come, and if you do, do not come to rush away. There will be work enough and to spare for you for a few days. It is unthinkable to disturb Malaviyaji. I know that he has his hands full.

I hope you did not miss my statement<sup>1</sup> wherein I wholeheartedly endorsed your suggestion that whilst there is and should be no untouchability regarding birth, there should be as there always has been throughout the world untouchability with regard to particular kinds of work, and that such untouchability was always curable after due cleansing.

Your last paragraph<sup>2</sup> is the most touching in your touching letter. I would not be truthful if I did accept your certificate, for it has been a lifelong effort to hear the voice of silence and to reduce self to zero. It has been a terrific though joyful struggle. It has not ended yet. The final result God only knows. I have no doubt that my recent acts have given a shock to dearest friends but all of them have been more than good to me. I was helpless, for in reality the acts were not mine. I was dominated by the Architect of us all.

*Yours sincerely,*

From a microfilm: S.N. 18706

<sup>1</sup> *Vide* "Statement on Untouchability—X", 9-12-1932.

<sup>2</sup> This read: "Together with the large majority of the Indian people, I have great faith in the dictates of your pure heart, even when we may not be able to understand the reasons for them; for indeed always prayerful heart must see much further and much deeper than any head; and I feel that I should obey your least wishes at this juncture as far as may be possible for me, trusting that the needed fitness will come to me through your good wishes. Dhruvaji and Prem Nathji possess, of course, all the Sanskrit learning and debating power that may be needed, and it will be a pleasure and a privilege to work in company with them."

270. LETTER TO KAMAL KUMAR BANERJI

December 14, 1932

DEAR FRIEND,

I have your letter<sup>1</sup>. I am quite clear in my mind that having given your word and heart to the girl, whether she is called a Shudra or what not, and as she is deeply attached to you, you cannot get out of this sacred pledge, no matter what befalls you. I assume that the girl herself is a virtuous one and that the same can be said of you. In other words, this is a case of pure love between you two. If, on the other hand, there is the slightest irregularity or flaw about your position, you should obey your parents. If the girl and you are really virtuous and would become model householders, your parents will forgive the difference in caste and give you both their blessings.

*Yours sincerely*

SJT. KAMAL KUMAR BANERJI  
CENTRAL HOTEL  
CALCUTTA

From a microfilm: S.N. 18707

<sup>1</sup> Dated December 6, 1932. This read: “. . . some years ago when my discretion had not become sounder and intelligence had not ripened, in an unguarded moment I gave an assurance to a girl of tender age that I would be her husband. I could not foresee then that she would cling to me passionately, my assurance having become an article of faith in her. There might have been no difficulty in our union if she had been a Brahmin, to which caste I belong, but unfortunately she is a Shudra . . . The idea of a marriage between a Brahmin and a Shudra is revolting to my parents and they much resent it. I am in a fix. I dare not offend my parents who are my makers and to whom I still owe my existence. On the other hand I cannot disown the girl who has considered herself to be my betrothed for years and to discard whom now will probably cause her death. This, I frankly confess, militates against my conscience but I see no way to bridge the difficulty in which I am placed, viz., to marry the girl and at the same time to earn the blessings of the parents. I therefore earnestly appeal to you to take my hapless case into your kind consideration and hold out to me the torch so that I may see a path in the darkness which has enveloped me and is threatening to wipe out the existence of two poor souls” (S.N. 18666).

## 271. LETTER TO A BENGALI BOY<sup>1</sup>

December 14, 1932

It is quite clear to me that you should make a clean breast of everything before your parents. The shame was in committing the sins you admit, but there need be no shame in making a clean confession before your parents. If you do it with a pure heart, you will find an accession of strength coming to you which you never had before.

*Mahadevbhaini Diary*, Vol. II, p. 335

## 272. LETTER TO MANIBEHN

December 14, 1932

It is but natural that palate of a person in good health should be sensitive to, and relish for himself, the tastes of various foods, and even the man of the highest degree of self-control will recognize and ought to be able to recognize, such relish. Only he should have no attachment to it. When one becomes accustomed to abstinence from a harmful thing—whatever the reason for abstaining from it, such abstinence benefits the soul as well as the body as the hankering for that thing disappears. The effect of a complete or a partial fast varies with different men according to their natures and in the same person at different times. You will be able from your numerous experiences to think of cases in which the mind or the body or both of them were the cause for such difference. Not only do I feel no hardship in observing silence, but every week I eagerly look forward to one o'clock on Sunday. The fact is that we feel hardship in doing a thing for which we are not mentally ready. Anything for which the mind is ready or is made ready becomes quite easy to do. The person who becomes absorbed in silence ceases to hear the idle chatting of people around him. I hope you remember the secluded hut erected for Kishorelalbai. There could be nothing but peace and silence in such a place. For two or three days Kishorelal found the rattling noise made by running trains unbearable, and I suggested that he should close his ears with cotton plugs. However, when I went to him the next morning,

<sup>1</sup> The letter was in reply to addressee's which read: "A sinner as I am by what means should I absolve myself of the sins? You had confessed your sins before your father; how can I develop the courage to do likewise? I have read your *Autobiography*; how can I gain the strength to admit my sins?"

he told me that he had heard neither the train whistle nor the noise of the running wheels on that day. Of course both these things had been there, but he had stopped paying attention to them. In other words, he had become accustomed to silence. My suggestion about the cotton plugs had roused him, for such artificial aid would be repugnant to one who has voluntarily retired into solitude and taken a vow of silence. Those who come to love silence begin ultimately to listen to the divine music within, and are so absorbed in it that they cease to hear the sounds occurring around them.

Our cat family has three members. They present themselves daily without fail at both the mealtimes, without a bell being rung for them or without being called. If we all become as punctual as these dear creatures, we would save millions of hours of time. And we have doubtless been taught how time is money. This is perfectly true, and so money saved is money earned. Who can compute the loss of wealth to this world through people who do not value time?

I certainly do not wish that the number of anti-untouchability workers should increase artificially. I would never wish that those who have a clear duty before them should leave it for Harijan work, no matter how dear such work may be to them.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 334-5

### 273. LETTER TO SHIVPRASAD GUPTA

*December 14, 1932*

If a temple is somebody's private property, it is true that it would be coercion to try to get it thrown open to Harijans.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 338

### 274. LETTER TO NARANDAS GANDHI

*December 14, 1932*

CHI. NARANDAS,

I got the weekly mail. I am writing this after reading Anandi's letter.

The rule about eating three times only does not apply to anybody who is ill or weak in health. Nor does it apply to children. The

rule which applies to all is this:

Everybody should eat in the same manner as he takes medicine—in measured quantity and at fixed times. Somebody may even have to be fed two teaspoonfuls of something every hour. If so he should not be given that thing every half an hour.

Thus the habit of munching something in between meals is a bad one and is violation of the vow of not indulging the palate. One should not even eat a green tamarind. But a girl like Anandi may need to eat more often than thrice. She ought not to do so just to please herself, but she may eat what is necessary for the sake of her health and as often as necessary. Children of the age of Babla may eat four times. Of course nobody should swallow in three meals the quantity that he would eat in four meals. It may help if the quantity consumed in three meals is divided into four meals, but it would be harmful to eat in three meals the quantity that one might eat in four meals.

When one has got fever, one should not eat solid food, by which I mean wheat, *jowar*, *bajri*, rice, pulses and tubers, that is, articles which contain starch and protein. If, however, one feels hungry and passes normal stools, one may drink milk in small quantities. Fruit juices may be taken in practically any condition, though even these should not be taken if one has no appetite.

Anybody who cannot digest *jowar* and *bajri* must not eat them. Anybody whose body—not palate—demands rice, may eat it. For those who are ill, the water in which rice has been boiled sometimes proves the ideal food. Ordinarily, rice is not essential for health and, sometimes, even does harm. Rice-eaters are generally seen to be flabby. They have round bellies. This is a common sight in Bihar and Madras. I hope I have now made myself clear.

What shall I write concerning the Chharas? Our *tapashcharya* is imperfect. Our faith in God is not strong enough. We do not look upon the Chharas as our own brothers and sisters. We are afraid of them. I deserve this charge more than anybody else. My shortcomings have taken visible form as the camping of Chharas in the neighbourhood of the Ashram. Endure them. Please remember that I have not advised a letter of abject supplication to be written to the Collector. I had suggested the substance of the draft after careful thought. I am, therefore, certainly eager to know what action Mavalankar has taken. I hope you yourself had followed my mean-ing. I see in this situation a severe test of our devotion to dharma. From here, I see our dharma

quite clearly. Any man or woman, old or young, who has courage and faith in God, should go and live among them, plead with them and, even if they beat him or her, show them the right path. We should know how they live. If, however, we do not have the necessary strength to do all this, we should think and decide whether we are willing to defend ourselves by fighting the Chharas. If we are willing to do that, we should decide whether we should seek the Government's help and, if not, whether we could engage paid watchmen and from which community or class we would select them. If, on the other hand, we do not wish to engage such watchmen, we should decide whether we would fight as best as we could, or whether we would prefer not to abandon our path and, though we did not possess sufficient strength to follow it well, we would be content with as much as we could do in that direction. I think I have said enough. I hope nobody will get scared. I have written all this so that people there may think over the problem.

Prema's operation must be over.

BAPU

[PS.]

Please let me know what Mavalankar has done. I am thinking what can be done in that direction.

From a microfilm of the Gujarati: M.M. U./I. Also C.W. 8281. Courtesy: Narandas Gandhi

### 275. LETTER TO NARAYAN M. KHARE

[December 14, 1932]<sup>1</sup>

CHI. PANDITJI,

I have your letter. I have understood the *Subodh Patrika*. Do you have any doubt about it? If you have, please let me know. I shall explain the thing. I find it very difficult to spare time for *Bhajanavali*.<sup>2</sup>

I have written about the Chharas. We should have the strength to win them over.

BAPU

From Gujarati: C.W. 256. Courtesy: Lakshmibehn N. Khare

<sup>1</sup> From the reference to the Chharas; *vide* the preceding item.

<sup>2</sup> Gandhiji wished to offer some suggestions for a new edition of the *Bhajanavali*, the Ashram hymn-book; *vide* "Letter to Narayan M. Khare", 8-2-1932.



## 276. LETTER TO CHANDRAKANTA

Y. M.,  
December 14, 19[32]<sup>1</sup>

CHI. KANTA,

I have your letter. You must always keep some soda bicarb with you. Whether or not you have a cough, sour buttermilk becomes harmless if a little soda is added to it. Where raw onion is available, do not hesitate to eat it. If nothing else is available, one can carry on with a millet *rotla*, onion and ghee. Onion has both harmful and beneficial properties. Onions should be eaten but as medicine. Truly, all food should be eaten only as medicine. There is no reason at all to worry because I have lost weight. My health is fine.

*Blessings from*

BAPU

From a photostat of the Gujarati: Chandrakanta Papers. Courtesy: Gandhi National Museum and Library

## 277. FRAGMENT OF LETTER TO DHARMADEV

December 14, 1932

Although what you write about the caste system is true still we cannot mix up reforming of the caste system with the work that is being done today. I have no time at present to state my views on this subject. I shall certainly do so when I find the time for it.

[From Hindi]

*Vishva Jyoti*, October 1959

<sup>1</sup> The original has '1923', evidently a slip.

<sup>2</sup> Quoted in addressee's reminiscences of Gandhiji. The addressee had said that as long as people were considered high and low on grounds of birth, and no effort was made to abolish the caste system, the propaganda for eradication of untouchability would serve no purpose.

## 278. INTERVIEW TO DEPUTATION OF ARYA SAMAJ, BOMBAY<sup>1</sup>

December 14, 1932

In response to 'namaste' by the deputation, Mahatmaji welcomed them with a smile. He spent an hour and a half in discussing the subject of untouchability from Shastraic point of view. He said that he was aware of the activities of Arya Samaj in this direction, and hoped that Arya Samaj would continue it with more vigour. He directed that Arya Samaj should do propaganda work by lectures and literature and also continue more enthusiastically the constructive work among the untouchables.

Mahatmaji said that he was fully confident about the success of the Guruvayur question from the information received from the workers. He said hundreds of volunteers had reached Malabar and the work was going on satisfactorily. Some of the sanatanist *Shastris* were also supporting him. The work of referendum was also going on well. He showed his indifference towards the mischievous propaganda which some of the persons had started by misrepresenting his writings, taking a sentence from here and another from there without giving reference to the context.

On request Mahatmaji selected three books from the big bundle brought by the deputationists and being asked to have a copy of *Satyarth Prakash*, the 'Magnum Opus of Rishi Dayanand', he said in reply that he always kept that book with him.<sup>2</sup>

*The Bombay Chronicle*, 17-12-1932

<sup>1</sup> The deputation, which consisted of Dwijendranath, Shivdas Chapsey, Vijayashankerji, Parbhubhai Sharma, Vallabhdas R. Mehta, Jammubhaiji and Shanker Rao, "impressed upon Mahatmaji that it was essential to counteract the propaganda started by the so-called sanatanists against the work of the removal of untouchability. There was no mention or sanction of so-called untouchability in the Vedas and other ancient scriptures of the Hindus. The criteria to determine the *Chandalas*, etc., as prescribed in Manu and other *Smritis* were in no way applicable to the present so-called 'untouchables', and Arya Samaj following in the footsteps of Maharshi Dayanand Saraswati had been propagating the message of equality among all human beings. In accordance with the mission of Maharshi Dayanand, Arya Samaj was doing the work of removal of untouchability for long, and with more vigour after the epic fast. The deputation showed its readiness to help the Guruvayur cause, and thanked Mahatmaji for fulfilling the mission of Swami Dayanand Saraswati."

<sup>2</sup> For correction in regard to this report, *vide* "Letter to Secretary, Arya Samaj, Bombay", 19-12-1932.

## 279. STATEMENT ON UNTOUCHABILITY-XII

December 15, 1932

I thought I had made my position quite clear about the limitations of the temple-entry agitation. But I see sanatanist friends are still agitated over a fancied danger which they think sanatan dharma is facing from this agitation. I, therefore, summarize below what I have said in published statements and letters to correspondents:

1. The method of fasting is at the present moment confined only to Guruvayur. There are historic reasons for the fast from a reformer's standpoint. There was no escape from it. Those reasons I know will not be accepted as any justification by the opponents of reform or even by all who believe in temple-entry. My purpose in referring to it is merely to state the limitations of the fast.

2. The fast as contemplated will not be undertaken if the referendum goes against the reformers. It will be postponed if it is found that the existing law is against reformers and that every effort is made for the necessary legislation and Viceregal sanction has been obtained for the introduction of a permissive Bill, that the Bill cannot go through the Legislature before 2nd January, 1933.

3. I would not be a party to any forcible temple-entry in defiance of the wishes of a majority of worshippers at the respective temples and the agitation will be confined only to public temples. Therefore, the opening of private temples will depend entirely upon their owners and the restrictions applicable to caste Hindus will naturally be applicable to Harijans.

In my opinion, these limitations ought to satisfy any reasonable Hindu, but I know there is a body of opinion which will not tolerate the opening of any existing Hindu temple to Harijans on the same terms as to other Hindus. For such uncompromising opponents, there is no method of conciliation that I can devise short of a programme of new temple building. That means a sharp additional division in an already divided society, but I am convinced if the reformers will loyally and honestly abide by the limitations I have suggested, the unreasonable opposition will die for want of support. Those who have arrogated to themselves the name sanatan dharma, should not be surprised or shocked if opponents also derive authority for reform from the same scriptures that the sanatanists profess to believe in. There is a growing body of *Shastris*, well versed in Sanskrit lore, who believe

that it is not only permissible in Hinduism to admit 'untouch-ables' to public temples, but that it is wrong to prohibit them from offering worship in common with other Hindus at these temples. These pundits also believe that there is no such thing as untouchability, attaching to birth and incapable of being cured by any penance or purification. They do believe in untouchability attaching to acts and occupations, but this is no peculiarity to Hinduism. It is common to all religions and is based upon sound hygienic principles.

I believe, too, that the alarm caused over the proposed legislation is also based on ignorance. So far as I understand the proposal, it simply amounts to this. If a two-thirds majority of worshippers at a particular temple express their desire through a regular channel devised by the legislature, such temples should be thrown open to Harijans on terms of equality with others. In my opinion, the proposal itself is so intrinsically sound that no reasonable person can have anything to say in opposition to it.

Anyway, let the opponents of reform understand exactly what the reformers seek to achieve. As it is, I am sorry to have to observe an agitation against reform being conducted in disregard of facts and that it is being sustained by statements that are contrary to truth and by baseless insinuations and imputations. Such methods can do no harm to reform if it is sound in itself, but it hurts Hinduism if the reformers or their opponents resort to methods that are less than fair and just.

*The Hindu*, 16-12-1932

280. CABLE TO C. F. ANDREWS<sup>1</sup>

*December 15, 1932*

ANDREWS  
WOODBROOKE SETTLEMENT  
BIRMINGHAM

REMAIN THERE. LOVE.

GANDHI

From a photostat: G.N. 978

<sup>1</sup> In reply to the addressee's of December 8, which read: "Discount over-anxiety my letters. Everything clear now. If my help needed India cable. Otherwise remaining London" (Bombay Secret Abstracts, Home Department, Special Branch, File No. 800(40)(3), Pt. III, p. 431).

## 281. LETTER TO MIRABEHN

*December 15, 1932*

CHI. MIRA,

Your letter has arrived in due time. It is now nearly 4.20 and we have finished the morning prayer. Chhaganlal Joshi makes the fourth member of the human family and if we add the feline members, we make seven. Only the latter won't attend the prayers. Their recognition of kinship is confined to the common board.

Chhaganlal's arrival has facilitated despatch of work, but has not reduced my hours of labour. It was not expected to. Things that must be attended to by me, have to be. The pressure must continue at least till 2nd January.

What is it that prevents the heart from following or co-operating with reason? Can it be want of faith? Though I have not come to any final decision, my opinion tends in that direction. Though my reason tells me that there is no need to avoid a snake if I have love in me, it must be my want of faith that prevents my association with him. Instances of this character can be multiplied. I would like you to make researches in this direction and try to trace the cause of conflict between the heart and reason in every case you can recall. By so doing it may be possible for you to make the heart co-operative with reason. If it is good for me and everybody that I should fast, why should the heart refuse to rejoice? The heart does rejoice if I am healthy. It is better in certain cases that I should fast than that I should be healthy. Reason says so, yet the heart rejects the clear testimony of reason. Does it do so for want of faith? Or is there here self-deception and as a matter of fact reason has not perceived the necessity for fasting as it has for the preservation of health? Here I have simply stated the problem for you without presuming to decide. I cannot have sufficient data for coming to a decision even if I wanted to come to a decision. I must leave this subject at this point for the time being at any rate.

My weight is now 103. I have reduced the quantity of milk, knocked off bread and increased the quantity of oranges from eight to sixteen. Dates too have been dropped for the time being. Of milk I am taking just one lb. Presently I hope to increase the quantity of milk.

I have sent you Dr. Gour's book for the information it is likely to contain. Justice Amir Ali's is likely to be a superior book as a historical work. I may be mistaken.

It is useless to appeal *The Times of India* to publish my statements<sup>1</sup> in full. I shall try to get someone to send you copies of the statements. There can be no objection to your receiving them for they are to be found in the papers allowed to you if you took them in.

Ba is expected to finish her tour on 16th and come to Poona.

Appa<sup>2</sup> is not the Anna of Madras. Appa belongs to Maharashtra. He is a learned man. He was a teacher in the Ashram before you came. He is very lean. His brother Shripatrao you must have seen. He was in charge of the sales department. The whole incident was deeply interesting and very human.

We are all doing well. Dahyabhai has had a slight relapse but no complications.

Love from us all.

BAPU

[PS.]

I am sending the first nine statements save seventh and eighth.<sup>3</sup> These I must find out. . . .<sup>4</sup>

From a photostat: C.W. 9511. Courtesy: Mirabehn

## 282. LETTER TO DR. B. C. ROY

December 15, 1932

DEAR DR. BIDHAN,

Your letter<sup>5</sup> stuns me. I sent you a telegram<sup>6</sup> immediately I read it. I had thought that we were so near each other that you could never misunderstand a friendly letter from me. But I see that I committed a grave blunder. I ought not to have written that letter<sup>7</sup>. I have therefore unreservedly and unconditionally withdrawn it. That letter being with-

<sup>1</sup> On untouchability

<sup>2</sup> Presumably Appasaheb Patwardhan

<sup>3</sup> These were sent with "letter to Mirabehn", 22-12-1932.

<sup>4</sup> Some lines here were censored by the jail authorities.

<sup>5</sup> *Vide* Appendix "Letter from Dr. B.C. Roy", 12-12-1932.

<sup>6</sup> *Vide* "Letter to G. D. Birla", 15/[16]-12-1932.

<sup>7</sup> *Vide* "Letter to Dr. B. C. Roy", 7-12-1932.

drawn, you need not take any of the steps adumbrated in your letter. Do please, therefore, go on with the Board as if I had never written anything to you. The mental hurt that I have caused you, you will generously forget. I shall not easily forgive myself for writing that letter to you. Someone had suggested, I cannot recall who, that you might misunderstand my letter and I foolishly said that you would never misunderstand anything I wrote to you. Pride goeth before destruction, and vanity before a fall. After these amends, I hardly think you need to publish the correspondence between us. But if, for the sake of the cause, you think it necessary to publish it, you have my permission, in so far as it may be necessary.

Please tell me how Kamala and Dr. Alam are doing,<sup>1</sup> and ask Kamala to write to me.

*Yours sincerely,*

From a copy: C.W. 7908. Courtesy: G. D. Birla. Also S.N. 18715

### 283. LETTER TO A. RANGASWAMI IYENGAR

*December 15, 1932*

MY DEAR RANGASWAMI,

I have your letter enclosing a Session Judge's commentary on the present agitation. I read it through. It gave me pain to find that a judge could lose balance of mind over reform carried on as it is with the greatest restraint and many limitations. The letter is one more proof to show that the reform was overdue. In some shape or form the agitation for temple-entry and complete removal of untouchability as it is being practised today has been on for years, and I am glad that the proposed fast has put life into it.

I hope that your wife is now thoroughly restored.

*Yours sincerely,*

M. K. GANDHI

SJT. A. RANGASWAMI IYENGAR

THE HINDU OFFICE

MOUNT ROAD, MADRAS

From a microfilm: S.N. 18712

<sup>1</sup> Kamala Nehru and Dr. Mohammad Alam were under Dr. B. C. Roy's treatment.

## 284. LETTER TO JAMNALAL BAJAJ

December 15, 1932

CHI. JAMNALAL,

I got your letter. I understand what you say regarding Kamalnayan. No arrangement can be made for him to stay in Poona. I had discussed the matter with Vakil. They do not accept a young man of his age, for they simply don't have the necessary facility for that. We shall discuss the matter further when we meet. Shri Kateli knew that we had a stock of the swadeshi ink for fountain pen which you wanted, and, therefore, we have sent a bottle of it for you. We have quite a large quantity of it.

The sugar used in the bread made here is probably swadeshi, for very little foreign sugar is available in Poona. Even if it is foreign, I would not consider it wrong to eat the bread for that reason, for the sugar is used for preparing yeast. That is, it mixes with the other ingredients of yeast and produces a new substance altogether—as two gases combine in a certain proportion and produce water. Hence we cannot say that when eating bread we consume two different articles, wheat and sugar. Three things are used for preparing yeast—*mahura*, sugar and salt. The *mahura* is indigenous. According to me, therefore, bread is innocent food even for a person who has taken a vow not to eat foreign sugar. However, after knowing all these facts it is for you finally to decide what you should do. If the chapatis which they prepare here agree with you, I certainly would not press you to eat bread.

I have received no reply as yet to my request<sup>1</sup> for permission to see you.

I understand your reason for not going to England just now for an operation. Personally, I entertain no such fear at all. Thousands of people get discharge from their ears and suffer from no other disease. Since the affected parts adjoin the brain, extreme consequences may follow in some cases. The possibility may alarm doctors and they, in turn, frighten the patients. I would, therefore, willingly rest satisfied with whatever help is available in India. But this discussion is unnecessary just now. After there is a settlement, we shall know what to do.

<sup>1</sup> *Vide* "Letter to Home Secretary, Government of Bombay", 29-11-1932.



There is no change in the condition of my elbow. The weight is 103 pounds. General health is good on the whole.

I send with this Janakibehn's letter. Please read what she writes in regard to Kamalnayan. I have told her in my reply that I would certainly not agree to a tutor and a cook being sent with him. That will deprive him of the benefits of staying away from home. I have also told her that we have been discussing the matter.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 2908

### 285. *LETTER TO G. V. MAVALANKAR*

*December 15, 1932*

BHAI MAVALANKAR,

I had advised Narandas to consult you about the problem of harassment by the Chharas.<sup>1</sup> Please let me know what advice you gave. Before you take any step, I should like to know what it is. Any way that you find must be one which would become us, and if you cannot find such a way we would prefer to endure the harassment.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 1229

### 286. *LETTER TO RUKMINIDEVI BAJAJ*

*December 15, 1932*

CHI. RUKMINI,

I got your letter. I am very glad that your health is improving and that you are now gaining confidence. How fine it would be if you become as strong as you did at Deolali! I am sure you get news about Radhika and Kusum from time to time. Their health is not quite satisfactory. Kusum, however, seems to be coming round gradually.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 9148

<sup>1</sup> *Vide* "Letter to narandas gandhi", 4/5-12-1932.

## 287. MESSAGE FOR ANTI-UNTOUCHABILITY DAY<sup>1</sup>

December 16, 1932

I hope the message of hope born of the movement for the abolition of untouchability will penetrate Harijan quarters in every village in India on next Sunday which has been fixed by the Central Board for the removal of untouchability. Every Hindu child can do something by way of some little service to his or her Harijan brother or sister in this mass movement of self-purification. I have been listening to discourses of sanatanist friends with respectful attention with a perfectly open mind, and I shall continue to do so as long as they will strive with me with a view to conversion to their interpretation of Hinduism, but the conviction is daily growing upon me that untouchability as it is interpreted and practised today has no sanction whatsoever in the Hindu Shastras taken as a whole, as they must be taken. There can be no doubt that the present interpretation and practice of untouchability is utterly contrary to every canon of morality.

When therefore the evil is banished from our midst, it will be the greatest single act of purification in modern times on the part of caste Hindus. I, therefore, hope that there will be full response to the programme issued by the Central Board.

I would invite the *sanatani* friends not to stand aloof from this movement on the ground that they cannot reconcile themselves to temple-entry. Service of no human being can be contrary to religious precepts; much less can the service of Harijans be contrary to the Hindu religion which regards them as a part of the Hindu society. There are innumerable acts of kindness that they can perform by way of serving the Harijans who are truly children of God forsaken by us.

I have seen a paragraph in newspapers about the fast of one described as Avadhut Swami. It is true that this gentleman wrote to me some letters some months ago. They were, like the many letters that I often receive, long, incoherent and irrelevant. The impression left on me was that the writer of those letters had lost his balance. He said in his letters that he had met me in 1909 or thereabouts. I have no recollection of any such meeting, and I wrote to him to that effect. He never challenged my denial.

<sup>1</sup> The day was to be observed on December 18.

I have no knowledge of the notice referred to in the Press message as having been received from him when he is supposed to have met me. At that time years ago, there was no question of fast either.

Someone telegraphed me a few days ago saying that Avadhut Swami was fasting and would continue to do so, unless I gave up anti-untouchability propaganda. I wired to the sender of the telegram saying that he should wean the Swami from the fast.

The movement that I hold as a part of my living faith cannot be abandoned even if a million people fast to make me give it up. To everyone the living faith comes from God, and God alone can turn him from it.

*The Bombay Chronicle, 17-12-1932*

### 288. LETTER TO G. D. BIRLA

*December 15/[16], 1932*

MY DEAR GHANSHYAMDAS,

I have sent you one telegram today about the name of the League and another about the Bengal Provincial Organization will go tomorrow.

First, about the name. I enclose herewith Rajaji's letter<sup>1</sup>. I think that his argument is conclusive, and if it is at all possible to adopt his suggestion, you will alter the name accordingly. I was so possessed with the idea of service that I missed the implication to which Rajaji draws pointed attention.

Now, as to the Bengal Organization, I fear that I have committed a grievous blunder. I overrated my influence with Dr. Bidhan. I am sorry because I have given him pain; and I am sorry because I have placed you in an awkward position. He will survive the pain; you will surmount all awkward difficulty; I shall not easily forget my folly.

I have sent Dr. Roy the following telegram:

Your unsigned letter received today. Correspondence not meant for publication. Have told you distinctly if you feel confident you should continue work already begun. Accept my apology for what I

<sup>1</sup> *Vide Appendix "Letter from C. Rajagopalachari", 12-12-1932.*

now recognize was undue interference and what I had meant to be friendly suggestion. Please therefore treat my letter as absolutely withdrawn.—Gandhi and I enclose herewith a copy of the letter<sup>1</sup> I am sending him. I do not need to add anything more. I hope that the incident will close without causing much worry to you. I enclose also a copy of Dr. Bidhan's reply.<sup>2</sup>

I have received your letter of the 12th December. The definition that Sjt. Thakkar has sent you has been further altered by me. I enclose copy of the altered definition. Pandit Kunzru had sent me the definition that Sjt. Thakkar had sent you. I made alterations and sent him the altered copy.<sup>3</sup> I see that Sjt. Thakkar had not received the altered copy when he wrote to you.

I had about seven friends and followers of Dr. Ambedkar today. They complained or stated (because they said they did not want to complain but merely to make a statement) that Dr. Ambedkar's letter to Sjt. Thakkar written on board the steamer making certain suggestions was not mentioned during the meeting of the Board in Poona. I told them<sup>4</sup> I did not know that it was not mentioned, but I told them also that the letter could not have been passed by and it must have been considered by the Board. You will now please write to them or me as to what was exactly done in connection with that letter.

These friends also stated that our organizations were keeping up the split amongst the Harijans and wherever possible favouring Rao Bahadur Rajah's<sup>5</sup> party. I assured them that such never could be your intention and that the endeavour of the Board would be to steer clear of party divisions, and that the endeavour of the Board and its Branches everywhere would be to cement the relations between the two parties for which now that the political part of the question was settled there was absolutely no need.

Although I have got additional assistance in the shape of Sjt.

<sup>1</sup> *Vide* "Letter to Dr. B. C. Roy", 15-12-1932.

<sup>2</sup> *Vide* Appendix "Letter from Dr. B. C. Roy", 12-12-1932.

<sup>3</sup> *Vide* "Letter to H. N. Kunzru", 6-12-1932.

<sup>4</sup> For an account of the discussion, *vide* Appendix "Discussion with Untouchables' Deputation", 15-12-1932.

<sup>5</sup> Government nominee representing the depressed classes in the Legislative Assembly

Chhaganlal Joshi having been sent to me, as also efficient shorthand assistance, I can have no leisure. This much-needed assistance enables me to keep abreast with the growing work. Interviews take up a great deal of time, but they are all necessary. I do not therefore grudge them.

I hope you are keeping fit. You must do something that would induce sound sleep, not by way of drugs, but through natural means or dietetic changes. Have you tried the prunes in the manner I suggested? Some of the easy *asanas* and deep breathing, which is what *pranayam* for health means, might assist digestion and induce sleep.<sup>1</sup>

*Yours sincerely,*

[*December 16, 1932*]

PS.

Since dictating the above letter, I have received the following telegram from Dr. Bidhan:

Thanks for telegram. Respectfully submit don't understand what you mean feeling confident. As explained in letter in view of present enthusiasm in Bengal any President and Board can perform anti-untouchability work. If however you mean confidence in obtaining co-operation from those who refuse it when offered no one can ensure it. Measure of success will depend on funds and proper utilization thereof. Please wire whether I and Board can rely on your full support if we continue.—Bidhanray

to which I have sent the following reply:

Thanks your wire. By confidence I mean self-confidence. Of course you can rely upon such assistance as is within my power.—  
Gandhi

From a copy: C.W. 7909. Courtesy: G. D. Birla. Also S.N. 18715

<sup>1</sup> For addressee's reply to this letter, *vide* Appendix "Letter from G. D. Birla", 21-12-1932.

289. *LETTER TO HOME SECRETARY, GOVERNMENT  
OF BOMBAY*

*December 16, 1932*

THE SECRETARY TO THE GOVERNMENT OF BOMBAY  
HOME DEPARTMENT

DEAR SIR,

With reference to my letter dated the 29th<sup>1</sup> ultimo regarding permission to see Sheth Jamnalal Bajaj from time to time, both in respect of his health and untouchability, I shall be grateful for a reply.

*Yours faithfully,*

M. K. GANDHI

Bombay Secret Abstracts, Home Department, Special Branch, File No. 800(40)(2), Pt. I, p. 417

290. *LETTER TO HARIBHAU PHATAK*

*December 16, 1932*

MY DEAR HARIBHAU,

I had your letter yesterday. I could not send you the reply as Sjt. Agashe gave your letter to me too late for me to send you a reply through him. I note that Sjt. Deodhar will come along with Sjt. Natarajan on Sunday. You and Sjt. Deodhar and other friends can decide whether to invite Dr. Kurtukoti or not. I would warn you against accepting reports. You must be sure of his views.

With reference to the expenses, I think that the Provincial Board should approach the All-India Board. With regard to the guests who would be coming in the course of a few days, it would be best to see me about their residence, etc.

As to the other invitations including Sjt. Vaidya, you and Sjt. Deodhar should decide. Personally, I have very great regard for Sjt. C. V. Vaidya. At the same time, the list ought not to become unduly long on my account.

<sup>1</sup> The source has "30th"; *vide* "Letter to Home Secretary, Government of Bombay", 29-11-1932.

I do not know that I can give any opinion upon the artificial tea or coffee that you brought me the other day. Unless I knew how many ingredients it contained, I could not test it, and if I do not, I could not give any opinion. If the manufacturer will give you the ingredients, and if I can take it, I shall be prepared to experiment upon it.

*Yours sincerely,*

SJT. HARIBHAU PHATAK  
SADASHIV PETH, POONA

From a microfilm: S.N. 18721

### 291. LETTER TO S. NEELAKANTHA AYYAR

*December 16, 1932*

DEAR FRIEND,

I have your letter<sup>1</sup>. I am sorry that the Diwan Bahadur should look at this movement in a bargaining spirit. I must say what I hold to be good and true, irrespective of consequence, and so should every responsible Hindu. I hope that a humble man does not cease to be humble when he gives expression to his innermost thoughts which he

<sup>1</sup> Dated December 11, 1932. It read: “. . . I had an interview with Dewan Bahadur T. R. Ramachandra Ayyar last month when I found him in a fairly reasonable frame of mind towards the movement. I again met him this morning and asked him why he had changed his mind. He said it was Gandhiji’s uncompromising attitude in the matter that had made him also uncompromising. Previously when Mr. K. Bhashyam and other leaders in Madras had approached him, what they proposed was, what he regarded as a compromise, viz., to admit the Harijans as far as the *Dhwaja Sthambha*, i.e., to admit them within the temple, but in the outer round, . . . He was also agreeable to admit Harijans into the inner round once or twice such as on *Ekadasi* days.

“Now in view of Gandhiji’s demand that they should be treated absolutely on the same terms as the higher castes, which he regards as most uncompromising he also assumes an equally uncompromising position and leads a movement organizing the orthodox with the support of all the *Mathadhipatis*.

“What has given him greater affront was Gandhiji’s statement that it was the caste Hindus who were the sinners and were to perform *prayashchitta* and not the Harijans. He was very much excited over the idea that Gandhiji should have asked pious people like him to perform *prayashchitta* in their old age for their pious past conduct. He felt that in dictating like this Gandhiji’s usual humility had entirely deserted him and made him an avatar of haughtiness . . .” (S.N. 18690).

holds to be true. I have judged no individual in saying that cast Hindus as such are sinners before God and man in their treatment of Harijans. An individual who is most pious may have to perform *prayashchitta* for the sin of the class to which he belongs. I see no dictation, either, in stating the truth and it was said by me in 1915 and was repeated since from a thousand platforms.

*Yours sincerely,*

SJT. S. NEELAKANTHA AYYAR, B.A., L.T.  
SECRETARY, COCHIN-TRAVANCORE ANTI-UNTOUCHABILITY BOARD  
TRICHUR

From a microfilm: S.N. 18730

*292. LETTER TO GENERAL SECRETARY, A.I.V.S.S.*

*December 16, 1932*

DEAR FRIEND,

I thank you for your letter of the 13th instant. You may perhaps know that some *Shastris* from Pandharpur have had long discussions with me, at the end of which we agreed that on the 23rd instant there should be a discussion between them and those *Shastris* who generally support the view I have taken. I therefore think that there will be a discussion on the 23rd and I suggest that the *Shastris* whom you have in mind should also take part in the discussion. Personally, I do not think that any terms need be previously fixed, but if it is necessary, they can be fixed on the 23rd, and if a chairman is considered necessary, one could be appointed from those *Shastris* who will be present on the 23rd. Acharya Dhruva will reach Poona in any case on the evening of the 22nd, and he will be available so long as the discussions last. My own object in listening to such discussions is to allow my mind and heart to be acted upon, and if I discover a flaw in the attitude I have hitherto held, I should have no difficulty in owning my mistake and retracing my steps. Whether a discussion induces a change in my attitude or not, a friendly conversation between *Shastris* representing different views cannot but do good and result in removing bitterness. I quite agree with you that the number of those taking part in the discussion should not be more than seven on either side.

I do not at all anticipate that the discussion to be started on the 23rd can go on for more than two or, at the outside, three days,



three hours being devoted each day. There is therefore no occasion just now to think of the 2nd of January next.

*Yours sincerely,*

GENERAL SECRETARY  
SANATANA VARNASHRAM SWARAJYA SANGH  
BOMBAY

From a microfilm: S.N. 18728

*293. LETTER TO MANGALDAS M. PAKVASA*

*December 16, 1932*

BHAISHRI PAKVASA,

Dhirubhai told me that you had to get yourself operated upon for hernia. All of us felt worried on hearing this. Dhirubhai said that you had become quite weak. Write and give full details. May God restore your strength soon.

*Vandemataram from*

MOHANDAS

From a photostat of the Gujarati: C.W. 4677. Courtesy: Mangaldas Pakvasa

*294. LETTER TO MANMOHANDAS P. GANDHI*

*December 16, 1932*

BHAI MANMOHAN,

I got your letter and the books sent by you. Just now none of us get any time to read such things.

There is no cause for worry about my health.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 17

*295. LETTER TO K. M. MUNSHI*

*December 16, 1932*

BHAISHRI MUNSHI,

From what Dhirubhai told me yesterday, I see that your pain is more serious than I had thought. Let me know what the doctors say.

Dictate the letter and do not write it yourself.

Do you feel the pain only in one arm? Does it remain all the time? Is there any improvement after your release?

I hope Jijima is quite well. Give my *pranams* to her.

*Blessings from*

BAPU

From Gujarati: C.W. 7522. Courtesy: K. M. Munshi

### 296. LETTER TO NARANDAS GANDHI

*December 16, 1932*

CHI. NARANDAS,

I got your postcard. I hope Premabehn did not suffer much after the operation. At the time of the operation one is not conscious and does not feel the pain, but very often the patient suffers afterwards. I hope that did not happen in this case. It was in order to save a day that I wrote directly to Mavalankar yesterday regarding the problem of the Chharas.

Just now I asked Chhaganlal the name of Liladhar's father, and he tells me that it is not our practice in the Ashram to note in the register the full names of the inmates. Only the name by which a person is generally known is recorded. If this is the general practice, or even if it happens only in exceptional cases, it should be immediately changed. For, if the full names are not recorded, we may sometimes find ourselves in a difficult situation. When a name is first entered in the register, full particulars including the address should be recorded. Even when a child's name is entered, the full name should be written down. The last place where the person lived before joining the Ashram should be mentioned in brackets. This is how I learnt to keep registers. If you look into the old registers, you will find in them all such information. You should, therefore, examine the whole record and, wherever the names are incomplete, write them in full.

BAPU

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8282. Courtesy: Narandas Gandhi

297. LETTER TO NARANDAS GANDHI

*Saturday morning, December 17, 1932*

CHI. NARANDAS,

I got your letter, as also the other letters enclosed. I saw Narayanappa yesterday. He told me that he had written several letters to you, to which he had got no reply. Let me know what the position is. He wishes to return to the Ashram. I told him that was for you to decide, and that he could return only if he satisfied you. There is still some time before he will be released.

You did right in fasting for a day. That is the best remedy when one feels liverish. Do not eat *jowar* and *bajri* if they do not agree with you. You may reduce their quantity. It is possible that they may not agree with some people. Do not harm your health for the sake of this experiment. What is your food at present ?

Kusum's ship is in mid-ocean. I hope Talwalkar examines her carefully. Did he say anything after reading my letter?

I understand what you say about Shanta. The Chharas seem to be quiet now. Did you come to know where Gangabehn and other women are kept?

BAPU

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8283. Courtesy: Narandas Gandhi

298. LETTER TO S. K. DATTA<sup>1</sup>

December 17, 1932

DEAR DR. DATTA,

I was delighted to have your letter, giving me the only thing you could properly give in my present condition. In discovering the use of Indian words among the Gypsies, President Masaryk and you have perhaps made a discovery of great value. How nice it would be if some painstaking and accurate scholar could follow up your discovery and ascertain whether the few common words that you discovered were a mere accident or whether they are evidence of a recent common origin or of intimate intercourse, or may it be that the Gypsies are a set of universalists for whom the whole world is their country? The information you give about the old President is also very instructive. I wish that we could emulate his energy and vigour.

Mahadev is with me, Devdas sees me fairly often, and Pyarelal was able to see me practically only during the fast. Please send our love to Mrs. Datta and your boy. I can feel your difficulties in your new post, but God will give you strength to grapple with them. All this however is preface to the question I want to ask you: "What are your boys doing for the Harijans?"

*Yours sincerely,*

SJT. S.K. DATTA  
PRINCIPAL, FORMAN CHRISTIAN COLLEGE  
LAHORE

From a microfilm: S.N. 18733

<sup>1</sup> The letter was in reply to the addressee's dated December 9, 1932, which read: "Last August, my son and myself went to spend two days with President Masaryk. The President talked to me a great deal about you. You remember that they invited you to stay with them at Prague, but you were unable at the end to accept the invitation. He is a wonderful old man—85 years of age—who rides his horse every day not like an old man, but athletically. I must tell you of an experience that I had when staying with him at a small village in Slovakia. . . . The inhabitants were a colony of Gypsies. . . . The strangest experience was to hear these folk speak. There were scores of words which I could understand—almost pure Hindi—such as *behn* for sister, *pani* for water, *aag* for fire, etc., etc. When I went back to the Presidential House, he and I studied with a little care that evening Bible stories written in Gypsy language and I recognized in them Hindi words . . ."

299. LETTER TO DUNICHAND<sup>1</sup>

*December 17, 1932*

DEAR LALA DUNICHAND,

You have done well according to your wont in writing to me on the burning question.

I think you are quite right in rejecting the evidence of the inner urge. I was bound to meet that statement, as I believe it to be true. But the public has not only the right but [it is] its duty to examine the question dispassionately and from a common-sense point of view. I have myself endeavoured therefore to reason out the justification for the steps I have taken and those that are contemplated. Therefore you do not want me to reiterate the argument I have publicly advanced in my own statements in justification. One issue however I have not dealt with publicly. You are quite right in saying that my body is not my own, but that it belongs to the nation. You will however recognize that it also belongs to God, or rather, it belongs to the nation because it belongs to God. And here I have got to state that it is God who is dealing with this body, and He will keep it intact against the whole world if He wants to use it for a service, great or small, and the whole world will not be able to keep it if God decides to take it away. Let us therefore wait upon Him and trust that whatever He does will be for our good.

*Yours sincerely,*

SJT. LALA DUNI CHAND, B.A.  
KRIPA NIVAS  
AMBALA CITY

From a microfilm: S.N. 18735

<sup>1</sup> The letter was in reply to the addressee's of December 11, 1932, requesting Gandhiji not to go on fast from January 2, 1933 (S.N. 18689).

300. LETTER TO N. SUBRAHMANYA AIYAR<sup>1</sup>

*December 17, 1932*

DEAR FRIEND,

I have your letter<sup>2</sup>. Do you not remember the saying of a wise and learned man that the things you cannot say and intelligibly explain well inside of an hour are not worth saying or explaining? But I promised you full one hour. You can still take that hour if that will satisfy you.

Here are my answers to your questions:

1. A Hindu temple is one built by Hindus for worship by Hindus in accordance with the requirements of Hinduism.

2. There is no such thing as Indian caste system in Hinduism, but there is varnashrama. And varna is wholly different from the current caste.

3. Custom that is not repugnant to the moral sense must be recognized by courts of law.

4. Those who want to enforce a custom have to show that it has been in vogue for a long time and that it is not in conflict with the moral sense, but the burden may be shifted if a custom already recognized is challenged.

5. A self-respecting court will not be bullied into giving decisions by agitations, but it would be governed by well-recognized rules.

6. The question is answered in No. 1.

7. When the religious texts differ, evidence as to usage will be one of the determining factors.

8. Private property lawfully acquired is entitled to protection.

9. Communal property is also entitled to protection if communal ownership is not in conflict with the common weal.

10. A private temple is entitled to the same protection as private property.

11. I am not aware of anybody having agitated for confiscation of temples

<sup>1</sup> Senior Dewan Peishkar, Travancore

<sup>2</sup> Dated December 10, 1932 (S.N. 18687)

12. Simple suicide is an offence under the present Law as I have been told.

13. If Gandhi took up his stand at the Viceregal gateway and threatened to fast even for one day unless the British Government withdrew from the country, the Government would be justly entitled to arrest him and imprison him till he came to his senses.

14. The contemplated fast does not make it impossible for anybody to deal with the temple-entry question in a fearless and reasonable manner; nor do I see any sign that the opponents are in any way deterred from their purpose, and I think that they are quite right in ignoring the contemplated fast.

15. I am sorry to have to remark that this question<sup>1</sup> is packed with ignorance of the true situation and is outside my limits.

Although I have, out of regard for you, answered your questions, you will permit me to say that many of them are argumentative and take no note of the existing situation, and some of them are based upon mere assumptions. It has filled me with sorrow to discover that learned men have imagined a woeful state of things to exist and have thrown themselves into rage over the imaginary woe.

*Yours sincerely,*

SJT. N. SUBRAHMANYA AIYAR, M.A.  
C/O THE RESIDENT MEDICAL OFFICER  
GOVERNMENT HOSPITAL, ROYAPETTAH, MADRAS

From a microfilm: S.N. 18731

<sup>1</sup> It read: "15. Is not this movement—against which orthodox opposition is only being just mobilized and is bound to rise to a proportion which neither the Government nor its present engineers have any idea of, and started at a stage of India's death and religious decline when faith in temples is steadily waning and is absolutely non-existent among the people who are projecting and conducting this movement and who are doing so more as a political stunt against the Government for winning swaraj than as a measure of religious catholicity—calculated to create increasing discord in the country, rioting and even bloodshed—and to indefinitely postpone the prospect of swaraj which is the common aim of all?"

### 301. LETTER TO M. M. ANANTA RAU

December 17, 1932

DEAR FRIEND,

I have your letter<sup>1</sup>. You will please pardon me for the frankness with which I propose to discuss it in the hope that it may open your eyes to the untenability of the position you have taken up and which you say represents orthodox opinion.

Before I do that, let me ask why your letter-paper is so grotesque. It cannot add dignity to the sanatan dharma by having your letter-paper printed with borders as on an address-paper, still less to have a portrait of the agent surrounded by other figures. Advertisers do sometimes adopt ornamentation for their letter-paper, but I have never seen anything so wholly inartistic as the paper which you are using. I restrained myself twice against drawing your attention to the incongruity of a religious agency using ornamentation, and that, too, utterly inartistic, but though my claim may be rejected, I am or am trying to be a humble representative of sanatan dharma, and therefore, whenever anything unbecoming is done in the name of that dharma, it pains me deeply. So much by way of preface.

Now, regarding the contents of your letter. Surely, it ought to be easy for you to see that since you admit that untouchability is quite contrary to the divine fact of oneness of all life, the only way to realize that oneness<sup>2</sup> is to have as little differentiation as possible, and wherever it exists, it should be accepted as an evil to be removed at the first opportunity. There is no such difficulty or impossibility about the removal of untouchability as we practise it today. You say that untouchability is based on “physical, moral and mental purity”, and you have stated as if it was a self-proved proposition. I find it most difficult to understand your statement so utterly at variance with daily experience. To claim permanence for untouchability, as you evidently claim for it, is to indefinitely postpone realization of oneness, unless you were to postulate that that realization is to come to humanity from outside sources. But I have never heard anybody saying so; on the contrary, there is complete agreement that realization of oneness can

<sup>1</sup> Dated December 14, 1932 (C.W. 9561)

<sup>2</sup> *Vide* “Letter to M. M. Ananta Rau”, 24-11-1932.



only come by incessant striving. In other words, it can only come when, in a daily increasing ratio, we obliterate differences and begin with those which are of our own creation and which have no moral justification.

Nor can we be oblivious to the practices followed in other religions. If there is oneness of all life, there is oneness of all religions. It is, therefore, instructive, if not absolutely necessary, to test our own practice by a reference to that of other religions, and then we find that untouchability as we know it today does not exist in any other religion. For justifying our untouchability, therefore, we have to prove that the other religions are defective in that they do not practise untouchability and that it is so essential to the realization of the common goal that those religions which do not practise it will be driven to it whether they will or no. I have never heard anybody making such claim.

Those who claim to be sanatanists have put themselves in a state of rage as if I was about to violate all that is good in Hinduism, and they have rendered themselves incapable, first, of understanding what I am after, and then, of knowing what they are attacking. I can safely say that no two letters from among the mass of letters I am receiving from sanatanists have agreed about the definition of untouchability. They either swear at me or enter into argument that has no bearing on the subject. All this cannot be good for sanatan dharma. The correspondence I am having is to me a painful sign of decadence of Hinduism.

I invite you to ponder over what I have written, and if you find any force in my argument, study the whole question dispassionately, and if you feel with me that untouchability is an evil, courageously proclaim the truth and fight the evil.

You refer me to the four Sankaracharyas.<sup>1</sup> What shall I do by worrying them? I entertain no doubt about the correctness of my

<sup>1</sup> The addressee had written: "You are eager to know about true orthodox opinion about the subject of untouchability. You can do full justice to your desire to know this if you wire to (1) His Holiness Sri Sankaracharya Swami of Kamakotipeetam, now camping at Madras, (2) His Holiness the Jeer, Sri Ahobila Matam, Srirengam, (3) His Holiness Sri Sankaracharya Swami of Sarada Peetam, Sringeri, (4) His Holiness Sri Satyagnanatirtha Swami of Uttaradimatam, now camping at Benares, requesting them to send the best pundits amongst them under their nomination for the conference you intend holding. Without this your true object cannot be fully fulfilled."

position. It is as clear to me as noon-day light. If they think that I am immersed in darkness, it is for them to show me the light.

*Yours sincerely,*

M. K. GANDHI

SJT. M. M. ANANTA RAU  
AGENT, SANATANA DHARMA AGENCY  
40 ISHWARDAS LALA STREET, TRIPLICANE, MADRAS

From a copy: C.W. 9565. Courtesy: Government of Mysore. Also  
S.N. 18736

### 302. LETTER TO N. S. VARADACHARI

[December 17, 1932]<sup>1</sup>

I have your letter. Whoever is responsible for the so-called blessings, I am not. Yours is the first intimation that I have of any swadeshi exhibition in Kumbakonam. I do not and cannot under the limitations of jail life send messages on anything except untouchability. You may therefore make whatever use you like of this letter.

*The Hindu*, 21-12-1932

### 303. LETTER TO JAMNABEHN GANDHI

*December 17, 1932*

CHI. JAMNA,

This time also you are having repeated attacks of asthma. Doesn't this mean that you should live somewhere else and do whatever service you can? You may go and live at Wardha this time if you wish. You can do much service even while living there. If you have imbibed the spirit of the Ashram you may look after the girls who are being brought up in the Ashram, at Wardha. Moreover, Purushottam is there at present. Balkrishna also is there, and Krishna frequently visits the place. Have you tried Vijapur? It is a different matter if you have decided to remain in the Ashram, irrespective of how you keep there. If, however, you can preserve better health at some other place and the spirit of service has become part of your nature, it is your clear duty

<sup>1</sup> From "Diary, 1932", entry under this date. This appeared under the date-line: "Madras, December 21".

to go and live there. Experience shows that one who has the spirit of service in him or her will feel at home wherever he or she goes.

BAPU

From Gujarati: C.W. 865. Courtesy: Narandas Gandhi

### 304. LETTER TO DAHYABHAI PATEL

*December 17, 1932*

CHI. DAHYABHAI,

You are still not out of the wood, but I know that you will not lose heart. I suppose you know that to get well is something that is in the patient's own hands. He should never lose hope nor get impatient. He should suffer bravely as long as it is his lot to suffer and fight on. If you try it, you will find that Ramanama is a more powerful remedy than all diets and drugs put together. The power of electricity is nothing before it. It will give you peace of mind and keep you cheerful. It seems that you are eager to write letters. Resist your desire. At present your duty lies in taking perfect rest. If you wish, you may dictate a few sentences to us or to friends for fun, but you must not think about office work. I hope you will follow this advice. God will surely preserve you.

I have written this letter with my left hand.

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, pp. 152-3*

### 305. LETTER TO PREMABEHN KANTAK

*December 17, 1932*

CHI. PREMA,

I got your beautiful letter. If you have come away from the hospital against the doctor's advice, I would blame you. Don't you know that you can go on doing service even while lying in a hospital? See that you don't speak much. For some time live only on milk and fruit. Where did you learn that a sick person should not eat rice? Don't make haste and fall ill.

BAPU

From a photostat of the Gujarati: G.N. 10315. Also C.W. 6754. Courtesy: Premabehn Kantak

### 306. LETTER TO SUSHILABEHN GANDHI

*December 17, 1932*

CHI. SUSHILA,

I got your letter. Of course I can understand your remaining behind in India for the sake of your health or some such reason. Otherwise, we at any rate have a simple rule of duty. Just as Sita followed Rama wherever he went, so the husband and the wife should live together not for carnal pleasure but for mutual service. It is, therefore, proper that you should accompany Manilal.

Fasts, etc., have become a part of my life. You need not postpone your departure for such a reason. One can understand either of you staying back at such a time if that is necessary in order to look after me. As there is no such reason on this occasion, from every point of view it seems proper that you should accompany Manilal. You should, therefore, decide to leave for South Africa without feeling anxious for me.

I will await Tara's letter attacking me. If she requires any evidence, I will send it from here. She should not mind if she loses in the argument. Her defeat will be the first step towards victory. And if she wins, that will not be surprising either, since children's victory over their elders is in fact the victory of the latter.

Does not the fact that Sita cannot be cured of her boils prove your own deficiency as a mother?

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 4803

### 307. LETTER TO KIRCHAND KOTHARI

*December 17, 1932*

As a general rule I can say that where there is a possibility of a riot and we are also likely to get no help from the authorities, we should abandon the idea of holding a meeting or taking out a procession. We should slowly cultivate public opinion at such a place, and at the same time go on with the work for the welfare of the Harijans. For that purpose, some persons may even have to go and live among them.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 345

### 308. LETTER TO PYARELAL NAYYAR

*December 17, 1932*

You seem to have taken a vow not to write to me. Well, I must live as God wills, or as Pyarelal wills. If your health is good and you have nothing to write to me about, I am quite content.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 345-6

### 309. LETTER TO PARASHURAM MEHROTRA

*December 17, 1932*

. . . behn<sup>1</sup> is like a milch cow. Her shortcomings are countless, but her virtues are far greater in number. Remember what Tulsidas taught in this regard, and look only to the virtues and disregard the shortcomings. We should know that all of us have shortcomings and bear those of our co-workers.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 346

### 310. LETTER TO ASHRAM BOYS AND GIRLS

*December 17, 1932*

Just now I cannot write long letters. Parashuramji knows the new *takli* method. He does not have the same speed as Bhau but he may be able to teach you.

Narandas is quite right in saying that any boy or girl who has not undergone training in khadi work, carpentry, farm work, tanning, dairy work, etc., has remained uneducated. It seems you have still not understood one special feature of the Ashram. It is that farm work, carpentry, etc., also are a part of your education, and develop your intellect and also some of the bodily senses. If these crafts are taught as part of your education, they would do more good, as I have already explained in one of my previous letters<sup>2</sup> to the Ashram, than a purely

<sup>1</sup> The name is omitted in the source.

<sup>2</sup> *Vide* "Education", 10-7-1932.

literal education<sup>1</sup> does. If you have forgotten what I said in that letter or cannot find that letter, let me know and I will write to you again about it, for the point deserves to be understood by all. Do not think that I say this because I wish to run down book-learning. I fully understand its value. You will not easily come across many men who put such knowledge to better use than I do. My purpose in saying this is to put training in crafts on the same footing as education in letters. Those who thoroughly understand this point will never be eager for a literal education at the cost of training in crafts. Their book-learning will shine better and also prove of greater benefit to the people. If you understand this fully, all of you will be ready to take out the cattle for grazing.

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

### 311. LETTER TO KUSUM GANDHI

*December 17, 1932*

Every person who is ill, holds the key to his life in his own hands as long as recovery is possible. If he or she gives way to despair, no medicine will help, and, on the contrary, if he or she does not lose heart, even a simple powder will be a priceless remedy. You should, therefore, remember three rules: Do not lose courage; follow the advice of the person in whose hands you have placed yourself; and, however much you suffer, go on repeating Ramanama, remain cheerful and never cry.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 346-7

### 312. LETTER TO SATIS CHANDRA DAS GUPTA

*December 18, 1932*

DEAR SATISBABU,

No letter from you. I have failed miserably in my endeavour to have the Board reconstructed. I have apologized to Dr. Roy and withdrawn my letter<sup>2</sup>. You should forget that I ever tried. Things must take their own course. You will act as may seem best to you.

Love to you both.

BAPU

From a photostat: G.N. 1619

<sup>1</sup> Literally, 'knowledge of letters'

<sup>2</sup> *Vide* "Letter to Dr. B. C. Roy", 15-12-1932.

### 313. LETTER TO JAMNABEHN GANDHI

*December 18, 1932*

CHI. JAMNA,

I read your letter which arrived with the general post [from the Ashram]. I would advise you to go and stay somewhere else.<sup>1</sup>

BAPU

From Gujarati: C.W. 866. Courtesy: Narandas Gandhi

### 314. LETTER TO CHHOTUBHAI TRIVEDI

*December 18, 1932*

CHI. CHHOTUBHAI,

You have been rendering good service. You will learn the job with practice. You may not expect specific advice from me.

BAPU

From a photostat of the Gujarati: G.N. 10471

### 315. LETTER TO KOTWAL

*December 18, 1932*

BHAI KOTWAL,

I got your letter. The doubt which has occurred to you is a natural one.

Following the path of dharma would not have been compared to walking on the razor's edge, if no occasions ever arose when in doing one's duty, one found oneself on the horns of a dilemma. A thing which is ordinarily forbidden may with a little change in the circumstances become a duty. The thing is similar to the manner in which a chemical compound is formed. Appa's demand was not for a right or privilege, nor for any personal facility. It was for permission to do his duty. It was my duty—and I have not the least doubt about this—to join Appa in his fast, as, when we were all free, I had already given my opinion that Appa could undertake a fast in the circumstances which actually arose. As this argument appeals to reason, it is not necessary

<sup>1</sup> *Vide* also "Letter To Jamnabehn Gandhi", 17-12-1932.

for you to go by faith in what I say. As long as your reason is not convinced, you should not accept anything more than what you have been able to understand about the ethics of fasting. Do not think too much about the matter and get confused. Ask me again if my explanation is not clear to you. But you need not, if you do not wish. The situation in which I found myself was no ordinary one, and in such situations too much thinking is to be avoided.

It seems to be my clear duty to fast with Kelappan if it becomes necessary for him to do so, since it was I who had asked him to give up his fast. This involves a number of other issues, and I have no time to explain them in this letter. You will have no question to ask if you carefully go through all that I have written on the subject.

It need not be assumed that the fast will start on the 2nd. There are many complications. The date was not fixed recently, but was fixed at the very time that Kelappan gave up his fast.<sup>1</sup> The agitation is not for depriving any people of their right, but for restoring their rights to those who were deprived of them. I think that I have now answered all your questions.

What you read in the newspapers about the time limit of thirty days has no basis in fact. There is no such intention even. There is no end to the misunderstandings being spread at present by the men who come to discuss things with me. No one, therefore, should believe anything said about me. People should go by only what I myself say.

There was no need to ask the Zamorin before fixing the 2nd as the date; he himself had wired suggesting postponement of Kelappan's fast. I fixed the date that seemed to be the most suitable.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 3606

### 316. LETTER TO NARMADABEHN RANA

*December 18, 1932*

CHI. NARMADA,

I got your letter. I am very glad that you keep good health. All your actions should be straightforward and all your thoughts clean.

BAPU

From Gujarati: C.W. 2770. Courtesy: Ramnarayan N. Pathak

<sup>1</sup> *Vide* "Telegram to K. Kelappan", 29-9-1932.



### 317. LETTER TO NARANDAS GANDHI

December 18, 1932

CHI. NARANDAS,

So at last you also have fallen ill. All of us do. You and all others should carry out the new experiment only to the extent that it agrees with you. For some time, you should only drink milk and eat fruit. You may also eat vegetables. If you feel the need for rice, you should eat it unhesitatingly. I have suggested its exclusion purely for health reasons. Hence anybody who needs it for maintaining good health may certainly eat it. Nobody should feel ashamed to eat it. If the results do not seem beneficial, you may give up the whole experiment.

I cling to the suggestion which I have made concerning Jamna.<sup>1</sup>

BAPU

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8284. Courtesy: Narandas Gandhi

### 318. LETTER TO PREMABEHN KANTAK

December 18, 1932

CHI. PREMA,

I wrote to you some letters in the course of the week. This one is in reply to your weekly letter.

I have decided to obey your order forbidding me to show your letters to Chhaganlal. Of course I had to show him your order. I think you, too, would not wish that he should remain ignorant of what you wrote about him. I showed him the relevant part of the letter and asked him not to read the rest. All the same, I did not like your order. Why should any person in the Ashram hide anything from another inmate?

I can understand a child or a grown-up who knows no better feeling thus. But what can you have to hide from anybody? The fact that others read your letters doesn't lessen, but rather increases, the sanctity of your letters. You should not at all feel embarrassed if the

<sup>1</sup> *Vide* "Letter to Jamnabehn Gandhi", 17-12-1932 and *ibid* 18-12-1932.

whole world knows your thoughts. We have no right to think any thoughts which others may not know. If we follow this as a fixed rule in our life, we automatically learn to control our thoughts. Every human being is God's representative on the earth. He knows all our thoughts, but we do not know that He does, because we do not see Him face to face. If, however, we look upon human beings as God's representatives on the earth, we should not mind others knowing our thoughts. Moreover, since we see a representative bodily, it becomes easy for us to acquire control over our thoughts. I wish that you should voluntarily withdraw your order. I had hoped that I would be able to write with my right hand, but I see that I ought not to use it and, therefore, I shall not perhaps be able to write all that I wished to say. I don't mind your writing about Ramabehn whatever comes to your mind. She does know indeed that you will write nothing out of ill-will for her. So you may write anything you may wish to. I will carry out any suggestion you may make.

You seem to have left the hospital much too soon. If you are carrying out the doctor's instructions faithfully, there will be no difficulty. It will be fine indeed if the operation succeeds in its purpose.

. . . 's<sup>1</sup> story is a sad one. I am not ready to blame . . .<sup>2</sup> without knowing his side of the case. . .<sup>3</sup> is man of pure heart; he is not cruel. He knows his duty. If I had more time at my disposal, I would have explained the matter in greater detail. You should serve . . .<sup>4</sup> as well as you can. If she feels lonely, she is not altogether blameless in the matter. But she should not be left uncared for because of that. . .<sup>5</sup> has quite a few good qualities too.

Indu is of course careless. He is a simple-hearted boy and loves play a little too much. I have written to his father and told him that he should take the boy under his loving care.

Take milk and fruit for some time and think that they are medicines. Don't eat *kanji*, etc., for a while. If you wish to eat rice,

<sup>1</sup> The names have been omitted.

<sup>2</sup> *ibid.*

<sup>3</sup> *ibid.*

<sup>4</sup> *ibid.*

<sup>5</sup> *ibid.*

you can. See the doctor regularly.

A letter for Sushila<sup>6</sup> is enclosed.

BAPU

From a photostat of the Gujarati: G.N. 10316. Also C.W. 6755. Courtesy: Premabehn Kantak

### *319. LETTER TO GULAB A. SHAH*

*December 18, 1932*

CHI. GULAB,

I got your letter. You should always keep a margin on the left side of the sheet. You can see such a margin in this letter.

BAPU

From a photostat of the Gujarati: G.N. 1734

### *320. LETTER TO SHARDA C. SHAH*

*December 18, 1932*

CHI. BABU ALIAS SHARDA,

Is it that you have boycotted me? You used to write beautiful letters every week and now you are silent. Why ? If you are taking pity on me, I have no use for it. What I want is beautiful letters, even if I do not write.

BAPU

From the Gujarati original: C.W. 9959. Courtesy: Shardabehn G. Chokhawala

### *321. LETTER TO NIRMALA GANDHI*

YERAVDA MANDIR,  
*December 18, 1932*

CHI. NIMU,

So, after a long time you have condescended to write to me. Should I thank you or twit your ear? Ramdas leaves it to you to decide about Kanu Sheth's name. If you let me have a few names, I will help you make the choice. Ramdas has now started taking milk and bread.

BAPU

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

*322. LETTER TO SECRETARY, ALL-  
INDIA SHRADDHANAND MEMORIAL TRUST*

[Before *December 19, 1932*]<sup>1</sup>

We hardly find a greater benefactor, a truer sympathizer of Harijans than Swami Shraddhanand<sup>2</sup> at the present day. The memory of Swami Shraddhanand can fittingly be celebrated by doing every possible service to Harijans and at least those that have means should contribute to the Shraddhanand Memorial Trust.

*The Hindu, 20-12-1932*

*323. TELEGRAM TO KASTURBHAI LALBHAI*

POONA,

[*December 19, 1932*]<sup>3</sup>

SETH KASTURBHAI LALBHAI  
SHAHI BAG  
AHMEDABAD

OUR CONDOLENCES OVER YOUR REVERED MOTHER'S DEATH.

GANDHI

From the original: S. N. 33149

*324. LETTER TO NIROD RANJAN GUHA*

*December 19, 1932*

DEAR FRIEND,

I thank you for your long but instructive, well-reasoned and sympathetic letter. I listened to it from beginning to end. You rightly do not expect any answer to your argument. I will however say this that the argument advanced by you was not new to me; and whilst I could subscribe to almost all you have said in your letter, I could consistently defend the course I have adopted.

*Yours sincerely,*

SJT. NIROD RANJAN GUHA  
P 215-A RUSSA ROAD (SOUTH), P.O. TOLLYGANJ  
CALCUTTA

From a microfilm: S.N. 18744

<sup>1</sup> The letter was published under the date-line: "New Delhi, December 19".

<sup>2</sup> He was assassinated on December 23, 1926.

<sup>3</sup> From the postmark

325. LETTER TO R. B. TALEGAONKAR

*December 19, 1932*

DEAR FRIEND,

Here are answers to the questions you left<sup>1</sup> with me:

1. The reformer has to convert the people by patience, gentleness and purity of character. My fast can only prepare the ground for the reformer's work and make the reformer also more active than before in the execution of his mission.

2. I would just as soon fast in respect of Dakornath Temple<sup>2</sup> as Guruvayur if the call came. I had no notion that I should have to contemplate a fast regarding Guruvayur, as everyone knows it came to me; but it would be wrong on my part to tack on other temples. Nevertheless, there are many other ways in which the movement for opening other temples is being, and should be, carried on.

3. If I refuse to be party to conditional temple-entry by Harijans, it is not because I feel less for the cow, but because it is the best way of weaning Harijans from taking beef. In matters of religion, there should be no bargaining. Every Harijan knows that one of the essential conditions of being a good Hindu is to abstain from taking beef or carrion. Therefore my formula is that those Harijans who are in the habit of taking beef or carrion should be induced to give it up, irrespective of whether the temples are opened to them or not, purely on the ground that beef and carrion-eating is prohibited in Hinduism. Similarly temples should be opened unconditionally. Even as it is the duty of Harijans to abstain from beef and carrion without asking for or receiving any consideration therefor, so is it the duty of caste Hindus, irrespective of consideration, to throw open the doors of temples to Harijans without claiming any consideration. Even today there is no inquisition held as to the Hindu practice of temple-goers. Very properly it is taken for granted that temple-goers conform to the rules applicable to them regarding temple-entry. So must we expect Harijans to do.

4. There are many courses that we can adopt in order to ensure success in a movement. There are some courses, however, which are

<sup>1</sup> On December 16, 1932 (S.N. 18722)

<sup>2</sup> In Gujarat

beyond our capacity to adopt. My release is a course which it is beyond my capacity to adopt.

5. To seek to abolish untouchability amongst untouchables before caste Hindus abolish untouchability with reference to untouchables is like an attempt to twist a rope of sand foredoomed to failure. When caste Hindus really abolish untouchability, the other will crumble to pieces practically without an effort.

6. In my opinion, seeing that the society now formed is one to do penance or to discharge an obligation due to Harijans, it should be composed of penitents or debtors, but there should be a corresponding committee or society of creditors, that is Harijans, whose wishes should be ascertained from time to time.

7. No law will abolish untouchability before caste Hindus are ready to do so. Law can only help them when they need its assistance. But it can never compel them.

8. In Hinduism, and for that matter in every religion, every activity of a religious man is governed by his religion. A man cannot be religious that is guided by his moral and spiritual sense in some activities and not in others. When there is religion about a person, it pervades his whole being.

9. All the three statements<sup>1</sup> are not inconsistent with one another, but they represent the same truth. Without Guruvayur there will be no Kelappan fasting, without Kelappan there would have been no inspiration for me to fast for Guruvayur.

*Yours sincerely,*

SJT. R. B. TALEGAONKAR  
1034 RAVIWAR PETH, POONA CITY

From a microfilm: S.N. 18722

### *326. LETTER TO C. Y. CHINTAMANI*

*December 19, 1932*

I am not going to judge my friends. I can only convey to them my own feeling and leave them to correct themselves where my different opinion may appeal to them. I am satisfied if by your action

<sup>1</sup> The reference is to statements on different occasions attributed by the addressee to Gandhiji to the effect that he was going to 'perform the fast for the sake of Guruvayur Temple'; 'for the sake of Mr. Kelappan'; and 'for the sake of God's wish inspiring him to go through this ordeal of fast' (S.N. 18722).

in Bombay you did no violence to your conscience. But I would like one promise from you. Even when you will not publicly oppose me, do warn me privately. The warning may produce no visible effect on me. But I am very receptive. Such warnings have always helped me.

*Mahadevbhaini Diary*, Vol. II, p. 360

### 327. LETTER TO SECRETARY, ARYA SAMAJ, BOMBAY

*December 19, 1932*

I was pained to see the published report of our interview<sup>1</sup>. I do not carry a copy of the *Satyarthaprakash* with me. I only said that there were several copies of it in the Ashram library. I did not ask for the books, but Mahadev did.

When you offered your help to the temple-entry movement, I advised you not to interfere with it and you also accepted my advice. But the report suggests that I desired your help. The cause will suffer through such misrepresentations. I, therefore, consider it necessary that for the sake of truth and the cause you should immediately publish a correction to the report. I should like you to publish it as soon as you can. A false report can never help a cause, and it cannot but harm dharma. A correction, therefore, is desirable from every point of view.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 354-5

### 328. A LETTER

*December 19, 1932*

It is true that I refused to eat eggs. Still I believe that cod-liver oil is objectionable, milk is less objectionable than cod-liver oil and unfertilized eggs are less objectionable than either. However, people have become accustomed to cod-liver oil but not to eggs, and so even unfertilized eggs are regarded as objectionable.

In the statement: ["And if any man will sue thee at the law] and take away thy coat, let him have thy cloak also",<sup>2</sup> it is understood

<sup>1</sup> On December 14, 1932; *vide* "Interview to Deputation of Arya Samaj, Bombay", 14-12-1932.

<sup>2</sup> *St. Matthew*, v. 40

that the man who asks for your coat is a deserving person. But the statement also means that, if anybody tries to rob us of a thing and if it is not our duty to resist him, it would be better to let him take more than he wished. The golden rule behind this precept is that of non-possession. Nobody can practise it to perfection. If, however, we have understood it fully, we should try to follow it more and more in our lives to the extent that we can.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 360-1

### 329. LETTER TO NARANDAS GANDHI

*December 19, 1932*

CHI. NARANDAS,

I got your letter. I can judge whether or not you can write only after I see a copy of the letter which Shri Mavalankar has written. Obtain one and send it to me. Tell the German lady<sup>1</sup> that, if she wishes, she may certainly write to me. It is highly unlikely that she will be permitted to see me. If Parashuram told the story of the cat not merely as a joke but to argue that we might do the same thing, some pain would mingle with my amusement.

I hope you are completely all right now. All the same, be careful about your food.

BAPU

PS.

I send with this a letter from Bhai Umedram. He stayed in the Ashram once, alone. I think that, after his talk with me here, I had dropped a hint to you that he might come to live in the Ashram with his children. He has now written to me. Admit him to the Ashram. He knows its rules. He also said that he would abide by them. I think the best course would be that he should come and stay in the Ashram for some time and that, after you have had experience of each other, he should decide finally. However, you are the best judge, therefore, do what you think best. Do not think, because I wish him to be admitted, that it is your duty to admit him. I am writing to Umedram also to tell him what I have told you.

BAPU

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8285. Courtesy: Narandas Gandhi

<sup>1</sup> Margarete Spiegel



330. LETTER TO TARAMATI MATHURADAS TRIKUMJI

YERAVDA,  
December 19, 1932

CHI. TARAMATI,

I had received your last letter all right. There was nothing in it that called for a reply. So I saved the time. I did hope that Mathuradas would stop losing weight. We are all fine. Dilip's education will be progressing smoothly.

*Blessings from*  
BAPU

SMT. TARAMATI MATHURADAS TRIKUMJI  
21 MINT ROAD  
FORT, BOMBAY

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

331. LETTER TO GOPIKRISHNA VIJAYAVARGIYA

December 19, 1932

BHAI GOPIKRISHNA,

Received your letter. If we exist, God exists, for God is the sum-total of all life just as the sun is the aggregate of rays. In order to have faith in God we have to have faith in ourselves, which is acquired through service without consideration of results. Another way is to have faith simply because the rest of the world has it.

I do not even think what the goal of independent India will be. This goal will be clear with the coming of independence. The rest you can see from my writings.

*Vandemataram from*  
MOHANDAS GANDHI

[From a facsimile of the Hindi]

*Madhya Pradesh aur Gandhi*, p. 137; also *Mahadevbhaini Diary*, Vol. II, p.

332. *LETTER TO KRISHNAN NAIR*

*December 19, 1932*

No new idea of mine warrants anyone getting upset over it and I would not expect it to be followed unless it is digested. I am translating the English word 'assimilation' as 'digesting'<sup>1</sup>. Invariably when we follow anything without assimilating it, we are either too involved or hurt [in the process]. There is no need to resort to faith regarding anything that can be grasped by the intellect. To do that would be a sign of mental lethargy.

[From Hindi]

*Mahadevbhaini Diary*, Vol. II, p. 361

333. *LETTER TO SOHANLAL SHARMA*

*December 19, 1932*

BHAI SOHANLAL,

Your letter. Do whatever you can, but only peacefully.<sup>2</sup> Keep me informed.

MOHANDAS GANDHI

BHAI SOHANLAL SHARMA  
PRESIDENT, HINDU SABHA, PUSHKAR, AJMER

From a photostat of the Hindi: G.N. 2828

334. *LETTER TO KRISHNACHANDRA*

*December 19, 1932*

BHAI KRISHNACHANDRA,

I have your postcard. I had the registered letter too. I did not reply to it as it contained nothing new and I have no time these days. If you read carefully all my letters and your questions alongside, you will find the answers there.

*Blessings from*

MOHANDAS GANDHI

From a photostat of the Hindi: G.N. 4266

<sup>1</sup> "Hajam karna" in the source

<sup>2</sup> The addressee at this time was engaged in securing temple-entry for the Harijans.

335. *LETTER TO R. SANKARANARAYANA IYER*<sup>1</sup>

[Before *December 20, 1932*]<sup>2</sup>

I have your letter. I forwarded your telegrams to Calicut. Beyond that I would do no more. The vote of the *avarnas* is wholly unnecessary. The call is not in answer to what the *avarnas* want, but it is a call to self-purification, penance, and discharge of an overdue debt and when a man pays his debt, he is unaffected by the fact whether the creditor demands payment or not.

*The Hindu*, 21-12-1932

336. *TELEGRAM TO SECRETARY A.I.V.S.S.*

*December 20, 1932*

SECRETARY  
VARNASHRAM SWARAJYA SANGH  
RAMBAG  
BOMBAY

YOUR LETTER<sup>3</sup>. SORRY CANNOT FIX OTHER THAN TWENTY-THIRD AS OTHER SHASTRIS ALREADY INVITED FOR TWENTY-THIRD. I WOULD GLADLY MEET SHASTRIS ON YOUR BEHALF ON ANOTHER DATE AND RESPECTFULLY LISTEN WHAT THEY SAY BUT IF POSSIBLE I WOULD LIKE THEM ATTEND TWENTY-THIRD. THERE ARE OTHER POINTS IN YOUR LETTER ABOUT WHICH THERE IS DIFFERENCE OPINION BUT THIS CAN BE BEST SETTLED TWENTY-THIRD OR BEFORE IF YOU WILL SEND REPRESENTATIVE FOR DISCUSSION.

GANDHI

From a microfilm: S.N. 18754

<sup>1</sup> The letter was in reply to the addressee's regarding the Guruvayur referendum.

<sup>2</sup> The letter was published under the date-line: "Coimbatore, December 20".

<sup>3</sup> Dated December 19; *vide* Appendix "Letter from Secretary, All-India Varnashrama Swarajya Sangh", 19-12-1932.

337. *LETTER TO RAMAGOPALA SHASTRI*

*December 20, 1932*

DEAR FRIEND,

I thank you for your letter. It is wholly unnecessary for you to trouble to come to Poona, and in any case the interpretation of an Arya Samajist will be discounted by the sanatanist *Shastris*.

*Yours sincerely,*

SJT. RAMAGOPALA SHASTRI  
SECRETARY, PUNJAB DALIT SEWA MISSION, LAHORE

From a microfilm: S.N. 18755

338. *LETTER TO G. M. JOSHI*

*December 20, 1932*

DEAR FRIEND,

I am not sure that the meeting of the 23rd is actually coming off, but even if it is, for me it would be a deeply religious function, and nobody should be there except those pundits who are to take part in it. You will therefore kindly excuse me.

*Yours sincerely,*

SJT. G. M. JOSHI  
171-A BUDHAWAR, POONA CITY

From a microfilm: S.N. 18758

339. *LETTER TO VAKKAYIL ACHUTHAN NAIR*

*December 20, 1932*

DEAR FRIEND,

I thank you for sending me a copy of the plaint in the Guruvayur Case. Have you not the judgment with you, and can you not send me a more detailed history of the Temple, as also a map of it with a detailed specification?

*Yours sincerely,*

SJT. VAKKAYIL ACHUTHAN NAIR  
GURUVAYUR

From a microfilm: S.N. 18759

340. LETTER TO K. RAMABHADRA ROW

December 20, 1932

DEAR FRIEND,

I have your letter. In matters so deeply personal as you have stated, you must be the sole judge as to your duty.

*Yours sincerely,*

SJT. K. RAMABHADRA ROW  
PODURI HOUSE, INNEPETA, RAJAHMUNDRY

From a microfilm: S.N. 18757

341. LETTER TO G. H. PATWARDHAN<sup>1</sup>

December 20, 1932

DEAR FRIEND,

I thank you for your letter. There are some people who will deliberately misrepresent me. How shall I overtake such deliberate misrepresentations except by trusting the truth in me to make itself felt in its own time? I have said repeatedly that Guruvayur was not my choice. It thrust itself upon me. If Dakorji had done likewise, I would have joyfully proclaimed a fast. I am in God's hands like clay in the potter's, and had that come my way, probably the public would have found me wrestling with the Gujaratis with greater vigour than with the Malabarais. I can throw nothing at the latter, because they are at such a convenient distance from me, whereas the Gujaratis are within a stone's throw. But as a proverb says, "You can wake up a man who is really asleep by a simple tickle in his ear, but a thousand tickles will fail to wake up a man who is pretending to sleep."

*Yours sincerely,*

SJT. G. H. PATWARDHAN  
DHULIA

From a microfilm: S.N. 18756

<sup>1</sup> The letter was in reply to the addressee's dated December 14, 1932, which read: "Since you declared that in the event of the Guruvayur Temple not being opened to the Harijans till the 1st of January 1933 you would go on a fast unto death, a Marathi newspaper has been insinuating in its columns that your choice of a distant temple like Guruvayur is due to your consciousness that were you to choose the Dakorji's Temple for this purpose you would be severely attacked by the Gujarati community who have been your staunch followers in politics, and this probably is the reason of your choice of the temple of Guruvayur. Your explanation on the point would, I submit, be greatly useful in clearing the ground with regard to this" (S.N. 18703).

342. LETTER TO R. V. PATWARDHAN<sup>1</sup>

December 20, 1932

DEAR FRIEND,

I thank you for your letter. I can only say in reply to one part of it that I have signed letters asking me to anticipate the 2nd and thus end my earthly life. I do not mind these letters. I merely state the fact.

For the rest of your letter, I can only give you my assurance that behind every step I take, and every word that I utter, there is great and prayerful deliberation. I ask *sanatani* friends to give me the same liberty of thought and action as they claim for themselves. Without such mutual toleration, no reform is possible.

I may also tell you that I am leaving no stone unturned to reach some workable compromise. But I must regretfully confess that I have failed hitherto.

*Yours sincerely,*

From a microfilm: S.N. 18760

343. LETTER TO G. D. BIRLA

December 20, 1932

MY DEAR GHANSHYAMDAS,

I have your letter<sup>2</sup> of the 14th instant. I hope I have made ample amends for my presumption and that there is no wound left any-

<sup>1</sup> The addressee in his letter dated December 16, 1932 referring to Gandhiji's statement dated 16th November had objected to it as "a most cruel and objectionable charge against the sanatanists who are opposed to temple-entry" and the fast. He had also written: ". . . If the Zamorin and the Trustees bend before your threat of fast, do you believe that it would be due to a real change of heart and not to the suppression of their honest convictions? . . . Such a suppression is the worst kind of tyranny; it is more reprehensible than the one foisted by the force of arms" (S.N. 18726).

<sup>2</sup> *Vide* Appendix "Letter from G. D. Birla", 14-12-1932.

where.<sup>1</sup> If you think that there is still anything more left to be done by me, do please tell me. I hope not to repeat the folly.

*Yours sincerely,*

BAPU

SJT. GHANSHYAMDAS BIRLA  
ALBUQUERQUE ROAD, NEW DELHI

From a photostat: S.N. 18762. Also C.W. 7910. Courtesy: G. D. Birla

344. *LETTER TO M. I. DAVID*<sup>2</sup>

*December 20, 1932*

DEAR MR. DAVID,

I thank you for the letter and still more for the perseverance with which you are pursuing your scheme; and since you have willingly given me an inch, do not be surprised over my asking for an ell. Please prepare the whole scheme as you would have it, incorporating your latest suggestions. Then discuss it with Sjt. Mathuradas and Jaisukhlal Mehta, and if they approve of it, send it to me, and I shall devote to it exclusively a Press statement, but I must use your name as its father. After all, Sjt. Birla has already let the cat out of the bag.

And before you send me the scheme, I would like you to do a little lobbying and get as many scholarships as you can. I know this means a large draught of your time and energy, but you are a willing worker. Willing workers know to their cost how exacting I can be. The fact is with my dwindling physical capacity, I am hardly able to cope with the work day to day. Therefore, whenever I have a good thing suggested to me by anyone, I straightaway ask that one to present it to me ready-made, so that I should have very little to do but to put my signature to it.

*Yours sincerely,*

M. I. DAVID, ESQ.  
4 QUEEN'S ROAD  
FORT, BOMBAY

From a microfilm: S.N. 18748

<sup>1</sup> *Vide* letters to Dr. B. C. Roy, 7-12-1932 and 15-12-1932; also "Letter to G. D. Birla", 15/16-12-1932.

<sup>2</sup> The letter was in reply to the addressee's dated December 15, 1932 (S.N. 18718), in which he had suggested a few additional points regarding his scheme for higher education of selected Harijans about which he had already written to Gandhiji in his letter dated December 2, 1932.

### 345. LETTER TO C. F. ANDREWS

December 20, 1932

MY DEAR CHARLIE,

I have your letter<sup>1</sup> posted days after it was written, and I have your two dear cables. I was wondering whether the later developments in the anti-untouchability campaign including the prospective fast were thoroughly understood by you. Your wires show that you have understood them fully, and I am so glad, for, whereas the fast in connection with British decision was appreciated by many, the one contemplated to take place on the 2nd January next is misunderstood by many, and I am afraid that you might not understand it at all, whereas to me the necessity is clearer than when I fasted about the British decision. The British decision was a political issue, though with me it had a deeply religious significance. In the present instance, it is a purely religious issue. I have given many explanations in defence of it. All of them put together fall far short of what I feel about it, but what, I have no adequate language to express. Of course, for me personally, it transcends reason, because I feel it to be a clear call from God. My position is that there is nothing just now that I am doing of my own accord. He guides me from moment to moment. This is a thing which you cannot make other people believe, and it would be quite proper for them to reject such testimony. That has happened before now. That which was claimed as the voice of God proved to be the prompting of the Devil. What it is in my case will be partly judged by results and partly after my death, never wholly in any case and at any time except by God. After all, the intention behind an act is the final criterion, and that God alone can know, not even the author of the intention.

There is no knowing whether the fast will have to be taken on the 2nd January. It will depend upon the legal difficulty.

Yes, I read your book *What I Owe to Christ* immediately I got it. Both Vallabhbai and Mahadev have glanced through it. Mahadev had not the time to go through it fully. The opening chapters are very good indeed. All the chapters are a great help to a struggling soul.

<sup>1</sup> The reference presumably is to addressee's letter of November 10, 1932; *vide* Appendix "Extract from Letter from C. F. Andrews", 10-11-1932.



They reveal you as nothing else that you have written can do, but there was a chapter in it which as I read I criticized and I thought I had written to you about it, but evidently I have not. I should have to look at the book again in order to be able to recall the chapter and the subject. I could do so without much trouble, and if I can find a few spare moments, I will look it up and give you my criticism. I shall await copy that you promise of Gurudev's thoughts on his reading your book.

I hope that you got my cable already in answer to yours from Birmingham.

I am quite clear that your presence is most useful there, and you are not to have anxiety complex if I have to fast. You at least will have no difficulty in believing that if I enter upon the fast, it would be by God's will, and He will keep me intact if He has more service to take through this body.

With love and greetings from us all,

*Yours*

[PS.]

My love to all the other members of the family in both the senses. Please tell those who do not hear from me that I get little time to attend to all my correspondence.

From a photostat: G.N. 995

### 346. LETTER TO U. GOPALA MENON

*December [20]<sup>1</sup>, 1932*

MY DEAR GOPALA MENON,

I have your letter. The workers undoubtedly deserve warm thanks for the zeal with which they have been working. Please give them all my love. If you will not become jealous of your wife, let me tell you that everyone who had returned from Calicut tells me that whilst you have been good, your wife has been ever so much better. She has been working tirelessly and with utter self-effacement and if all the women of Malabar are as good, Malabar must be an extra-

<sup>1</sup> *Vide* letters to the addressee, "Letter to U. Gopala Menon", 21-12-1932 and "Letter to U. Gopala Menon", 22-12-1932. The source, however, has "21".

ordinary good place to live in. I discount all this testimony, and Mrs. Gopala Menon must be an exceptional woman, for, if all the Malabar women were as good as she is, Malabar could not be the worst place in India for untouchability. All this is meant more for her than for you, so please share this letter with her and give her my warm congratulations.

*Yours sincerely,*

SJT. GOPALA MENON

CALICUT

From a microfilm: S.N. 18767

### 347. LETTER TO DAHYABHAI PATEL

*December 20, 1932*

CHI. DAHYABHAI,

I had intended to write a long letter but now there is no time for it. Get well soon. Ba, Velanbehn<sup>1</sup> and Bal are sitting near me as I write this letter.

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, p. 153*

### 348. LETTER TO C. F. ANDREWS

*[December 21, 1932]<sup>2</sup>*

Since dictating this letter<sup>3</sup>, I had your precious letter of the 9th instant. My whole heart goes out to you with reference to your brother. I know what it is to have a man with an unbalanced mind thrown on you. Perhaps you know that I have at the Ashram Dr. Mehta's son, Ratilal, just like that. I hope, however, that things are not quite so bad as they appear to me from this distance. My prayers are all with you and for you. I am glad that you did not run to India on hearing from Amiyo. I am absolutely clear in my mind that it is we as distinguished from you that have to solve this problem of untouch-

<sup>1</sup> Wife of Lakshmidas P. Asar

<sup>2</sup> From the last paragraph

<sup>3</sup> *Vide* "Letter to C. F. Andrews", 20-12-1932.

hability. We have got to do the penance. As for the Zamorin, he deserves all the pity that one can extend to him, and even if you were here, I would not think of your going to him. That I would call undue pressure. God alone can work upon him if He will. All things considered, therefore, your presence is needed there.

This ought to have gone in as postscript to the letter dictated and posted yesterday.

*Yours,*<sup>1</sup>

From a photostat: G.N. 995

### 349. LETTER TO U. GOPALA MENON

*December 21, 1932*

MY DEAR GOPALA MENON,

Since dictating my letter<sup>2</sup> yesterday, I have read a notice or manifesto by Sjt. M. K. Acharya of which he has sent me a copy. I send you both the leaflet and Sjt. Acharya's notice. If the notice correctly sets forth the purport of the leaflet, it is disturbing, and the comments made by Sjt. Acharya are quite justified. The people of Ponnani Taluk are being asked not whether they would save my life or let me die, but whether they, being themselves believers in temples as an integral part of Hinduism, are prepared to have the temple doors opened for the admission of Harijans. According to the English notice, you have befogged the issue, and that is just the charge brought by sanatanists against us and especially me, as you know they say that the contemplated fast, instead of making the people decide on the rights and wrongs of temple-entry, will take their minds away from temple-entry and lead them against their wishes to give their votes any way so as to save me. If such were the result of my fast, it would be a tragedy. I should expect co-workers, therefore, to tell the people not to be affected by the fast, but to vote for or against temple-entry according to their hearts. You will now please write to me fully, first, as to the notice, and secondly, as to what has been generally done, and if you discover that people have been misled, do not hesitate to tell me so. I will have no compunction in owning the mistake, retracing my steps and postponing the fast. It would be farcical to take a

<sup>1</sup> The letter was signed by Mahadev Desai "for Bapu".

<sup>2</sup> *Vide* "Letter to U. Gopala Menon", 20-12-1932.

referendum again if the people have been already misled by an altogether false issue having been presented to them. Whereas if Sjt. Acharya's charge cannot be sustained, you will please give me chapter and verse in support of your statement and it will give me new strength and new hope.

You will confer with Madhavan and Kelappan. I do not know whether Rajaji would be there, or Sadashiv Rao, at the time you receive this letter. You will please telegraph to me the substance of the reply you would make.

*Yours sincerely,*

From a photostat: S.N. 18765

### 350. LETTER TO C. RAJAGOPALACHARI

*December 21, 1932*

MY DEAR C.R.,

I enclose herewith my letter<sup>1</sup> to Gopala Menon. You would not need to see Sjt. Acharya's notice. My letter sufficiently tells you the purport of its contents. I do not know whether you would agree with me in my conclusion if it is found that Sjt. Acharya's charge is sustained.

You have not told me, and I have not worried you about the state of the law on the subject. What is happening to the Bill?<sup>2</sup> I am told that before a Bill of a religious character receives the Viceregal sanction for introduction, he is to have clear two months. If such be the case, and if the law as it stands is admittedly against us, the fast has to be automatically postponed; whereas if the sanction is withheld or is delayed purely through want of popular expression of public opinion on it, the fast has to go on till public opinion is sufficiently mobilized, if it can be, so as to secure Viceregal sanction. If public opinion is against such legislation the fast must stand adjourned. I would like you therefore to instruct me on the law. Ba tells me you are to be expected here about the 28th, if it is not possible for you to come earlier.

*Yours sincerely,*

From a copy: S.N. 18766

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

<sup>2</sup> *Vide* "Interview to the Press", 5-12-1932.

351. *LETTER TO KONDA VENKATAPPAYYA*

*December 21, 1932*

MY DEAR VENKATAPPAYYA,

It is just like you to steal into Calicut and not say anything to me. How are you keeping, how is your wife, and how is your daughter?

*Yours sincerely,*

SJT. VENKATAPPAYYA

C/O SJT. GOPALA MENON, CALICUT

From a microfilm: S.N. 18768

352. *LETTER TO SADASHIV RAO KARNAD*

*December 21, 1932*

MY DEAR SADASHIV RAO,

I am glad you are keeping me well-posted with progress of work. It was good to ignore the assault. We must be prepared for such things and bear them without retaliation.

*Yours sincerely,*

SJT. SADASHIV RAO KARNAD

C/O SJT. GOPALA MENON, CALICUT

From a microfilm: S.N. 18769

353. *LETTER TO K. RAMUNNI MENON*

*December 21, 1932*

DEAR FRIEND,

I have your letter for which I thank you. The letter contains so many innuendoes and imputations. It is very difficult for me to answer them all. I can only say generally that the statements you make are inconsistent with the facts as I know them. Naturally the arguments based upon misstatements must be unconvincing. My own position has been abundantly clear in the statements that have appeared in the Press. If you had asked me a series of questions to ascertain first of all from me the position, I would gladly have responded, and you could then have built your case against me. I can only give you my assu-

rance that I consider myself to be a humble follower of Hinduism constantly seeking to act according to its dictates.

In one thing I can heartily be with you with my whole heart. You are entirely right in saying that you and the members of the Sanatan Hindu Sabha will not be deterred from what you believe to be the right course by any fast of mine. My fast was never conceived with the purpose of influencing your decision, and for that matter any decision. My fast is intended to stir Hindus to action, and that, I am glad to say, is happening day after day, although the fast has yet to start.

*Yours sincerely,*

SJT. K. RAMUNNI MENON

MANAGER, SANATAN HINDU SABHA, GURUVAYUR

From a microfilm: S.N. 18772

### 354. LETTER TO JAISUKHLAL K. MEHTA

*December 21, 1932*

MY DEAR JAISUKHLAL,

I have your letter. I do not think I would trouble the Shastri you name or Dr. Kurtukoti to come all the way to Poona, but what I would like is a clear expression of their opinion on the temple-entry question. Let them answer three questions:

1. Who are untouchables?
2. Is untouchability curable in this life?
3. What are the disabilities of untouchables who are not entitled to enter the Hindu temples?

*Yours sincerely,*

From a microfilm: S.N. 1877

### 355. LETTER TO PRAGNANESWAR YATI

*December 21, 1932*

DEAR FRIEND,

I have your letter and the three enclosures. I have gone through the dedicatory letter, as also Swami Kevalanand's, but you do not expect me just now to go through the synopsis of your treatise on trans-migration. For me it is a fascinating subject but there are so many fas-cinating things that I am obliged to put aside.

*Yours sincerely,*

SJT. PARAMAHAMSA PRAGNANESWAR YATI  
329 SADASHIV PETH, POONA CITY

From a microfilm: S.N. 18774

### 356. LETTER TO KIRCHAND KOTHARI

*December 21, 1932*

BHAI KIRCHAND,

I got your letter, and also both the pamphlets. You probably know that we are at present four kept together in this jail. When your pamphlet was read, it seemed to be an occasion either for tears or laughter. Ordinarily, I do not read the letters but they are read out to me. But it happened by chance that I started reading your pamphlet, and at the very first sentence, since I could not weep as I have now grown stone-hearted, I burst out into laughter and went on laughing to the end. But it was a matter for tears, not for laughter. The language is not in the least that of non-violence. It is not civil either. You are under the vow to remain absolutely peaceful and non-violent. You have made no effort at all in your pamphlet to win over the *sanatani* friends with love. Every word of it is likely to make them angry. You have invited them to belabour you. Your language is theatrical. It will not teach the youths the lesson either of peace or of civility, let alone truth. And there is no limit to self-praise. However, what I fear is that I am not likely to succeed in explaining to people my ideas. How can people change all at once if they are accustomed to using such language?

I hope you got my reply to your previous letter. You must have

seen that my advice had been quite the opposite to what has actually happened. If, however, you did want to hold a meeting, you could have done so without issuing violent pamphlets. Your duty was, before doing that, to see some reasonable sanatanists, or, if you did not find any, to seek the help of the State and hold the meeting if you got it. If you had not held the meeting, you would not have failed to serve the cause of Harijans. I see no victory in the fact that the sanatanists did not come to the meeting to break it up. They must have felt very angry, but they may have got frightened by the strength of your numbers. These things betoken violence on your part. Your variety of non-violence puts my non-violence to shame, and I learn some truth even from the poisonous writings of the sanatanists. This is not the way to save dharma, and it is with that end in view that we try to serve Harijans. What more shall I say?

*Blessings from*

BAPU

From Gujarati: C.W. 2861. Courtesy: Shardabehn Shah

### *357. LETTER TO NANALAL K. JASANI*

*December 21, 1932*

BHAISHRI NANALAL,

I had a long and frank discussion today with Chhaganlal and Maganlal. Now you, Ratubhai and the two brothers should sit together and discuss the matter. I have of course advised that Manilal also should be present. But the brothers seemed to be rather lukewarm about it, though they said that Manilal did not wish it. When I explained to them the implication of that statement, they said that they would include him, if necessary. My advice, which they seemed to accept, was as follows: Doctor's will should be fully respected as far as practicable, that is, the sisters' shares should be paid to them, though it would not matter if that cannot be done just now. It will be enough if their shares are credited to their names and they are paid interest at market rate. As for Ratilal, Doctor's wish should be respected. If, on dividing the property into three parts, Ratilal's share comes to more than that<sup>1</sup>, the excess should be credited to his account. As for Manekbai, it is probable that the interest on the sum intended for her

<sup>1</sup> Probably the sum specified in the Will



by Doctor will not be enough to meet her needs, and hence a monthly allowance should be fixed for her and arrangements should be made so that she gets it regularly. If, however, she insists on taking the amount intended by Doctor, it should be decided to pay it to her and she would then get nothing more. The sums which she has drawn after Doctor's death should be deducted from that amount. The three brothers' shares should be divided, Trustees should be appointed for Ratilal and his running expense allowance should be fixed. As for the other two brothers, they may, in mutual consultation, take whichever part of the business each likes. If this is not acceptable to them, the diamonds and the farms also should be divided into two shares and the whole management should be in the hands of Trustees or Manager, and, as in the case of the mother, a monthly allowance should be fixed for them and the brothers should not exceed it. For the present, they should not interfere with the work of the Trustees or the Manager. When both have acquired sufficient reputation in business circles, they may take over the management if they wish but they should not interfere with it as long as the business has not been started again and put in order. For the present, Chhaganlal should stay at Rajkot or elsewhere in India, and for their education the children should be admitted in the National School at Rajkot or elsewhere. I have heard that Chhaganlal is addicted to a vice. He confesses that it was so, but I believe that he is still addicted to it. In their talk with me, both the brothers adopted a reasonable attitude. If they adopt a similar attitude in their discussion with you, you will be able to decide the matter in a few hours. After this has been settled, you may send for Prabhashankar, and also for Champa, if you wish. It is likely that Ratilal will get upset if Champa is called. If possible, therefore, you should settle the matter without calling her. I consider it essential that the whole matter should be settled before the 2nd. If it seems necessary to you to discuss the matter with me, you may leave your work and come any time you wish. I assume that all of you, or those of you for whom it is considered necessary, will come to me with the decision that is finally arrived at.

As for the amount to be paid to the Ashram, my advice is this. If any balance is left after paying the other contributions from the funds in the Trust, the Ashram may be given its full amount or whatever is left. It may be given nothing if there is no balance. All the other contributions which are usually paid should be fully paid. If the sum reserved does not bring enough income for this purpose, there should

be a proportionate reduction from the amounts of those contributions. I understand that Rs. 800-900 are being paid every month. Maganlal believes that after deduction for taxes, etc., the net income does not exceed Rs. 500.

If that is so, the Ashram will get between Rs. 100 and 200. It seems that the receipts are enough to pay the other contributions. I do not think I have left out anything. You may certainly ask me about anything, if you wish.

Show this letter to Ratubhai, as it is intended for both of you.

*Blessings from*

BAPU

From Gujarati: C.W. 9471

### 358. LETTER TO NARANDAS GANDHI

*December 21, 1932*

CHI. NARANDAS,

I got your weekly mail. Prema left the hospital much too soon. And she was also very hasty in resuming work immediately on returning to the Ashram. If she does not become careful even now, I think she will suffer very much and will be unable to do the service which she is so impatient to do. Read the accompanying letter to Madhavlal [Shah]<sup>1</sup> and apply to Prema every sentence of what I have said in it about the difference between what one loves and what is for one's good. At present her good lies in not talking to anyone and in avoiding exertion. And, though she loves to carry on work with determination, in fact her determination is a form of *duragraha*<sup>2</sup> and springs from ignorance and she should, therefore, give it up. I have still not heard from Mavalankar. I shall be able to think what to do after I know what he has done. Let me know the outcome of your meeting with the Chharas.<sup>3</sup>

Please let me know what you eat, and what Navin eats. Dhiru never writes to me. If anybody wishes to write to me, do not stop him. Let him write. It will be enough if at present he does not expect a

<sup>1</sup> From *Bapuna Patro*—9: *Shri Narandas Gandhine*, Pt. II, p. 524

<sup>2</sup> Obstinacy

<sup>3</sup> *Vide* "Letter to Narandas Gandhi", 14-12-1932.

reply from me. I may read letters at my convenience, but I cannot write or dictate letters in that manner.<sup>1</sup>

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8286. Courtesy: Narandas Gandhi

### 359. LETTER TO RATILAL SHETH

*December 21, 1932*

BHAI RATILAL,

Read the long letter I have written to Bhai Nanalal.<sup>2</sup> I have talked frankly to Chhaganlal about his vices. I also told him about the letter which Lilavati wrote to me. I thought that it was absolutely necessary to do so. He, too, confessed that he had those vices in the past. But I could see from his face that he had them still. I also tried to convince him that, instead of being angry with Lilavati, he should believe that she had done him a great service. He has definitely promised to reform himself.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 7170. Also C.W. 4664. Courtesy: Narandas Gandhi

### 360. LETTER TO VANAMALA N. PARIKH

*December 21, 1932*

CHI. VANAMALA,

You have become careless about your handwriting recently. Write the next letter with your right hand. You should write with both hands alternately.

BAPU

From a photostat of the Gujarati: G.N. 5780. Also C.W. 3003. Courtesy: Vanamala M. Desai

<sup>1</sup> The letter was signed by Mahadev Desai "for Bapu".

<sup>2</sup> *Vide* "Letter to Nanalal K. Jasani", 21-12-1932.

### 361. LETTER TO PREMI JAIRAMDAS

December 21, 1932

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

Your Hindi letter is extremely good. The characters too are very well-formed. I did not write as I thought there was no letter from you. Inform Father when you write to him that we are all well. Jamnalalji too is quite well. I saw him only today.

This is in Mahadevbhai's hand.

*Blessings from*  
BAPU

PREMI JAIRAMDAS DOULATRAM  
MARKET ROAD, HYDERABAD, SIND

From a photostat of the Hindi: C.W. 9249. Courtesy: Jairamdas Doulatram

### 362. LETTER TO MIRABEHN

December 22, 1932

CHI. MIRA,

Your usual letter came in at the usual time but as yet without the notes from the book you are reading. For the first time perhaps I found your letter mutilated. Was it a reminder that you and I were prisoners? But I do not mind nor will you. Blessed are they that expect nothing.

You say our fears are not due to want of faith in God but want of faith in self.<sup>2</sup> But these are one and the same thing. Want of faith in self comes from want of faith in God. It betrays ignorance of what God is. Then again you say want of faith comes from our want of self-restraint. This is true but it connotes the same thing. Read the verse 59 of Ch. II, *Gita*. Objects of senses are eradicated only by seeing God face to face, in other words by faith in God. To have complete faith in God is to see Him. Nor is the matter any better by assuming the existence of the fourth dimension. It ultimately

<sup>1</sup> Daughter of Jairamdas Doulatram

<sup>2</sup> "I cannot remember now exactly what my theory was. Spiritual truths come to one imperceptibly but surely so long as the search is unrelenting. Today I know the truth that fear means lack of faith in God." —Mirabehn

points to the same thing, "Seek ye first the kingdom of God and all else will be added unto you."<sup>1</sup> When we meet Him, we will dance in the joy of His Presence and there will be neither fear of snakes nor of the death of dear ones. For there is no death and no snake-bites in His Presence. The fact is that the most living faith, too, falls short of the perfect. Hence there is no such thing as complete absence of fear for the embodied, i.e., imprisoned soul. The possession of the body is a limitation. It is a wall of separation. We can therefore but try to shed our fear, i.e., increase our faith.

My weight is now 103\_ lb. I have just now eliminated bread and even vegetable and therefore also salt. The quantity of milk is slightly less than 2 lb. Under heavy strain of work milk and fruit is my diet. Ba and Bal are here. Jamnalaji is getting better. He is adding to his weight.

The missing statements<sup>2</sup> accompany this letter.

Our cats have suffered disgrace. The mother has been found helping herself to foods without permission and during nights dirtying our carpets and papers. Vallabhbai has therefore cut off the food supply. Thus inter-dining has stopped. What other ordinances Vallabhbai will promulgate I do not know. Ordinance rule is the order of the day even for poor kitty!

Love from all.

BAPU  
[PS.]

It is just 5.30 a.m.

From a photostat: C.W. 9512. Courtesy: Mirabehn

### 363. *LETTER TO KOWTHA SURYANARAYANA ROW*<sup>3</sup>

*December 22, 1932*

DEAR FRIEND,

I thank you for your letter. The way you have put the subject in your letter there is very little for me to disagree with. Untouchability

<sup>1</sup> *St. Matthew*, vi. 33

<sup>2</sup> *Vide* "Letter to Mirabehn", 15-12-1932.

<sup>3</sup> The letter was in reply to the addressee's dated December 17 (S.N. 18739) in which he had requested Gandhiji to put off or give up the contemplated fast.

of a type is not only to be found in our Shastras but is universal. But that is untouchability not attaching to birth but to work or occupation. Such untouchability can only be temporary and is always easily curable. If you can make other *sanatani* friends take that view and admit that in practice we have gone far beyond the Shastras and further that in so doing we have sinned against our religion, the so-called untouchables and humanity, I think that a middle course can be found without any difficulty regarding temple-entry. I have no desire whatsoever to do violence to the scruples of any sanatani. So far as the contemplated fast is concerned, I again agree with you that fast from a religious standpoint can only be a spiritual act and can, therefore, never be exploited for secular or selfish ends. As I have told you, I believe my fast to be spiritual, both in intention and end; intention is to purify Hinduism and end is to secure religious justice for those of the Hindus who have been hitherto denied that justice.

*Yours sincerely,*

SJT. KOWTHA SURYANARAYANA ROW  
95 BROADWAY, MADRAS

From a microfilm: S.N. 18782. Also *Swarajya*, 25-1-1933.

### 364. LETTER TO DR. MOHAMMAD ALAM

*December 22, 1932*

DEAR DR. ALAM,

I have your letter and it filled all of us with delight. I wonder if you got my letter<sup>1</sup> sent to you at Lahore. Then I wrote<sup>2</sup> to Begum Alam at the address sent by her, 57, Lansdowne Road. I hope she got that letter. If you are under a prohibition order, it is better for you not to write even to me. Begum Alam is with you as nurse, companion, secretary and many other things rolled into one. Therefore let her write to your dictation, and dictate to her in Urdu. She is a very careful writer, and her handwriting I have no difficulty in deciphering. What is more, I shall get a free lesson in Urdu. She must keep me informed regularly. I am glad that you have been keeping so well otherwise. I know that you could not be in better hands than Dr.

<sup>1</sup> *Vide* "Letter to Dr. Mohammad Alam", 26-11-1932.

<sup>2</sup> *Vide* "Letter to Begum Mohammad Alam", 12-12-1932.

Roy's. We are all doing well. With love to both of you and from us all and with our united prayers for your speedy recovery.

Love from us all.

*Yours sincerely,*

M. K. GANDHI

DR. SHEIK MOHAMMAD ALAM

C/O DR. B. C. ROY, 36 WELLINGTON ST., CALCUTTA

From a photostat: G.N. 20

### 365. LETTER TO P. K. MATHEW

*December 22, 1932*

DEAR FRIEND,

I thank you for your letter<sup>1</sup>. I do not regard the Pulayas and the others as aborigines, and so far as I am aware Hinduism regards them as Hindus. That in spite of their being Hindus, they seem to be a class apart is the tragedy of Hinduism. You will not quote school-histories or any historical text-books in order to show that they are not Hindus but please understand the formula under which the temple-entry movement is being conducted. It is the caste Hindus who have to do an act of reparation by throwing open the doors of Hindu temples to those who are regarded as untouchables though still part of Hindu society. If Pulayas are not Hindus they will never enter Hindu temples. I quite agree with you that what is needed is a change of heart on the part of caste Hindus. Temple-entry would be one of the signs of that change of heart. If, as you say, it is quite possible that "these reformers care little for religion and temples", might it not be said with a little more truth that it is equally possible that these reformers do care for Hindu religion and temples? Seeing that they are working for temple-entry, is not the presumption in their favour till the contrary is proved? It would be proper to say that those who take no part in the movement, either for or against, care little for religion and temples. If the reformers take up the attitude of touch-me-not in their daily life whilst they advocate temple-entry, their advocacy is certainly hypocritical. But there again the evidence is contrary to what you

<sup>1</sup> Dated December 17, 1932 in which, dissuading Gandhiji from his fast, the addressee had said that Pulayas and others were aborigines "who were in India long before the Aryan invasion and were never amalgamated into Hindu religion or society".

think to be the attitude of “many a present-day reformer”. Believe me that I would not risk my life “for achieving a sham”. On the contrary I am trying to achieve on behalf of Harijans a most substantial thing from a religious standpoint.

*Yours sincerely,*

P. K. MATHEW, ESQ.

CHRISTAVA MAHILALAYAM, ALWAYE (TRAVANCORE)

From a microfilm: S.N. 18777

### 366. LETTER TO J. R. GHARPURE

*December 22, 1932*

DEAR FRIEND,

I am sorry that you were put to any trouble on account of my wire. Our common friend, Haribhau, told me that he had written to you as to two or three friends and that I was to telegraph in order to reinforce the letter, and the reason was to have you, Swami kevalanand and other learned friends in Poona to have a quiet discussion on the temple-entry question and probably to join the argument between pro-reform *Shastris* and anti-reform *Shastris* on the 23rd. As there is nothing certain now about this meeting of the 23rd being attended by the anti-reform *Shastris*,<sup>1</sup> I will not trouble you or Swami Kevalanand to come here, at any rate just now. But if you could send me your joint-opinion on the whole question, I should value it.

*Yours sincerely,*

SJT. J. R. GHARPURE

GIRGAON, BOMBAY

From a microfilm: S.N. 18778

### 367. LETTER TO N. V. THADANI

*December 22, 1932*

MY DEAR THADANI,

I thank you for your letter enclosing copy of the resolution passed by the staff and students of your college and the letter addressed to the Zamorin.

<sup>1</sup> *Vide* “Letter to H. D. Nanavati”, 22-12-1932. However the meeting did take place; *vide* “Letter to M. G. Bhandari”, 24-12-1932.



I am not treating your resolution and the letter to the Zamorin as your final contribution to the cause of the Harijans, but I regard them as an earnest of many services to come.

*Yours sincerely,*

SJT. N. V. THADANI  
PRINCIPAL, RAMJAS COLLEGE, DELHI

From a microfilm: S.N. 18779

### 368. LETTER TO U. GOPALA MENON

*December 22, 1932*

MY DEAR GOPALA MENON,

Since dictating my letter<sup>1</sup> of the 20th I have read a copy of the manifesto or notice issued by Sjt. M. K. Acharya. He has attached to it a copy of the leaflet said to have been issued by you. Will you please send me your comments on it?

*Yours sincerely,*<sup>2</sup>

From a microfilm: S.N. 18780

### 369. LETTER TO DIWANCHAND

*December 22, 1932*

DEAR FRIEND,

I thank you for your letter. You are wrong in thinking that Guruvayur is the only temple left to be opened, but whether it is the only one or one out of many yet to be opened, the fact is not my act,<sup>3</sup> therefore if it comes I shall be unable to avoid it.

*Yours sincerely,*

SJT. DIWANCHAND  
GORJRA (DISTRICT LYALLPUR)

From a microfilm: S.N. 18781

<sup>1</sup> *Vide* "Letter to U. Gopala Menon", 20-12-1932.

<sup>2</sup> The letter was signed by Mahadev Desai "for Bapu".

<sup>3</sup> *Vide* also "Letter to Ramdas Gandhi", 6-12-1932 and "Letter to C. F. Andrews", 20-12-1932.

370. LETTER TO H. D. NANAVATI

December 22, 1932

DEAR FRIEND,

I thank you for your wire of 21st instant. I am sorry to learn that you are ill. I hope you are fully restored. It was in pursuance of my agreement with you and other *sanatani* friends that I became party to an organized discussion. It would be impossible for me to get together again the pundits who have specially come or are coming for this discussion. At the same time I shall be pleased to meet your pundits on a day to be mutually agreed upon and try to secure the presence of some pundits who give general support to my view. You have in mind some elaborate conception of the discussion. I have failed to grasp all its implications. Mine is a very simple conception. As a humble seeker of truth, I listen to all who have honestly any light to give me. The discussion for me has no other interest apart from elucidation of truth.

*Yours sincerely,*

SJT. H. NANAVATI  
SECRETARY, ALL-INDIA VARNASHRAM SWARAJYA SANGH  
BOMBAY

From a microfilm: S.N. 18783

371. LETTER TO DR. M. A. ANSARI

YERAVDA CENTRAL PRISON,

December 22, 1932

DEAR DR. ANSARI,

I am so glad you were able to send me that long letter of 1st instant. We were all looking forward to a detailed letter from you. Sherwani must have already left for India. Western medicine and surgery seem to be becoming a very complicated and costly affair. The fewest men and women can get the whole benefit of it. It seems to me that there must be something radically wrong in the system, which daily tends to become more and more costly, and split into compartments, each one of which requires a specialist and a change from one

expert to another. I suppose you have a complete and conclusive answer to my objection. I have stated it in order to coax you. You may give me your considered answer when you have ample leisure. Anyway, I do not want you to return to India till you are completely restored, and now that you are there, I do not care if you have to go to a hundred experts to have all the parts of the body fully restored.

It is a great thing for you to have hardened your heart and resisted all temptations to attend public functions and meetings.

Of course I knew your devotion to your profession and I am glad that you will soon complete an original treatise on rejuvenation. We all wish you success in your work.

Please remember me to Shwaib and Shaukat Ali if the latter is there. Zohra and I correspond with each other regularly. You may discount her abilities as a teacher. For me she is an ideal teacher. She takes great pains over correcting my Urdu, and her handwriting has never been excelled by a single correspondent of mine in Urdu. I look forward to her weekly letter. I like her composition also but as to that, I can be no judge. Love from us all.

*Yours sincerely,*  
M. K. GANDHI

DR. M. A. ANSARI

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

### 372. LETTER TO DAHYABHAI PATEL

*December 22, 1932*

CHI. DAHYABHAI,

The reports I get about you are so good that I need not write anything. But let me say this. Do not think either about the illness or about office work. If possible, turn all your thoughts to God and place yourself in His hands. Don't you remember this *bhajan*<sup>1</sup>: "My life is in your hands, Lord; may Thou protect it."

*Blessings from*  
BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, p. 154*

<sup>1</sup> By Keshavlal Bhatt

### 373. LETTER TO RUKMINIDEVI BAJAJ

December 22, 1932

CHI. RUKMINI,

I had got your letter in due time. How nice it would be if you maintain the slow improvement in your health and by and by become completely all right? Do you read any newspapers? Or is it that you get no time at all to read anything? If you read newspapers, which ones do you read? I suppose you have to speak in Hindi there most of the time. Do you read anything else? Do you visit any people? Have you made any friends?

All of us are well. These days I spend most of my time in Harijan work.

*Blessings to you both from*

BAPU

From a photostat of the Gujarati: G.N. 9149

### 374. QUESTIONS FOR SHASTRI PARISHAD

[On or before *December 23, 1932*]<sup>1</sup>

1. Define untouchability according to Shastras.
2. Can the definition of untouchables given in the Shastras be applied to the so-called untouchables of the present day?
3. What are the restrictions imposed by Shastras on the untouchables?
4. Can an individual be free from untouchability in his own lifetime?
5. What are the injunctions of the Shastras regarding behaviour of the touchables with the untouchables?
6. Under what circumstances will the Shastras permit temple-entry by the untouchables?
7. What are Shastras?
8. How is authoritativeness of the Shastras proved?

<sup>1</sup> The *Shastris* were to meet Gandhiji on December 23, 1932.

9. How will the differences arising over the definitions or interpretations of Shastras be decided?

10. What are your conclusions?

*The Hindustan Times, 27-12-1932*

### 375. TELEGRAM TO ZAMORIN OF CALICUT

*December 23, 1932*

UNDERSTAND GURUVAYUR IS OPEN ALL HINDUS INCLUDING HARIJANS THREE DAYS EVERY YEAR. PLEASE WIRE WHETHER THE INFORMATION IS CORRECT.<sup>1</sup>

GANDHI

*The Hindu, 3-1-1933*

### 376. LETTER TO S. SEN

*December 23, 1932*

DEAR FRIEND,

I have your letter of 17th instant enclosing resolution of the students and staff of your college, for which please convey my thanks to them and accept them for yourself. You will not ask me to regard this resolution as the final contribution by your college. I take it by way of promise of tangible services to the cause of Harijans.

*Yours sincerely,*

SJT. S. SEN

PRINCIPAL, COMMERCIAL COLLEGE

8 DARYAGANJ, DELHI

From a microfilm: S.N. 18788

<sup>1</sup> The Zamorin in his letter dated December 26, 1932 replied: "Your telegram of the 23rd was received by me only this morning, as I had come away to Kottakkal on the 14th. I have telegraphed as follows: 'Your Telegram 23rd. Information is not correct. Letter follows.'" (M.M.U./XXII, and *The Hindu*, 3-1-1933)

### 377. LETTER TO MANINDRA NATH MITTER

*December 23, 1932*

DEAR FRIEND,

I thank you for your letter of 16th instant. I showed it to Motibabu<sup>1</sup> who is in Poona at present. I am quite sure that Motibabu would not consciously be party to any sham, nor would he say anything to hurt anybody. Motibabu himself is a veteran reformer. He has banished untouchability, banished the purdah, and there is complete freedom in his Ashram at Chandernagar. His idea of drawing sana-tanists to the reform was itself, you will agree, quite laudable. He has come here not to thwart or endanger the progress of reform, but to advance it. I would therefore ask you to utilize Motibabu's services and those of his Sangh to the extent that they can give their services.

*Yours sincerely,*

SJT. MANINDRA NATH MITTER  
SECRETARY, THE HINDU MISSION  
32-B HARISH CHATTERJEE STREET  
KALIGHAT, CALCUTTA

From a microfilm: S.N. 18789

### 378. LETTER TO MOHAN LAL

*December 23, 1932*

DEAR LALA MOHAN LAL<sup>2</sup>,

I was glad to have your letter<sup>3</sup> after such a long time. Whatever the remnant of the untouchability in the Punjab, it has got to be fought against. Therefore, no province should say: "We are not as the others." Every province has to show an absolutely clean slate.

*Yours sincerely,*

LALA MOHAN LAL, ADVOCATE  
"FIRGROVE", SIMLA

From a microfilm: S.N. 18787

<sup>1</sup> Motilal Roy, Chairman, Reception Committee, Unity Conference, Bengal

<sup>2</sup> Mohan Lal, M.L.C., an Arya Samajist

<sup>3</sup> Dated December 15 (S.N. 18708) in which the addressee had written: "In Punjab the untouchability question is not so keen as in other parts of India."

379. *LETTER TO HORACE G. ALEXANDER*

*December 23, 1932*

MY DEAR HORACE,

I must dictate this letter. It is a matter of such joy to me that our little circle has not misunderstood my latest venture, and that you can trace the finger of God in it. I have gone through your little pamphlet. I think that it is a fair presentation of the case about untouchability. Dr. Ansari has written to me at length about his meeting you, Andrews and other friends.

With love to you all from us all,

BAPU

PROF. HORACE ALEXANDER  
144 OAKTREE LANE, SELLY OAK  
BIRMINGHAM (ENGLAND)

From a photostat: G.N. 1417

380. *LETTER TO ABBAS TYABJI*

*December 23, 1932*

MY DEAR WHITE BEARD,

I was waiting for your letter after your tour in Kathiawar. There is the negative satisfaction that if you hadn't gone, not even Rs. 17 would have been collected. To collect money in Kathiawar in these times of general depression for anti-untouchability work is like drawing a live tooth. I am glad however that the tour was successful from the health point of view. You were in need of a change from the humdrum of domestic life. You cannot be happy till you have got some service to do, and I know that nothing delights you more than serving those who are at the bottom. Do I not remember vividly your beaming face, when, years ago, we went to the Harijan quarters in Godhra and held the real reform meeting there? I had a letter from Hamida before I got yours. I sent her a reply which I hope she received.

Please send me as early as you can a description of the rowdy Wadhwan meeting. Were they really out even to assault you? What did the wreckers actually do? I have accounts which make one's hair stand on end. Were the rowdies quite so bad as all that? I should have

thought that your glowing silvery beard would sweep all rowdyism before it.

With love from us all to you all,

*Yours sincerely,*

BHRRR

SJT. ABBAS TYABJI SAHEB

CAMP BARODA

From a photostat: S.N. 9582

### *381. FRAGMENT OF LETTER TO KHORSHEDE NAOROJI*

*December 23, 1932*

Why do you think that my fast was due to disappointment? On the contrary it sprang from hope eternal. Fasting is as necessary for life as eating. It is a necessary part of prayer. We serve as well by dying as by living. But it is the privilege of the few to have to fast. Needless to say I write of spiritual fasts. I know that fasting may come also from despair. Then it is rank suicide. I should defend my fast against such a charge. For me it has always been a process of penance and purification. The fast of 1921 was not born of despair. The basis of all penitential fasts has always been faith in mankind, God and oneself. It gives an inward joy that sustains one. I therefore want you to share with me the joy of it. I hope you have understood my argument. Of course you know that there is no certainty about the 2nd January fast. It may have to be postponed.

*Mahadevbhaini Diary, Vol. II, pp. 366-7*

<sup>1</sup> Mahadev Desai explains: "Khorshed's sad letter came yesterday. 'Are you going to fast because you are disappointed? Have you been disappointed in us? I gave up my artistic aptitude on the altar of service just for your sake and your cause. Why are you still disappointed?'"

"Bapu telegraphed to her. But Major [Bhandari] said that the wire could be sent only through the Government. Bapu refused to send it and asked it to be sent back [to him] and instead wrote this letter."



### 382. LETTER TO MATHURADAS TRIKUMJI

*December 23, 1932*

I am being visited by a great number of *Shastris* these days. Their plight is pitiful. It has become difficult to learn anything from them. They lack the capacity even to impart what they possess. And so I see them full of prejudices and hatreds. But I don't wish to narrate this painful story.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 367-8

### 383. LETTER TO G. V. MAVALANKAR

*December 23, 1932*

BHAISHRI MAVALANKAR,

The enclosed letter is for your information. I have replied and said that I do not know the facts and that I have faith in you that you would never do injustice to anybody. I have also advised that Keshavji should see you. You may write to me what you wish.

I am awaiting your letter about the problem of the Chharas.<sup>1</sup>

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 1230

### 384. LETTER TO G. V. NARASIMHACHAR

*December 24, 1932*

DEAR FRIEND,

I have your letter. I appreciate your zeal but cannot endorse your action. I am quite sure in my mind that till the Guruvayur question is settled, no one should fast in respect of temple-entry. Try still more to convince the opponents of reform that it is necessary if Hinduism is to live. For the abandonment of your projected fast, you

<sup>1</sup> *Vide* "Letter to G. V. Mavalankar", 15-12-1932.

may make use of this letter, and seeing that the fasting method has been applied by me in the first instance, I would ask you to listen to my advice.

*Yours sincerely,*

SJT. G. V. NARASIMHACHAR  
"MADHAVA VILAS", BRAHMIN STREET, BELLARY

From a microfilm: S.N. 18798

*385. LETTER TO T. B. KESHAVA RAO*

*December 24, 1932*

DEAR FRIEND,

I have your letter. I am quite clear that there should be no fast by anybody in connection with temple-entry in any place till the Guruvayur question is finally settled. In the meantime a persistent but gentle propaganda should be carried on for convincing the orthodox people. I have written<sup>1</sup> to Sjt. G. V. Narasimhachar asking him to give up the idea of the fast.

*Yours sincerely,*

M. K. GANDHI  
SJT. T. B. KESHAVA RAO  
SECRETARY, DISTRICT ANTI-UNTOUCHABILITY LEAGUE  
BRAHMINS STREET, BELLARY

From a photostat: G.N. 160

*386. LETTER TO R. VENKATARAMAN*

*December 24, 1932*

DEAR FRIEND,

I thank you for giving me the particulars about S. Ponnammal.<sup>2</sup> Your letter was received by me two or three days after Mrs. Gandhi's arrival here. How and why it was delayed in delivery to me, it is difficult to account for. If I would have received your letter in time, I would certainly have asked her to meet Shrimati Ponnammal.

*Yours sincerely,*

SJT. R. VENKATARAMAN  
CALICUT

From a microfilm: S.N. 18791

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

<sup>2</sup> *Vide* also "Letter to S. Ponnammal", 10-1-1933.

387. *LETTER TO S. RAJAGOPALACHARI*

*December 24, 1932*

DEAR FRIEND,

I thank you for your letter. If removal of untouchability is a necessary act, all the sufferings you describe have got to be undergone. Undoubtedly the movement has to be handled gently. No needless irritation should be caused to the opponents of the reform. But it is likely that in spite of all the precautions that may be taken to avoid wounding the feelings of the orthodox, some shock to orthodoxy may be inevitable. That is the price that every reform has exacted.

*Yours sincerely,*

SJT. S. RAJAGOPALACHARI  
713 NORTH ADAYAVALANJAN STREET, SRIRANGAM

From a microfilm: S.N. 18792

388. *LETTER TO DR. T. S. S. RAJAN*

*December 24, 1932*

DEAR DR. RAJAN,

I enclose herewith a letter<sup>1</sup> received from Srirangam. You will please tell me how far it correctly describes the situation.

*Yours sincerely,*

DR. T. S. S. RAJAN  
TRICHINOPOLY

From a microfilm: S.N. 18793

<sup>1</sup> Presumably from S. Rajagopalachari; *vide* the preceding item.

389. *LETTER TO SECRETARY, VAIDIK DHARMAVARDHINI  
SABHA*

*December 24, 1932*

DEAR FRIEND,

I thank you for your letter supplying me with the population figures for Ponnani Taluk. They will help me when I receive the result of the referendum.

*Yours sincerely,*

THE SECRETARY  
VAIDIK DHARMA VARDHINI SABHA, BEZWADA

From a microfilm: S.N. 18794

390. *LETTER TO W. E. S. HOLLAND*

*December 24, 1932*

DEAR CANON,

I thank you for your letter. It is a good thing that you have a night school for Chamars and other Harijans, but I hope that not only 30, which you tell me is the number out of a total of 450 giving their time to the service of the Harijans, but all those who are at all able will join this band of volunteers, and I also hope that those who give in their names will be very strict in the fulfilment of their promise. I have found again and again that those who give their service by fits and starts and can never be depended upon to keep time, often prove a hindrance rather than a help to the movement to which they promise their services.

*Yours sincerely,*

THE REV. CANON W. E. S. HOLLAND, M.A.  
ST. JOHN'S COLLEGE, AGRA

From a microfilm: S.N. 18799

391. LETTER TO N. VENKATAKRISTNAYYA<sup>1</sup>

December 24, 1932

DEAR FRIEND,

I thank you for your letter. I remember my visit to your Samsthanam. I am trying my utmost to avoid friction between the orthodox people and the reformers, but it is difficult on all occasions for a reformer to avoid hurting susceptibilities.

You may send your representative and I shall gladly give him at the most one hour any time after the 3rd or 4th of January, if I am not fasting. Before the fasting day I have a crowded programme. It would be wise and economical if you send me your suggestions in writing. But I leave the choice to you.

*Yours sincerely,*

SJT. N. VENKATAKRISTNAYYA  
KHADDAR SAMSTHANAM  
HOUSE NO. 21/191 GOVERNORPET, BEZWADA

From a microfilm: S.N. 18796

392. LETTER TO MUKANDI LAL<sup>2</sup>

December 24, 1932

DEAR FRIEND,

I thank you for your interesting letter of the 16th instant. I fully realize that it will be only by persistent and gentle effort that the deep-rooted evil can be removed.

As to the proposed scholarships, I would advise you to discuss

<sup>1</sup> The letter was in reply to the addressee's dated December 18, 1932, which read: ". . . We hope you can succeed in finding out some way or other in the solution of Guruvayur temple-entry question, and revive in the Hindu community such generous spirit as existed at the time of the Poona Pact. The Guruvayur question is creating a sort of stiffness in the orthodox section of the Hindu community, and the spirit which led to the Poona Pact is now being weakened" (S.N. 18741).

<sup>2</sup> The addressee, Ex-Deputy President, U. P. Council, giving the details of the anti-untouchability work in Garhwal, had written: ". . . what is wanted here is financial help to give scholarships to the children of depressed classes in large numbers and to open an orphanage in which orphans could be taken from all castes. If we could do this, much could be done for them" (S.N. 18719).

your project with Pandit Kunzru who is the Chairman of the U.P. Branch of the newly formed Society.

*Yours sincerely,*

SJT. MUKANDI LAL  
BARRISTER-AT-LAW  
LANSDOWNE (U.P.)

From a microfilm: S.N. 18800

### 393. LETTER TO RADHAKANT MALAVIYA

*December 24, 1932*

DEAR RADHAKANT,

It was impossible for me to reach your letter earlier. Meanwhile, I had a long letter from Sjt. Madhavan Nair. I have advised him to give to the Press the substance of his letter. Sjt. Rajagopalachari telegraphed to me that it was impossible to do more than they had done to ensure accuracy. You will find that if the referendum is a bogus affair or otherwise improper, I shall have no hesitation in postponing the fast.<sup>1</sup> After all, the referendum is designed to help me to come to a decision as to the fast.

*Yours sincerely,*

SJT. RADHAKANT MALAVIYA  
207 KALBADEVI ROAD, BOMBAY

From a microfilm: S.N. 18801

### 394. LETTER TO U. GOPALA MENON

*December 24, 1932*

MY DEAR GOPALA MENON,

Will you please read the enclosed letter about the lady mentioned therein, and tell me all about her, and whether the statements made in the letter are true?

*Yours sincerely,*

From a microfilm: S.N. 18802

<sup>1</sup> *Vide* also "Letter to U. Gopala Menon", 14-12-1932 and 21-12-1932.

395. LETTER TO B. VARADARAJULU<sup>a</sup>

December 24, 1932

DEAR VARADARAJULU,

The students of your school can fraternize with the Harijan children, play with them, go in for excursions with them, clean them if they are dirty, share their own refreshments with them if they are hungry and their own clothes with them if they are ill-clad. He is an ideal teacher who has a spotless character and loves his pupils as his own children.

*Yours sincerely,*

SJT. B. VARADARAJULU  
26 PAPER MILLS ROAD, PERAMBUR

From a microfilm: S.N. 18797

396. LETTER TO R. SANKARANARAYANA IYER

December 24, 1932

DEAR FRIEND,

I thank you for your two letters of the 15th<sup>2</sup> and 19th<sup>3</sup> instant, respectively. I am sorry that I have no access to the literature refer-red

<sup>1</sup> The letter was in reply to the addressee's dated December 20, 1932 (S.N. 18764).

<sup>2</sup> This read: "... What they (*savarnas*) believe according to their Shastras is that the untouchable as every other individual in this universe, is born as such in the graded scale of caste only as a result of his own individual karma in his past life and that it is never the *savarnas* that made them so. There is thus no liability either self-contracted, undertaken or imposed to be discharged by the *savarnas* in this matter" (S.N. 18710).

<sup>3</sup> This read: "... please lay your cards clearly on the table as to what tenets of Hinduism you believe in ... mention any religious authority quoting chapter and verse wherein it is said that an untouchable can enter a temple? According to the *Agama* Shastras if an untouchable enters a temple, pollution is caused to idol and purificatory rites should be done to remove it. ... Do you believe in caste distinction as a fundamental tenet of Hinduism? ... I shall thank you to favour me with clear and convincing answers to the above categorically. Lastly allow us to make this fervent appeal. ... The underlying principle of your action is love towards huma-

to by you,<sup>1</sup> and even if I had, I would not find the time to study it, nor is it necessary, because of the way I look at the whole question.

Whilst I believe in all the Hindu Shastras as such, I am guided by one supreme canon of interpretation provided in the Shastras themselves. It is this. Every rule and every interpretation thereof that is inconsistent with truth or morality (one and the same thing) is to be rejected. Without some such canon in the midst of a multitude of texts and interpretations a man in the street would feel utterly helpless. As a firm believer in the necessity of temples, I have held the opinion that public temples, except when they are designed for only particular sects, should be open to all Hindus and therefore to Harijans. If your application of the law of karma was to hold good, sacrifice becomes a meaningless term and help given by one person to another a purely criminal act. If an untouchable, assuming that he is so by reason of his past actions, may not be helped out of his degraded position, why should other people suffering from distress be helped? And since I deny divine authority for rules that are inconsistent with truth, I easily come to the conclusion that the disabilities that Harijans are labouring under were imposed upon them by caste Hindus. Hence I regard the latter as debtors.

You ask whether I believe in castes. My answer is “No”, but I do believe in varnashrama—a totally different institution from the modern castes.

*Yours sincerely,*

SJT. R. SANKARANARAYANA IYER  
TIMBER MERCHANT  
COIMBATORE

From a microfilm: S.N. 18803

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nity and it is the sanatanists who will more truly realize its force and in practice do material good to the Harijans than the present social reformers. It is the imbedded religious instinct in a man that more prompts him to do good for a fellow-being and deters him from doing injury to another. No man however high, nor any man-made laws can keep an individual's action in the path of righteousness as the call of religion can do” (S.N. 18745).

<sup>1</sup> The addressee had listed the following: “(1) *Madras Law Journal* 27, pages 253-8, (2) *Indian Law Reporter* 31, Madras, page 236, (3) *Indian Law Reporter* 13, Madras, page 293, (4) *Hindu and Mahomedan Endowments* by P. R. Ganapathi Iyer (Second Edition), pages 203-10.”



### 397. LETTER TO T. S. KALYANA RAMA IYER

December 24, 1932

DEAR FRIEND,

I have your letter<sup>1</sup> of 16th instant. I have since heard from co-workers and I find that every precaution that should be legitimately taken was taken in order to ensure voting on the part of those who are bona-fide temple-goers. Thus, the question was how to distinguish the bona-fide temple-goers from the non-believers in temple going. I accept Sjt. Rajagopalachari's statement that it was not possible to have "an inquisition or a confession of faith". When the referendum is completed and the whole report is before me, I should be better able to estimate the value of the referendum. After all, the referendum by itself is not going to decide the Guruvayur temple- entry question, but it would be a material factor in helping me to decide whether the contemplated fast is to be taken or postponed.

*Yours sincerely,*

From a microfilm: S.N. 18804

### 398. LETTER TO C. NARAYANA MENON

December 24, 1932

DEAR FRIEND,

I have your letter. I quite agree with you that no person should give his or her signature on more than one paper. The principal use of Guruvayur referendum is for the satisfaction of my own conscience. I want to be quite clear that the majority of those who live in the neighbourhood of Guruvayur are in favour of temple-entry by Harijans.

*Yours sincerely,*

SJT. C. NARAYANA MENON  
BENARES HINDU UNIVERSITY, BENARES

From a microfilm: S.N. 18805

<sup>1</sup> Which read: ". . . the referendum that is now being taken is not in the sense as you have wanted it. Since a reformer can have no idea of the feelings of a no-changer in this matter, I humbly request you to give strict orders to take only votes of *bona-fide* temple-goers. I think the best and easiest way to take their votes will be from the temple-gates. Votes may be taken for three or four days at random" (S.N. 18723). *Vide* also "Fragment of Letter to T. S. Kalyana Rama Iyer", 9-12-1932.

399. *LETTER TO NARAYANRAO KULKARNI*

*December 24, 1932*

DEAR FRIEND,

I have your letter<sup>1</sup>. Where the villagers are so cruel as to threaten complete boycott of untouchables who would make use of public wells or tanks, the ideal course for Harijans would be to vacate such a village. Boycott of workers is a simpler matter. They should have the courage to brave all the risks attendant upon working for the reform. If they continue their service without retaliation, the opposition will die out. The other way of course is to await the conversion of the villagers.

*Yours sincerely,*

SJT. NARAYANRAO KULKARNI  
POST ASHTA (SATARA)

From a microfilm: S.N. 18806

400. *LETTER TO PURNA CHANDRA DEY*

*December 24, 1932*

DEAR FRIEND,

I have your letter<sup>2</sup>, and had your telegram also. Why do you think that the proceedings of the meeting organized under the aegis of the Pravartak Sangha were a manoeuvre of Motibabu? He is here and tries his best to help the movement in his own manner, not to hinder it. He is a tried worker and head of a responsible institution of long standing. I think that it would be well to understand his viewpoint. You need not agree with it, but it would be wrong to regard him as hindrance to the progress of the movement for the removal of untouchability.<sup>3</sup>

*Yours sincerely,*

SJT. PURNA CHANDRA DEY  
SECRETARY, HINDU MASS MEETING, CHANDERNAGORE

From a microfilm: S.N. 18808

<sup>1</sup> Dated December 17, 1932 (S.N. 18738)

<sup>2</sup> Dated December 20, 1932 (S.N. 18747)

<sup>3</sup> *Vide* also "Letter to Manindra Nath Mitter", 23-12-1932.

## 401. LETTER TO M. G. BHANDARI

December 24, 1932

DEAR MAJOR BHANDARI,

Mahadev has told me all about what you felt over yesterday's gathering. I tried my utmost to keep the numbers inside of 25, but it was impossible to prevent the *Shastris* who had come from surrounding districts and they belonged to the sanatanist school and therefore I had to walk warily. I had hoped that today would be the last day but I find that I have to prolong the period. They are coming on Monday. It taxed all my strength and tact to keep the number inside of 25 as I had promised. I shall try to keep it at that on Monday also and thereafter. But I can make no promise. I am fully aware that you have to act under instructions. But they should not be inconsistent with the orders<sup>1</sup> of the Government of India. According to my reading of those orders, the number of visitors has been left open, to be regulated by me. I have been endeavouring to the utmost of my ability to suit your convenience both as to number and time, but occasions arise when it is impossible for me to restrict the number as you would wish. If therefore it is necessary for you to refer the matter to higher authority, you will please do so and receive instructions as to the meeting on Monday and thereafter. As the 2nd of January approaches, I know that the pressure is bound to increase. I would therefore like a fairly free hand leaving me always to realize that I am a prisoner and therefore may not arrange things as if I have no restrictions to submit to. But I would like you and the Government to feel with me that I can consult the convenience of the administration only so far as not to inter-fere with the progress of the movement in furtherance of which extraordinary facilities have been given to me.

*Yours sincerely,*

M. K. GANDHI

Bombay Secret Abstracts, Home Department, Special Branch, File No. 800 (40) (4), Pt. II, p. 115; also G.N. 3875

<sup>1</sup> *Vide* footnote to "Telegram to Home Secretary, Government of India", 3-11-1932.

## 402. LETTER TO NARANDAS GANDHI

December 24, 1932

CHI. NARANDAS,

I got your mail. I understand your point of view regarding Narayanappa. I cannot take the step about the Chharas which I wish to from here before I hear from Mavalankar.<sup>1</sup>

I do not know which ideas of Ramdas, Surendra is referring to.

Tara and Vasumati are at Thana. From this, I infer that Mahalakshmi also must be there. Do you get any news about Gangabehn?

I feel a little afraid about the consequences of Prema's having left her bed. If she does not exercise self-control, not about food but about speaking, I am sure she will harm herself. I do not know how to put some check on her in regard to what she writes in her letters. One way is that you should stop sending me letters written by her in excitement. The last letter contained nothing but bitter criticism of Chhaganlal.<sup>2</sup> I would never keep such a letter from him, and so I read out to him the whole of it. The letter has had no effect on him, since he knows nothing about the allegations which Prema has made against him. His only reply, therefore, is to endure in silence.

BAPU

From a microfilm of the Gujarati: M.M. U./I. Also C.W. 8287. Courtesy: Narandas Gandhi

## 403. LETTER TO SATIS CHANDRA DAS GUPTA

December 25, 1932

DEAR SATISBABU,

I have your letter for which I have been waiting all this time. I hope you have passed on the result of your examination of the Kirloskar Wheel to Shankarlal. I have already told<sup>3</sup> you what passed between Dr. Bidhan and myself. I saw that, contrary to expectations, he resented what he regarded as my interference. I therefore unhesi-

<sup>1</sup> *Vide* "Letter to Narandas Gandhi", 4/5/-12-1932, and "Letter to G. V. Mavalankar", 15-12-1932.

<sup>2</sup> *Vide* "Letter to Premabehn Kantak", 25-12-1932.

<sup>3</sup> *Vide* "Letter to Satis Chandra Das Gupta", 18-12-1932.

tatingly withdrew my letter and apologized.<sup>1</sup> That was the only thing open to me to do. I had no business to interfere except on the assumption that anything I said would be welcomed as a friendly suggestion. When therefore it was not, I had to tender apology and withdraw. You will now do exactly as your conscience leads you. Let me not guide you in such a delicate matter from this distance.

I do not mind the uttermost renunciation from you, but it must be from perfect assimilation, and the test of assimilation would be that it would give you perennial joy, there would be not a trace of anxiety in your face, and therefore in your mind. What is more, Hemprabha should go with you heart and soul and the result of such life should be freedom from illness. With you two, illness cannot be the result of dietetic error. It can only be the result of unconscious anxiety, if not even conscious. Mental worry and anxiety are as responsible for human illnesses as wrong air, wrong water, and wrong diet; but a life of natural, joyful renunciation has been known even to overcome compulsory limitations about air, water and food. Men of God have been found in utter destitution, in swamps with pestilential air, dirty water and wretched food to sustain them, and yet they have kept their health for prolonged periods and carried on their work. It is related of Mahomed that when a disciple questioned him about his own prolonged fasts and his prohibition to his followers against under-taking more than the regulation fasts, he said he was fed by God when he was fasting and therefore did not even know the privation, but such was not the case with the followers. Whether the tradition has a historical basis or not, what has been related is a permanent truth, verifiable by anybody, subject of course to the conditions laid down. Not having the capacity myself for such uttermost renunciation and being still dependent upon pure air, pure water and suitable food for retaining my health, I am incompetent to advise you. I can therefore only warn you against a hasty leap in the dark. I take it that you will not refuse monetary help if it comes in due course and without door-to-door begging. Will it not be wise of Hemprabha to do what was done for you, to come down to Poona and take rest, if necessary, for full one month if the climate is found suitable for her constitution? I dread the prospect of her developing beriberi. Let her not give up writing to me because you are there.

With love,

*Yours sincerely,*

BAPU

From a photostat: G.N. 1620

<sup>1</sup> *Vide* "Letter to Dr. B. C. Roy", 15-12-1932.

404. LETTER TO P. P. SHENAI

December 25, 1932

DEAR FRIEND,

My fast is a process of purification and penance. Everything else flows from that fundamental fact.

*Yours sincerely,*

SJT. P. P. SHENAI

20 ANDIAPPA GRAMANI ST., ROYAPURM, MADRAS

From a microfilm: S.N. 18813

405. LETTER TO K. L. SAHU

December 25, 1932

DEAR FRIEND,

I have your letter<sup>2</sup>. Please convey my thanks to the Harijans for their gift of flowers. I fully appreciate the affection of which the gift is but a token. I would ask them to follow up the gift by making the necessary changes in their lives which are peremptorily demanded by the altered conditions. They will not wait to make the change till they see with their own eyes the alteration in the conditions that have prevailed hitherto.

*Yours sincerely,*

SJT. K. L. SAHU

BHANDARA (C.P.)

From a microfilm: S.N. 18814

406. LETTER TO T. S. KALYANA RAMA IYER

December 25, 1932

DEAR FRIEND,

I thank you for your long letter. You are at liberty to publish your own letter and this reply.

In the first place, it seems to me that you have misconstrued the

<sup>1</sup> The letter was in reply to the addressee's dated December 22, requesting Gandhiji to justify his fast "as a means of solving a problem".

<sup>2</sup> Dated December 20, 1932 (S.N. 18746)

proposed Bill. It is not sought to impose the views of a minority on the majority, but it is sought to restore the condition as it was before the decisions of Courts gave a permanent legal effect to a custom. Whilst a particular custom is in vogue without at any stage being made permanent by decisions of a Court or by legislation, it becomes stagnant and is not liable to the gradual and imperceptible change that every healthy custom undergoes in process of time and under pressure of the demand of the public governed by that particular custom. The proposed Bill will so alter the Court-made Law as to make it possible for the public interested by a majority to change the then existing custom. Instances are not wanting in Hinduism to prove that even the interpretations of accepted Shastras have suffered evolution, so much so that in some cases the original meaning has completely gone into disuse. All the fears that you have described in your letter are in my opinion groundless for the reason I have stated.

You will admit that there are rival schools of interpretation of the *Agamas*, as also there are *Shastris* who question the authenticity of certain *Agamas*. If Hinduism was not in a decaying condition, we would not find those versed in Vedic lore supine, whilst gross superstition is defiling a religion that was once pure and had inherent capacity for continually throwing out impurities and responding to the call of the age. I can only give you my assurance that I have no desire whatsoever to do violence to Hindu public feeling or to ignore the Shastras on which Hinduism is based. I have, however, reserved to myself the right to determine according to my light the choice of interpretation in the midst of a variety, or even in all humility to give a new interpretation where in rare instances I feel the capacity for it, and this practice is quite consistent with the spirit of Hinduism. We would not have a variety of interpretations and make them acceptable to a large number of Hindus, not always ignorant of Shastras.

You say that whenever an idol is polluted, all that is needed to restore its purity is to do so by authorized purification.<sup>1</sup> Since there is no method of guarding an idol against pollution by the surreptitious entry of an untouchable or others who are prohibited from entering a particular temple, and since there is no infallible method of detecting intruders before they come within the pollution distance, does it not follow that the ceremony of purification has to be gone through every day in order to retain the efficacy of the idol?

<sup>1</sup> *Vide* also 2nd footnote to "Letter to R. Sankaranarayana Iyer", 24-12-1932.

Again, how would you guard against the so-called untouchables declining to be classed as such and insisting upon being classified as *savarna* Hindus at the next census? Do you contemplate courts of inquisition for determining the birth-status of tens of thousands of Hindus? If the *Agamas*, or rather the custodians of the *Agamas*, were at all alive to their trust, they would recognize the spirit of the age and draw from the very *Shastras* a meaning consistent with it.

From a copy: S.N. 18815

#### 407. A LETTER

December 25, 1932

You meditate daily over the teaching of the *Gita*. In due course you will realize that one whose mind is pure will always be serene.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 371

#### 408. A LETTER<sup>1</sup>

December 25, 1932

Take a lesson from your error. . . . You should never be alone with . . . *behn*<sup>2</sup>. Observe even seemingly unimportant rules scrupulously. Do not speak untruth even for Indra's throne. Prefer to give up your life by fasting rather than gratify your lust.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 370

#### 409. A LETTER

December 25, 1932

If you stop worrying, I also would immediately do so. I hope you know that your understanding of the teaching of the *Gita* is being tested now. Even if you could read the verses with correct pronunciation and proper understanding of their meaning or learn them by heart, I would not hold you to have passed the test. You will get marks

<sup>1</sup> The addressee wished to observe *brahmacharya*.

<sup>2</sup> The name is omitted in the source.



according to the measure in which you put the teaching in practice. One who can discourse in the principles of spinning fluently is not, therefore, an expert in spinning. He is the expert who follows those principles, that is, who spins and cards. The same is true about the *Gita*. It is the best remedy for all illnesses. If you use it properly, I would not worry much about you.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 371

#### 410. LETTER TO BHAU PANSE

December 25, 1932

CHI. BHAU,

I got your letter. If you don't keep well there, you should immediately go to Rajkot and see if the climate of that place helps you. You will get milk there. Your *swadharma* means the work you are doing at present, namely, popularizing the *takli* and study. If cow-protection or other work comes to you unsought, you may do it. This is not the age for you to put into practice your own ideas about acceptable and forbidden food. For one thing you are not mature enough for that, and, secondly, being a member of an institution you should follow its rules in the faith that its practice cannot be contrary to dharma. If you do not understand this, ask me to explain it again.

BAPU

From a photostat of the Gujarati: G.N. 6747. Also C.W. 4490. Courtesy: Bhau Panse

#### 411. LETTER TO GANGABEHN B. JHAVERI

December 25, 1932

CHI. GANGABEHN,

I got your letter. Please don't stop writing to me. It is good news that your health is improving.

Nanibehn had written to me about Navin and Mahesh having gone there.

BAPU

From a photostat of the Gujarati: G.N. 3951

#### 412. LETTER TO JAMNABEHN GANDHI

December 25, 1932

CHI. JAMNA,

I have been thinking hard about some way of improving Purushottam's health, but I can think of nothing except that he should try out different places. I have been thinking of a place as far as Almora. There is Hajira near Surat. It is a well-known health resort. I do believe that he should go and stay there as long as necessary and improve his health. At any rate, Lonavla is there. He has even thought about it. Think over this suggestion.

How are you?

BAPU

From Gujarati: C.W. 867. Courtesy: Narandas Gandhi

#### 413. LETTER TO NARAYAN M. KHARE

December 25, 1932

CHI. PANDITJI,

Do write to me and let me know your views about the changes in food.<sup>1</sup>

I have received Mavalankar's letter about the problem of the Chharas. I don't think it is necessary for me to do anything from here.

I liked the description of cleaning work. I do remember about the *Bhajanavali*, but I am helpless.

BAPU

From Gujarati: C.W. 239. Courtesy: Lakshmibehn N. Khare

#### 414. LETTER TO PREMABEHN KANTAK

December 25, 1932

CHI. PREMA,

Since we shall be soon meeting, I need not write this letter. You wanted my reply so that it should reach you before Friday, but because of your order [that Chhaganlal should not be permitted to

<sup>1</sup> Vide "Letter to Narandas Gandhi", 30-11/1-12-1932

read your letters] I could not read your letter immediately. Since Chhaganlal cannot read it, I cannot hear it, read out to me while I pace to and fro. Afterwards I would be busy with other things. You have yourself created a difficulty both for you and me. I showed to Chhaganlal your lengthy story of complaints against him.<sup>1</sup> I am sure you did not wish that it should not be shown to him. I, at any rate, cannot be a party to that. What burning hatred, though, there was in what you wrote! Chhaganlal is altogether ignorant of those short-comings. If he had the shortcomings which you have attributed to him, he could not have lived in the Ashram. And Surendra<sup>2</sup>! You will hardly come across in the Ashram a man as clean as he is. I had never thought that you had in you malice enough to remember for so long what he had told you in his goodness. I love your pouring out your heart to me. But it also pains me extremely to know that you can harbour such thoughts about anyone. Your duty now is to pray to God to forgive you for this grave sin and thereby purify yourself. Do that and remove the pain in my heart.

BAPU

From a photostat of the Gujarati: G.N. 10317. Also C.W. 6756. Courtesy: Premabehn Kantak

#### 415. LETTER TO SHANTA S. PATEL

December 25, 1932

CHI. SHANTA,

I got your letter. You may follow the path which you think is for your good.

What I do not like is the following:

1. Your movements;
2. your want of sense of responsibility;
3. your failure to do your duty of guiding Mangala<sup>3</sup> an Pushpa<sup>4</sup>;
4. your irresoluteness.

Probably you have an explanation about all these. If you have, your failure to tell me about it before is an additional cause for my

<sup>1</sup> Vide "Letter to Narandas Gandhi", 24-12-1932.

<sup>2</sup> An Ashram inmate known for his strict observance of *brahmacharya*

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

<sup>4</sup> *ibid.*

dissatisfaction. You should remove that dissatisfaction.

What did Mangala and Pushpa not like in the Ashram? Along with the Ashram, have they left me too!

Is Kamala happy?

BAPU

From a photostat of the Gujarati: G.N. 4069. Also C.W. 20. Courtesy: Shantabehn Patel

#### 416. LETTER TO NARANDAS GANDHI

December 25, 1932

CHI. NARANDAS,

I will make this letter short.

Read my letters to Radha and Prema. Explain to everybody my comments on the *Gita*.

I think that, if Amtussalaam wishes to go somewhere for the sake of her health, you should let her go. She is a very pure-minded lady. I would be very happy if going to some other place improves her health. If she can, she may also try and get her share of the money. But this opinion of mine may be based on incomplete data. You should be guided by your own judgment.

I got Mavalankar's letter concerning the Chharas. I will do nothing just now. Nor need you do anything. We may, if we wish, try our own methods.

I hope you have completely recovered now.

Think over what I have written about Purushottam in my letter<sup>1</sup> to Jamna.

BAPU

[PS.]

In all there are 29 letters and they are strung together.

From a microfilm of the Gujarati: M.M.U./I. Also C.W. 8288. Courtesy:

Narandas Gandhi

<sup>1</sup> Vide "Letter to Jamnabehn Gandhi", 25-12-1932.

*417. LETTER TO NIRMALA GANDHI*

*December 25, 1932*

CHI. NIMU,

At long last, I received a letter from you. Kanu's name can certainly be changed. Let me have the name you would like me to give him, and I will do accordingly. I do not insist on any particular name. Nor does Ramdas.

Ba is here.<sup>1</sup> She can see me from time to time.

BAPU

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

*418. LETTER TO SULTANA QURESHI*

*December 25, 1932*

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

I was greatly pleased to see your first letter. By trying hard one can learn to write well-formed characters.

BAPU

From a photostat of the Gujarati: C. W. 10823. Courtesy: Gulam Rasul Qureshi

*419. LETTER TO HAMID QURESHI*

*December 25, 1932*

CHI. HAMID,

I was glad to see your letter. Try and learn to write well-formed characters.

BAPU

From a photostat of the Gujarati: C.W. 10802. Courtesy: Gulam Rasul Qureshi

<sup>1</sup> In Yeravda Prison

<sup>2</sup> Daughter of Amina

420. LETTER TO PANNALAL JHAVERI

December 25, 1932

CHI. PANNALAL,

I had been awaiting your detailed letter. And then I saw your beautiful handwriting. I have been getting news about all of you. Rohit does not yet appear to be wholly out of the wood. How are you keeping?

Keep writing to me.

I am not writing to Nanibehn this time.

Blessings from

BAPU

[From Gujarati]

*Manavtana Prahari—Pannalal Jhaveri, p. 30*

421. LETTER TO NARADEV SHASTRI

December 25, 1932

All the doubts will be resolved if you bear in mind the fact that I am working for Harijans while confined in jail. To write more would be to violate the restrictions. No Congressman is under any compulsion to join this work. No one need give up his dharma for the sake of this work.

[From Hindi]

*Mahadevbhaini Diary, Vol. II, p. 370*

422. LETTER TO MOOLCHAND AGRAWAL

December 25, 1932

BHAI MOOLCHANDJI,

Draw a circle and ask anyone to find its beginning and end. None can indicate it if the circle is drawn correctly. This being true of man's creation, what can we say of God's creation? I am unable to answer your queries because no answer will be adequate. Leave the thing alone.

BAPU

From a photostat of the Hindi: G.N. 832

423. LETTER TO AMTUSSALAAM

December 25, 1932

DEAR DAUGHTER AMTUSSALAAM,

I got your letter. I was sorry to read about the piles. You should avoid *bajra roti* in this condition. Take bread with butter, milk and fruit. It may help to consult the doctor. Whatever Narandas advises should be done. I would approve of your going away if that is considered necessary for your health. In this matter too follow Narandas's advice. The German lady met me and gave me all news. Kudsia seems to be doing well.

*Blessings from*

BAPU

From a photostat of the Urdu: G.N. 268

424. LETTER TO RAIHANA TYABJI

December 25, 1932

BELOVED DAUGHTER RAIHANA,

You just came and went away. I got no opportunity at all to talk to you. I did get your and Padmaja's kisses. Nobody else saw them, though. But I will tell the whole world that these two girls sent me their kisses again by post. I was looking into some letters today. I saw the two *bhajans* sent by you. How nice it would have been if I could have heard you sing them. But I am helpless, I get no time at all. Respectful greetings from us all to Father and Mother. Ask Hamida to send me some more of her copper-plate handwriting.

*Blessings from*

BAPU

[PS.]

You do not seem to have taken full advantage of the Poona air. You went back very soon.<sup>1</sup>

*Blessings from*

BAPU

BIBI RAIHANA  
C/O ABBAS SAHEB TYABJI  
CAMP BARODA

From a photostat of the Urdu: S.N. 9663

<sup>1</sup> These sentences are in Gujarati.

425. *LETTER TO G. V. MAVALANKAR*

*December 26, 1932*

BHAISHRI MAVALANKAR,

I got your letter. I don't see any error in the step which you have taken. There was no such thought in my mind. I was only afraid lest my brief remarks might have been misunderstood. In fact, I myself had advised Narandas to seek your advice. A patient is ill-equipped to judge the action of the physician. In any case he has no right to do so. The poet's statement "the strong are never in the wrong" is true in all cases. I have not read the letter addressed by you, nor is it necessary to do so now. I had thought of taking some appropriate step from here, but now I have given up the idea. I will watch the effect of your letter.

All of us know very well that you are working very hard.

BAPU

From a photostat of the Gujarati: G.N. 1233

426. *LETTER TO K. M. MUNSHI*

*December 26, 1932*

BHAI MUNSHI,

Your letter did not require an immediate reply. Meanwhile, Anandshankarbai gave me news about your health. He painted a more serious picture of it than I had thought. And that has prompted me to suggest my quack-remedy. Madon gives nature-cure treatment. If, with Dr. Gilder's permission and after careful inquiry, you take it, it will probably help you.

It seems Jijima is not going. My congratulations to her. I do hope she will complete a hundred.

*Blessings from*

BAPU

From Gujarati: C.W. 7523. Courtesy: K. M. Munshi



*427. LETTER TO RUKMINIDEVI AND BENARSI BAJAJ*

*December 26, 1932*

CHI. RUKMINI,

You do write to me regularly, but you will have to make your letters more interesting. I will not be satisfied with such dry letters. You don't need to be taught how to make them interesting.

CHI. BENARSI,

I like your practice of writing a few lines in Rukmini's letters. If you want anything to be conveyed to Jamnalalji, you may write to me about it. Do you earn sufficiently from your business?

*Blessings from*

BAPU

From Gujarati: C.W. 9450-a. Courtesy: Benarsilal Bajaj

*428. MESSAGE TO HARI KIRTAN MAHA SAMMELAN,  
MEERUT*

[Before *December 27, 1932*]<sup>2</sup>

I hope the Harijans would join you in your recitations of *bhajans* on the occasion of your Sammelan.

*The Hindustan Times, 29-12-1932*

<sup>1</sup> The message was sent in a letter to the Reception Committee. It was published under the date-line: "Meerut, December 27",

<sup>2</sup> *ibid.*

## 429. LETTER TO G. D. BIRLA

December 27, 1932<sup>1</sup>

MY DEAR GHANSHYAMDAS,

I have your letter<sup>2</sup>. The dazzle of my presence is really a greater embarrassment to me than to friends like you, and I wish that we can work and speak to one another on a par. I hate to have any special credit given to my word than would be claimed by any other person saying the same thing. With this preface I must say that I wholly dissent from your diagnosis. If I had written a similar letter<sup>3</sup> say, for instance, to you, I do not think that you would have resented it. In other words, I would not have over-rated my influence with you. How could I help Dr. Roy in securing the co-operation of Babus Suresh and Satis when I knew that such a thing was not possible unless I simply coerced them into giving mechanical co-operation, but I would not think of such co-operation even between Suresh babu and Satis-babu? Even in the Ashram, where I may be said to have equal influence with all, there are incompatible temperaments where I cannot look for co-operation, much less can I impose it; and inasmuch as I believed that Suresh and Satis Babus were more effective people as plodders, I naturally desired the work to be in their hands, and I thought that Dr. Roy would appreciate my suggestion. Why should anybody feel hurt if a burden is shifted from his shoulders and put on to another, thought to be more able to carry it? And I, as it now turns out erroneously, thought that Dr. Bidhan would not misconstrue my letter, take it in good light, and contest, if he liked, the underlying assumption, but never resent the letter. And why do you say that I have rebuked Dr. Roy in my second letter? I think I have fairly put the position, but if you have not followed it, you may read it over again. I would like you to understand the motive underlying the first letter. I shall see if I can think of a good secretary for you who will work for the love of work.

<sup>1</sup> In the printed source, this letter is dated December 29, 1932, which seems to be wrong as the addressee referring to this letter in his reply dated January 2, 1933, says: "I have your letters of the 27th and 28th." For the letter of the 28th, *vide* "Letter to G. D. Birla", 28-12-1932.

<sup>2</sup> Dated December 21, 1932; *vide* Appendix "Letter from G. D. Birla", 21-12-1932.

<sup>3</sup> The reference is to Gandhiji's letter to Dr. B. C. Roy; *vide* 7-12-1932.

I would warn you against issuing the English edition, unless it is properly got up and contains readable English and translations are all accurate. It would be much better to be satisfied with the Hindi edition only, than to have an indifferently edited English weekly.

Of course, I know that there is no question of partiality, but it is as well to bear in mind how Dr. Ambedkar's people feel about all we do.

*Yours sincerely,*

From a photostat: S.N. 18825; also *In the Shadow of the Mahatma*, pp. 85-6

### 430. LETTER TO L. N BHARGAVA

*December 27, 1932*

DEAR FRIEND,

I have your letter<sup>1</sup>. I will deal with the matter of baskets<sup>2</sup> in one of my statements.

With reference to the temples, though they are in the hands of Goswamis, they cannot but be affected by the opinion of *bonafide* temple-goers, if that opinion favours the admission of Harijans to the temples. You should also try to see the Goswamis and discuss the thing with them. I need hardly say that they should be approached in a courteous and sympathetic spirit.

*Yours sincerely,*

SJT. L. N. BHARGAVA

PRESIDENT, SERVANTS OF UNTOUCHABLES SOCIETY, MUTTRA

From a microfilm: S.N. 18828

### 431. LETTER TO SHYAMLAL

*December 27, 1932*

MY DEAR SHYAMLAL,

I sent the English article for *Dalit Sevak* some days ago to Sjt. Birla. You must have had it by this time. You will see to it that no mistakes occur, either of grammar or spelling in the English edition. It is quite unnecessary to translate the Hindi article. Whenever a transl-

<sup>1</sup> Dated December 21, 1932 (S.N. 18776)

<sup>2</sup> Used for scavenging

ation is necessary of any article I may write in Hindi, I will take care to send it from here or ask you to make it there.

*Yours sincerely,*

From a microfilm: S.N. 18821

*432. LETTER TO M. R. RAMASWAMI*

*December 27, 1932*

DEAR FRIEND,

I have your letter for which I thank you. I shall certainly deal with the subject-matter of your letter publicly,<sup>1</sup> but that may take a little time. I may therefore give you this assurance, that it is not open to those who have no faith in temple worship to join the movement for temple-entry, and I should be very sorry indeed if any person who does not believe in temple worship joined the movement simply in order to destroy the veneration for temples, and I should be very sorry to find reformers resorting to abuse of sanatanists. I would like you to give me specific instances in which case I would be able more effectively to deal with cases of abuse.

*Yours sincerely,*

SJT. M. R. RAMASWAMI, B.A., B.L.  
VIVEKODAYAM, TRICHUR (COCHIN STATE)

From a microfilm: S.N. 18824

*433. LETTER TO SITARAM K. NALAVADE*

*December 27, 1932*

BHAI SITARAM,

I have your letter.

Come at one o'clock on the 7th. You can take . . .<sup>2</sup> from me.

MOHANDAS GANDHI

[PS.]

Do not take more than half an hour.

From a photostat of the Hindi: G.N. 800

<sup>1</sup> *Vide* "Statement on Untouchability-XIII", 30-12-1932.

<sup>2</sup> The original is mutilated here.

434. *LETTER TO BRIJKRISHNA CHANDIWALA*

*December 27, 1932*

CHI. BRIJKISHAN,

Why so much attachment? Console yourself with the thought that if I die, it will be in the cause of dharma. Then why grieve? Anyway the body has to die of some cause or other. It seems at the moment that the fast of the second proximo will be suspended. Things will be clearer in a couple of days.

I shall write something about the condition of temples in the newspapers. Temples are pretty important. Temple-entry of Harijans is the first step and the internal reforms will follow.

BAPU

From a photostat of the Hindi: G.N. 2397

435. *LETTER TO G. D. BIRLA*

*December 28, 1932*

MY DEAR GHANSHYAMDAS,

The Secretary of the Friends of India Society, London, writes to me saying that she has sent you a cheque or draft for £42-0-3 being the takings during the Fast Week.<sup>1</sup> You will please tell me whether the amount has been received.

*Yours sincerely,*

M. K. GANDHI

C.W. 7911. Courtesy: G. D. Birla. Also S.N. 18832

436. *LETTER TO T. S. KALYANA RAMA IYER*

*December 28, 1932*

DEAR FRIEND,

I thank you for your letter. In spite of my desperate attempt to give you a detailed reply, I see that it is beyond my capacity just now to do so. I must therefore ask you kindly to await the statements that I issue from time to time which are designed to cover the points that

<sup>1</sup> *Vide* also "Letter to Mrs. Hunter", 6-1-1933.

several correspondents raise. You will please appreciate that it is not the want of will but want of ability that I cannot give you a detailed reply.

*Yours sincerely,*

From a microfilm: S.N. 18831

*437. LETTER TO T. A. V. NATHAN*

*December 28, 1932*

DEAR FRIEND,

I thank you for your letter of the 16th instant, and for your assurance of support in the great reform movement.

*Yours sincerely,*

SJT. T. A. V. NATHAN

EDITOR OF "JUSTICE", 14 MOUNT ROAD, MADRAS

From a microfilm: S.N. 18833

*438. LETTER TO C. F. ANDREWS*

*December 28, 1932*

MY DEAR CHARLIE,

I have your many love-letters. You had prepared me for them by your cable of cancellation and had evidently thought you had finished writing when the light had dawned on you. You do not want me to reason with you at all. I only want to repeat what I have already said that your being one with me gave me very great joy. As I have been saying to so many friends who know me, in all these things I am not the doer; I am merely the passive willing instrument in the hands of God. Of course, it may be a hallucination. No argument can remove hallucination. For that, God's light is needed. But hitherto, in no single case wherein I have claimed God's direction, it has been found to be otherwise.

I do not wonder that your book is rapidly going through edition after edition, and I like very much the idea of your being settled in Woodbrooke.

Love from us all to you all.

From a photostat: G.N. 1305

#### 439. LETTER TO AN ENGLISH WOMAN

*December 28, 1932*

MY DEAR SISTER,

I must dictate if I must write at all. You are pouring your love on me, not merely showering it. I have your well-marked book, your telegram, your letters laden with sacred cards, each bearing some verse or proverb written by you, and your gift of £6 for Harijans, for all of which God bless you.

You will not expect me to give you long letters. I can only send you a line to tell you that you are never out of my mind.

*Yours sincerely,*

From a microfilm: S.N. 18834

#### 440. LETTER TO M. SWAMINATHAN

*December 28, 1932*

DEAR FRIEND,

I have your letter. I would like you to write to the Secretary of the Provincial Board yourself, giving him your credentials accompanied by introductions.

*Yours sincerely,*

SJT. M. SWAMINATHAN  
EDITOR, "SUTHANDIRA MURASU", 2 AZIZ MULK LANE  
CATHEDRAL POST, MADRAS

From a microfilm: S.N. 18830

#### 441. LETTER TO SHANKERLAL BANKER

*December 28, 1932*

CHI. SHANKERLAL,

I have gone through the comments you sent to me. Of course, I know that the task is difficult. It is necessary to carry on propaganda among the people in every village. It is necessary to get acquainted with the conditions of the Harijans in every village. Teachers, local-boards, etc., should be awakened. It may also be necessary to fight

legal battles at some places.

Women like Sharadabehn, etc., who were involved in this said that even though there was no conflict between the Harijan Labour Committee and their Committee, the scope of both these Committees was not well defined. And since they do not have a clear idea as to what you desire, conflict may arise in course of time. Meet them personally in this connection and clarify the issue. If it is necessary to meet me, you may come any time you wish.

As regards Harijan work you can write as much as you wish and whenever you wish. So keep writing to me without hesitation.

*Blessings from*

BAPU

From the Gujarati original: S. N. 32705

#### 442. LETTER TO MIRABEHN

*Morning, after prayer [December 29, 1932]<sup>1</sup>*

CHI. MIRA,

The notes were after all received. Your letter came in at the usual time.

It is a wrong thing to rehearse a calamity<sup>2</sup> (i.e., an event believed by us to be a calamity though in fact it may be a blessing) and to reproduce in advance the feelings one would have. It is enough that we hold ourselves prepared for the worst. This we do by an ever increasing faith in God, the Good, the Just, the Compassionate, the Bountiful, the Giver of the daily bread, the Help of the helpless, the All-powerful, the All-knowing, the Ever-vigilant, the Whole Truth.

*Nirvan* is utter extinction of all egoism, self. Its positive aspect is capable of being experienced but incapable of being described. But we know by inference that it is something vastly superior to any bliss that we can possibly experience on this earth.

<sup>1</sup> “Undated, probably December 29, 1932, postmark December 30, 1932”—Mirabehn. At the top of the letter are the initials presumably of the Jail authority in Bombay with the date December 31, 1932.

<sup>2</sup> “The teaching of this letter as likewise that of January 5, 1933 and January 19, 1933 has been one of the things that sank deep into my being and by now it has become a habit with me immediately to check my mind the moment it begins speculating and picturing. Cessation of mental imaginings of what might come to pass, either good or bad, is an essential condition to inner peace.”—Mirabehn



Dr. Gour's book you can keep longer if you need.

Saltless diet continues without producing any effect on the elbow. Great pressure of work has led to reduction of milk and that has reduced the weight temporarily to 102 lb. No cause for anxiety.

There will be no fast on 2nd. The reasons you will see in the Press.<sup>1</sup> No time now.

Love.

BAPU

PS.

The dentist is Dr. D. M. Desai, Whiteway Laidlaw Buildings. Is it necessary for me to do anything from this end?

From a photostat: C.W. 9513. Courtesy: Mirabehn

#### 443. LETTER TO BHAGWANJI A. MEHTA

*December 29, 1932*

BHAI BHAGWANJI,

I got your letter. It was from Bhai Khimchand's letter two or three days ago that I learnt for the first time that Bhai Manilal had any hand in his case. I don't know anything at all about this matter, and I have no right to intervene in such a matter from here.

*Vandemataram from*

MOHANDAS

From a photostat of the Gujarati: G.N. 5815. Also C.W. 3038. Courtesy: Narandas Gandhi

#### 444. LETTER TO JAMNABEHN GANDHI

*December 29, 1932*

CHI. JAMNA,

I got your letter. I liked it very much. If you show in your life the same freedom and frankness of heart as you do in this letter, I shall believe that I have succeeded in teaching you all that I wished to. The Bombay climate has certainly suited you. You should regard Gangabehn's home in Borivli as your own. You can stay there if they

<sup>1</sup> *Vide* "Interview to Associated Press of India", 29-12-1932 and "Statement on Untouchability-XIII", 30-12-1932.

have a spare room for you. That would be the sea-coast you wanted.

You should give a trial to Vijapur also. You will stay there permanently only if you keep good health there. There is, therefore, no question of being a burden on Kashi. Nor need you stay outside the Ashram for all the months of the year. You may pass ten months outside the Ashram and build up your health, and then spend two months in the Ashram.

If it is a wife's duty to live with her husband, so also it is the husband's duty to live with the wife. However, just as owing to circumstances or for the sake of duty the husband has sometimes to endure separation from his wife, she too must bear separation from him for a similar reason. Dharma does not require that a husband or a wife should always remain present by the sick-bed of the other partner. We can know what the duty of either is in a given case only if we know the exact circumstances. It is true, however, that the two should have equal rights. I would even go further and say that the wife has more rights as long as she regards herself as the weaker one and suffers from handicaps.

I hope you keep better health now. Do think of going to some other place. I have already written<sup>1</sup> to you about the desirability of Purushottam going to Hajira.

*Blessings from*

BAPU

From Gujarati: C.W. 868. Courtesy: Narandas Gandhi

#### 445. LETTER TO MANGALA S. PATEL

*December 29, 1932*

CHI. MANGALA,

We should not mind if anybody is offended as a result of our following a rule. It would be wrong for a girl who has been helping in rolling the dough to linger on after her work is over. Why, then, should another who is frying the cakes feel offended [if the former leaves]? However, if the work of rolling the dough is over before frying, it means that more girls are doing it than are necessary.

BAPU

From a photostat of the Gujarati: G.N. 4086. Also C.W. 50. Courtesy: Mangalabehn B. Desai

<sup>1</sup> *Vide* "Letter to Jamnabehn Gandhi", 25-12-1932.

#### 446. LETTER TO AMINA QURESHI

YERAVDA,

*December 29, 1932*

CHI. AMINA,

You seem to be blaming me for what is really your fault. From whom did you learn this perverse rule of never yourself writing to me but expecting me to write to you? Those who expect letters from me should either write to me or fall so ill as to be unable to write. I hope that out of lethargy in writing to me you don't wish to fall ill so as to have letters from me from time to time.

Your studies must be progressing well. Encourage the children to write to me from time to time. That also will be a lesson in their studies. If you write, the children will copy you and write too.

*Blessings from*

BAPU

From a photostat of the Gujarati: C. W. 10791. Courtesy: Gulam Rasul Qureshi

#### 447. INTERVIEW TO ASSOCIATED PRESS OF INDIA

*December 29, 1932*

Reclining on a cot in the sun, Mr. Gandhi this afternoon talked with the Associated Press correspondent for two minutes. He said:

In view of what has happened in connection with Viceregal sanction to Dr. Subbaroyan's Bill<sup>1</sup> and inevitable delay that has occurred in regard thereto, I have decided after full consultations with Mr. Kelappan,<sup>2</sup> Mr. Rajagopalachari and Mr. Madhavan Nair to postpone the contemplated fast indefinitely. I am trying to draft exhaustive statement on it but owing to tremendous pressure of work I have not been able to finish it. I hope to give it to Press at a very early date.<sup>3</sup>

More than this, he said, he did not want to say at this stage. He however

<sup>1</sup> The Viceroy's decision regarding sanction to the introduction of the Bill in the Council could not be reached before January 15.

<sup>2</sup> *Vide* Appendix "Discussion with K. Kelappan", 29-12-1932.

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

jocularly added:

The sun's rays make me strong and I love them.

*The Bombay Chronicle*, 30-12-1932

#### 448. STATEMENT ON UNTOUCHABILITY-XIII

December 30, 1932

I had full consultation with Mr. C. Rajagopalachari, Mr. K. Madhavan Nair and Mr. Kelappan<sup>1</sup>, who have come to Poona to confer with me. They have placed the results of the Guruvayur referendum before me. The referendum was taken of the Ponnani Taluk where the temple is situated.

Never perhaps was a referendum taken with such scrupulous care or with such scientific precision before this. Rarely to my knowledge, have 73 per cent of the eligible voters voted.

In order to find out the truth, voting was confined only to those who were actual temple-goers, that is to say, those who were not entitled to enter the Guruvayur Temple and those who would not, such as the Arya Samajists, were excluded from the voters' list. I had intended without thinking of all implications actually to find out by some method of examination, who were actual temple-goers, but I have found it to be utterly impracticable. It was enough to announce that only those should vote who believed in temple-going, who had faith in temple-worship as an integral part of the Hindu religion and who were entitled to enter the Guruvayur Temple.

The total population entitled to the temple-entry being approximately 65,000, the outside estimate of adults may be taken as 30,000. As a matter of fact, 27,465 adult men and women were actually visited for receiving their votes. Of these 55 per cent were in favour of temple-entry; nine per cent against, eight per cent were neutrals, and 27 per cent abstained.

It should be remembered that the referendum was taken amidst adverse influences. The Zamorin would not co-operate, and I am sorry to have to say, even cast aspersions upon the workers and the procedure they followed. The Ponnani Taluk is the stronghold of orthodoxy and yet there was a decisive majority in favour of admission of the untouchables to that shrine now made famous throughout

<sup>1</sup> *Vide* Appendix "Discussion with K. Kelappan", 29-12-1932.

the length and breadth of the land.

The figures were also instructive, as showing that both men and women had no hesitation in spite of the contemplated fast, of expressing their dissent. I would also draw a fair deduction from the neutrals and non-co-operators. They could not at all, if they had chosen to give their decision, be regarded as against the temple-entry of the Harijans. It would not be a bad or unfair guess to make, if I suggested that a fourth of these, at least, were probably for temple-entry. The percentage of the voters favouring temple-entry would then be sixty-five per cent of the total eligible voters. If they be excluded altogether from the referendum, the majority would be 77 per cent.

Turn the figures as we may, the unchallengeable conclusion is that a decisive majority of eligible voters are in favour of the entry by the Harijans.

That fact shows that Mr. Kelappan's statement that the majority of temple-going population surrounding Guruvayur was in favour of temple-entry, is correct.

In view of the official announcement that the Viceregal decision as to the sanction for the introduction in the Madras Legislative Council of Dr. Subbaroyan's permissive Bill with reference to the temple-entry could not possibly be announced before the 15th of January, the fast contemplated to take place on the 2nd day of the New Year will be indefinitely postponed, and in any case up to the date of the announcement of the Viceregal decision. Sjt. Kelappan concurs with this postponement. As the contemplated fast was addressed to the public, let me, at the risk of repeating what I have said previously, state my own position clearly. My fast, I regard, as a purely spiritual act, and therefore not capable of being fully explained. But in so far as I can, I may say that it is intended to stir the public conscience.

Hinduism teaches that when evils and corruption are beyond control by ordinary means and, human endeavour is supplemented by *tapasya* or penance which, in its extreme form, means fasting either conditional or unconditional.

Therefore it is no new thing. But for the influence, supposed or real, I enjoy among the masses, perhaps no notice would be taken of it.

My conviction is that Hinduism has fallen from the purity and vitality it once had. Its very scriptures are evidence of the continu-

ous progress and adaptability to circumstances that arose from time to time. Though it has retained unimpaired the claim to divine inspiration for the scriptures as a body, it did not hesitate to introduce new reforms and make changes. Hence it is that we have in Hinduism not only Vedas, but all later writings claiming authority. But a time came, when this healthy growth or evolution was arrested, and instead of the written word being used as an aid to the search for light from within, it was held to be all-sufficing, whether it accorded with longings and strivings of the spirit within or not. The descendants of those who wrestled with God Himself and drew from Him some of the imperishable things one finds in Vedas and later writings, felt too exhausted for further effort, either to wring out new meaning from an old verse or mantra or produce a new mantra. They felt that they had done with God and that God had finished His work, after inspiring the last verse of the latest Shastra. And so one finds an army of interpreters seeking to reconcile, often irreconcilable texts, unmindful as to whether they answer the pressing needs of the age or whether they can stand the light of searching examination. And even penances took mere outward form, instead of being an expression of the inward agonizing struggle. I may be wrong in my diagnosis, but such being my case and finding the Hindu society irresponsible to the central call of Hinduism, that is, progressive realization of unity of all life, not as a philosophical doctrine but as a solid fact of life, I thought that by continuous effort to live my religion as I understood it, I had the fitness for doing penance by way of fasting and that I had such a call from within

I hope it is easy for the reader to see that there is no coercion behind the fast thus conceived. If my fast was fixed as an unconditional one, it is obvious there can be no coercion about it, for nothing that the public may do or not do could suspend my fast. Therefore, if a conditional fast is held to be coercive, it would be so considered because of the condition. My experience is that the fast has not deterred people from sticking to their principles or even their inclinations, as was seen at Guruvayur.

The public will now understand that the postponement is what it means and no more. The fast was intended to secure admission of the untouchables into the Guruvayur Temple, and if its resumption is necessary in a legitimate manner to secure the opening, it will certainly come, as for instance, if through the mere supineness of the

reformers and consequent want of expression by public opinion in demanding the necessary legislation to remove the block created by decisions of courts and the Law of Trusts or the Madras Religious Endowments Act, which itself was a measure affecting religion, naturally the fast has to be resumed.

That is to say, it must be resumed, if the original vow is to be fulfilled. The fast must be resumed for the acts of omission or commission by those who are believed to be in favour of opening the Guruvayur Temple.

The Yeravda Pact was entered into between the representatives of the caste Hindus and the Harijans, and while confirming the Pact at the memorable conference in Bombay, the former resolved as follows:

This conference resolves that henceforth, amongst Hindus, no one shall be regarded as untouchable by reason of his birth and that those who have been so regarded hitherto, shall have the same rights as the other Hindus in regard to the use of public wells, public schools, public roads and other public institutions. These rights shall have statutory recognition at the first opportunity, and shall be one of the earliest Acts of the Swaraj Parliament, if they shall not have received such recognition before that time. It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by caste Hindus upon the so-called untouchable classes, including bar in the respect of admission to temples.<sup>1</sup>

If the distinguished caste Hindus that passed the resolution, represented, as they claim to, the Hindu portion of the Indian Nation, the claim has to be made good by increasing fraternization day by day with Harijans on the part of caste Hindus by way of opening to them public institutions.

Mr. Kelappan's fast over the opening of the Guruvayur Temple was actually going on whilst the Pact was emerging, and I asked him to suspend it principally at the suggestion of the Zamorin of Calicut. Moreover, as I have already said, when on the British Government's acceptance of relevant portion of the Pact I broke the fast, I solemnly assured Dr. Ambedkar and took a vow in the secret of my heart and in the presence of God that I would hold myself as a hostage for the fulfilment of the resolution above mentioned, and the general carry-

<sup>1</sup> This resolution was drafted by Gandhiji and passed by the conference with Malaviyaji in the chair on September 25, 1932; *vide* "Resolution at the Hindu Leaders' Conference, Bombay", 25-9-1932, where, however, "imposed by custom" is found instead of "imposed by caste Hindus".

ing out of the Pact by the caste Hindus. It would be a betrayal of trust and a betrayal of the Harijans if, in any shape or form, I slackened my effort or gave up altogether the intention of fasting in connection with the removal of untouchability.

I would like the voiceless and helpless Harijans to feel that thousands of Hindu reformers, as zealous of Hindu religion and scriptures on which it is based, as any Hindu calling himself a sanatani can be, are prepared, no less than I am, to sacrifice their lives, if need be, in an attempt to remove untouchability, root and branch.

There can be no rest, therefore, for me or those who, by word of mouth or show of hands, silently endorsed the resolution, until untouchability becomes a thing of the past. It would be only out of the ashes of untouchability that Hinduism can revive, and thus be purified and become a vital and vitalizing force in the world.

*The Bombay Chronicle*, 31-12-1932; also *The Hindu*, 31-12-1932

#### 449. STATEMENT TO THE PRESS

*December 30, 1932*

As some misunderstanding has arisen about Pandit Panchanan Tarkaratna's visit to me, it is necessary to state how he came to me, and what happened between us.

The Pandit came with Babu Motilal Roy, Director of the Pravartak Sangh of Bengal. Babu Motilal Roy has been trying to avoid a split among the Hindus over the campaign against untouchability and he was most anxious that Pandit Panchanan Tarkaratna should accompany him when he came to see me to discuss and understand the whole position from my standpoint. When I heard that from Babu Motilal Roy, I telegraphed to him welcoming him and Pandit Panchanan Tarkaratna. It gave me joy, therefore, when the Pandit came to me. We had two friendly conversations, as a result of which I think we came closer together and I began to entertain hope. Though he represents the ordinary orthodox sanatani attitude, he appreciated my viewpoint and he did not despair of finding a way of solving the temple-entry question. I have made a definite suggestion to him, which ought to satisfy the most exacting sanatanist. He is now in Guruvayur, and I hope a formula will be found acceptable to the Pro-Change and No-Change sanatanists.

*The Hindu*, 31-12-1932



*450. TELEGRAM TO PRIVATE SECRETARY TO VICEROY*

*December 30, 1932*

VICEROY'S CAMP

RELUCTANT AS I AM TO SAY SOMETHING TO GOVERNMENT REGARDING PROPOSED BILL FRAMED BY DR. SUBBAROYAN AND FORWARDED FOR VICEREGAL SANCTION BY MADRAS GOVERNMENT PERHAPS HIS EXCELLENCY EXPECTS ME TO SUBMIT MY VIEWS THEREANENT SO AS TO HELP HIM TO CORRECT DECISION. BILL PROPOSED NO INNOVATION IN HINDU BELIEF ON CONTRARY IT SEEKS CARRY OUT REQUIREMENTS OF HINDU SHASTRAS IN ACCORDANCE WITH OPINION HELD BY PUNDITS ACKNOWLEDGED TO BE WELL VERSED IN SANSKRIT RELIGIOUS LORE. IT SEEKS TO RESTORE STATUS QUO AS IT EXISTED BEFORE BRITISH COURTS ENFORCED WHAT WAS HELD BY SOME TO BE ANCIENT PRACTICE IN MALABAR AND THUS CLOTHED IT WITH FORCE OF LAW AND IT DOES SO BY AMENDING RELIGIOUS ENDOWMENTS ACT OF MADRAS WHICH IN ITSELF WAS CONSIDERABLE INTERFERENCE WITH THEN PREVAILING PRACTICE. BILL EMBODIES UNANIMOUSLY EXPRESSED WISH OF MADRAS LEGISLATIVE COUNCIL THROUGH ITS RECENT RESOLUTION. IT SEEKS TO RENDER TARDY JUSTICE TO VAST NUMBER OF HINDUS WHO HAVE BEEN ARBITRARILY DEPRIVED OF RIGHT TO RELIGIOUS CONSOLATION EQUAL WITH OTHER HINDUS. IT SEEMS BEST TO CARRY OUT REPEATED DECLARATIONS OF HIS MAJESTY'S GOVERNMENT TO AFFORD PROTECTION TO UNTOUCHABLES. NOT TO SANCTION MEASURE WILL BE TANTAMOUNT TO CONTRADICTION OF THOSE DECLARATIONS AND ENCOURAGEMENT TO FORCES OF REACTION. SEEING THAT BILL IS IN RESPONSE TO MOVEMENT THAT SET IN AS DIRECT RESULT OF YERAVDA PACT GOVERNMENT OF INDIA ARE IN MY OPINION MORALLY BOUND NOT IN ANY WAY TO HINDER MOVEMENT WHICH THEY WILL OBVIOUSLY DO IF THEY BLOCK BILL. BILL IS MERELY PERMISSIVE MEASURE IN THAT IT MAKES OPENING OF TEMPLES TO HARIJANS DEPENDENT UPON WISHES OF MAJORITY OF THOSE AT PRESENT ENTITLED TO OFFER WORSHIP IN PARTICULAR TEMPLE. TO THESE CONSIDERATIONS I WOULD ADD THIS VERY MATERIAL FACT THAT IF ORTHODOX OPINION MUST CARRY

WEIGHT OPINION OF FOUR CRORES OF HARIJANS WHICH MUST BE ASSUMED TO BE IN FAVOUR OF BILL SHOULD CARRY GREATER WEIGHT NOT TO SPEAK OF DEMAND OF EVER-INCREASING NUMBERS OF REFORMERS. A WORD IS NECESSARY HERE REGARDING FAST THAT WAS TO COMMENCE ON SECOND JANUARY NEXT IF GURUVAYUR TEMPLE WAS NOT OPENED BEFORE THEN. IF FAST WERE TO BE TAKEN ON THAT DATE IT COULD NOT BUT EMBARRASS GOVERNMENT. AFTER CONSULTATION WITH KELAPPAN THEREFORE I HAVE ANNOUNCED THAT IT WOULD BE INDEFINITELY POSTPONED. BUT IT MIGHT HAVE TO BE TAKEN IF FOR LACK OF DECISIVE EXPRESSION OF PUBLIC OPINION SANCTION IS WITHHELD OR SOME UNFORESEEN BUT AVOIDABLE CAUSE OCCURS WHICH MAY PREVENT OPENING OF GURUVAYUR TEMPLE. I MAY STATE THAT PUBLIC AGITATION HAS BEEN PURPOSELY KEPT IN ABEYANCE UNDER BELIEF THAT CASE FOR VICEREGAL SANCTION WAS UNANSWERABLE. BUT IN VIEW OF GROWING AGITATION ON PART OF SANATANISTS I HAVE SUGGESTED ORGANIZATION OF MEETINGS AND THE LIKE FOR EXPRESSION OF PUBLIC OPINION IN SUPPORT OF BILL. BUT I DO FEEL THAT IT WOULD BE BETTER IF AGITATION ONE WAY OR OTHER OVER MERE QUESTION OF VICEREGAL SANCTION CAN BE AVOIDED. I THEREFORE HOPE THAT VICEREGAL SANCTION WILL SOON BE ANNOUNCED FOR INTRODUCTION OF DR. SUBBAROYAN'S BILL IN MADRAS LEGISLATIVE COUNCIL. I AM NOT SENDING THIS TELEGRAM FOR PUBLICATION. BUT OF COURSE I CAN HAVE NO OBJECTION TO ITS PUBLICATION IF HIS EXCELLENCY DESIRES IT.

GANDHI

From a photostat: C.W. 9555. Courtesy: India Office Library. Also Bombay Secret Abstracts, Home Department, Special Branch, File No. 800(40) (7), p. 79

#### 451. LETTER TO DR. B. C. ROY

[December]<sup>1</sup> 30, 1932

DEAR DR. BIDHAN,

I have your great and good letter quite worthy of you. I love and accept your correction, and say with you that we are near to each other; and since we are near to each other, let me say that my letter<sup>2</sup> had no complaint behind it. It simply went out as an advice in order to secure what I thought would be a better working of the organization, and I expected you, as a friend, if my advice did not find any response within your breast, to say plainly to me, 'You do not know the situation, and therefore I do not accept your advice.' Of course, your reply said the same thing, but in an unexpectedly different manner, but that is all dead and gone. After having tendered you my apology<sup>3</sup>, I had dismissed the incident from mind, but you have revived the memory, and now rendered it sacred by your generous letter.

I am glad of the news you give me about your distinguished patients<sup>4</sup>. It is quite like Baby to have placed her flat at Kamala's disposal.

*Yours sincerely,*

From a microfilm: S.N. 18493

#### 452. LETTER TO JAWAHARLAL NEHRU

December 31, 1932

MY DEAR JAWAHARLAL,

Sarup<sup>5</sup> came to me the other day to discuss her project about untouchability. She said you had advised rest in Ceylon. I regard it as unnecessary. She is quite able to do some work and she is quite willing to do some untouchability work. I think that she should be allowed to do the work so long as she wishes to do it.

<sup>1</sup> Inferred from the contents; the source, however, has "January".

<sup>2</sup> *Vide* "Letter to Dr. B. C. Roy", 7-12-1932.

<sup>3</sup> In a telegram; *vide* "Letter to G. D. Birla", 15/16-12-1932; also "Letter to Dr. B. C. Roy", 15-12-1932.

<sup>4</sup> Kamala Nehru and Dr. Sheikh Mohammad Alam

<sup>5</sup> Vijayalakshmi Pandit

She told me you had some more teeth out while she was busy growing grey hair. But eye-witnesses tell me you were otherwise keeping quite fit. You still seem to be refusing to see visitors. I wish you would see them, if it is at all possible. It will give them satisfaction.

We are now a happy team of four, Chhaganlal Joshi having been added unto us. I do not know whether you are interesting yourself in the Harijan work. I am having a glorious time with the *Shastris*. My knowledge of the letter of the Shastras is better but of true religion they are able to give me but little.

With love from us all,

BAPU

*A Bunch of Old Letters*, p. 108

#### 453. LETTER TO MOTILAL ROY

*December 31, 1932*

DEAR MOTIBABU,

It was a matter of great joy to me to have you and your disciples with me for so many days. I have understood your resolve to work for the removal of untouchability. I entirely agree with you that whilst we may sacrifice nothing of what we hold dear as life itself, we must endeavour to bring round orthodoxy to our point of view, if it is at all possible. In any case we may do nothing to hurt anybody's susceptibilities. May God bless your effort.

*Yours sincerely,*

M. K. GANDHI

From a photostat: G.N. 11041

#### 454. LETTER TO K. RAMACHANDRA

*[December]<sup>1</sup> 31, 1932*

DEAR FRIEND,

I have your letter. I am sorry for the complication that has arisen there with reference to the temple-entry question.<sup>2</sup> I have no doubt whatsoever that whilst a non-Hindu may sympathize with there-

<sup>1</sup> Inferred from the contents; the source, however, has "January".

<sup>2</sup> *Vide* also "Letter to K. Ramachandra", 28-1-1933.

form movement, he cannot and ought not to take part in any direct action.

*Yours sincerely,*

SJT. K. RAMACHANDRA  
SRI WICKRAMA  
WELLAWATTE  
COLOMBO

From a microfilm: S.N. 18494

#### 455. LETTER TO U. GOPALA MENON

[December]<sup>1</sup> 31, 1932

MY DEAR GOPALA MENON,

I have your letter of the 26th instant. Now that the fast is off<sup>2</sup> for the time being, I shall watch what work Kerala is going to put in.

The taking of signatures to the memorial<sup>3</sup> is, I hope, proceeding apace. You should report the number taken from day to day. You must have fixed a time-limit.

The work of educating public opinion should continue side by side with constructive work amongst the Harijans.

*Yours sincerely,*

From a microfilm: S.N. 18495

#### 456. LETTER TO BHULABHAI J. DESAI

December 31, 1932

BHAI BHULABHAI,

We were all happy to have your letter. I wish that nobody should worry on account of the pain in my elbow. I am taking the necessary treatment. The [authorities] will themselves call for help from outside when there is need for it. I shall myself ask for it if I feel the need. There is not much pain.

We are all glad to know that all of you are doing well. Obviously

<sup>1</sup> Inferred from the contents; the source, however, has "January".

<sup>2</sup> Gandhiji announced the postponement of the fast on December 29; *vide* "Interview to Associated Press of India", 29-12-1932.

<sup>3</sup> Presumably to the Viceroy for according sanction to introduction of Dr. Subbaroyan's Bill; *vide* "Telegram to Private Secretary to Viceroy", 30-12-1932.

one cannot study here as well as one can [outside].

Regards to all from all of us. Dhirubhai will come again.

MOHANDAS  
ADVOCATE BHULABHAI DESAI  
PRISONER  
CENTRAL PRISON  
NASIK ROAD

[From Gujarati]

Bhulabhai Desai Papers, File No. 1. Courtesy: Nehru Memorial Museum and Library

### 457. LETTER TO AMTUSSALAAM

[December 1932]<sup>1</sup>

DEAR DAUGHTER AMTUSSALAAM,

I have your letter. Do not worry about me. There is nothing much the matter with my arm to cause anxiety. I feel no discomfort in writing to you. I understand about the *roza*<sup>2</sup>. By all means observe it. I will not write any more today; there is no time. It is very good you are serving the Harijans.<sup>3</sup>

*Blessings from*

BAPU

From a photostat of the Urdu: G.N. 263

### 458. LETTER TO RAMABEHN JOSHI

1932

CHI. RAMA,

I am a little disappointed about you. You know that I long for letters from everybody. If somebody does not write to me in order to save my time and because he or she is all right, that is another matter.

<sup>1</sup> In *Bapuke Patra—8: Bibi Amtussalaam ke Nam*, this letter has been placed after the one of November 6. However, from the reference to the *roza* fast it would seem that the letter was written just before or during the Ramzan, which commenced in December.

<sup>2</sup> Complete abstention from food and drink during the daylight hours observed by devout Muslims in the month of Ramzan

<sup>3</sup> The addressee was working at Vadaj near Sabarmati Ashram.

But in your case I think the reason is indifference and lethargy. Am I right? If I am, your conduct should be regarded unpardonable.

Chhaganlal's weight has been steadily increasing. It is 115 now.

BAPU

[From Gujarati]

*Bapuna Patro*—7: *Shri Chhaganlal Joshine*, p. 285

#### 459. DIARY, 1932<sup>1</sup>

NOVEMBER 16, WEDNESDAY, YERAVDA MANDIR<sup>2</sup>

*Takli*—43 rounds. Letters—Parachure Shastri, Mohanlal Bhatt, Keshavlal Manchharam. Telegram to Jamnalal, telegram to the Kumaon Social Conference. About untouchability—Vinoba, Kowtha Suryanarayana Row, Martand Upadhyaya. Nargisbehn, Gosibehn, Shirinbehn, and Jamnabehn called. Gave the seventh statement to Kodanda Rao.

NOVEMBER 17, THURSDAY

*Takli*—48 rounds. Letters—Mira, Ganga Gidwani. A packet of *Gandhi Vichar Dohan* to Martand [Upadhyaya] About untouchability—Chaman, Natarajan, Mathuradas VasANJI, Hansa Mehta, Satavlekar, Michael, Vasantram Shastri, Yugudur Ramachandra Rao, Avantikabehn, Narasimhacharya, Satisbabu, Jivanlal, Pyarelal, Chandrashankar. Hiralal paid a visit. Gave the eighth statement to Kodanda Rao.

NOVEMBER 18, FRIDAY

*Takli*—52 rounds. Letters—Dr. Agrawal, Needu, Rastogi, Doyle (about Manibehn, and about Jamnalal), Padmaja. About untouchability—Haribhau Phatak, Ramachandra, Gadre, Lakshman Kumthakar, Anandatirtha, Sh[ankerlal] Banker. Telegrams to Govind, Gaur Gopal, Madhusudandas, Jagannath, Doddamati (about untouchability). Met Lady Thackersey, Shankarlal, Devdas, Pyarelal, Satisbabu, Girdhari, Raja. Met the three fellow-prisoners Shankar, Purushottamdas and Bhave.

<sup>1</sup> Continued from Vol. LI.

<sup>2</sup> This place-entry is not reproduced under subsequent dates.

NOVEMBER 19, SATURDAY

*Takli*—43 rounds. Letters—Shankarrao Godse, Mahomed Ali Habib, Vaze, Zaulinger, Rameshwar Bazaj, Ramsinhasan, Sha[n-karrao] Godse, Habib, Ghanshyamdas. About untouchability—Priyanath Chatterji, Srikrishna Gautam, Hakim, Jenkins, Lahiri, Salivati, Sarup Rani, Faramji Mogul, Bhanji Rathod, Anandshankar. Mathuradas, Jaisukhlal Mehta, Chunilal, Devdhar, Hansabehn, Jaishri, Karsandas Chitalia, Surajbehn, Shanta, Kastur, Kanitkar, Devdas, Kamalnayan, Girdhari, Madalasa, Janakibehn paid a visit.

NOVEMBER 20, SUNDAY

*Takli*—51 rounds. Letters—Bhaktibehn, Manibehn, Kantilal Desai, Vasudev Naidu. About untouchability—P. A. Vinayaka, Devnandan Sannyasi, Sitaram Nalavde, Gopalakrishnamurthi, K. Ganesan, Anant Jayawant Sona[va]ne, Shardabehn, K. Vishwanathan, Jaishukhlal Mehta.

NOVEMBER 21, MONDAY

*Takli*—48 rounds. Letters—Narandas (42), Chhaganlal Joshi, Rukhi, Prabhavati, Chaitanyalalji, the Andhra Kala Parishad, Pyarelal, Thornberg. About untouchability—Labhshankar Mehta, Dhirubhai Bhulabhai, Manilal, Krishnacharya Sharma, Adar Ardesher Desai, the Bharat Dharma Office. Sadasiva Rao, Macrae, Satisbabu, Haribhau. Bhave paid a visit.

NOVEMBER 22, TUESDAY

*Takli*—48 rounds. Letters—Zohra, Ramanujachari, Himmatlal, Harjivan, Gudel (2), Bhatnagar, Col. Doyle, Dahyabhai, Manibehn Patel, Abhoy, Bhargava, Shankarlal, Mathuradas, Ja[mnalal] Bajaj, Miss Willy. About untouchability—Principal Dhruva, Nagini, Fulchand Gurjal, Vasant Chatterji, Krishnarao, Kashinath Kelkar, Sakat Bharucha, Thomas, Kanitkar, Haribhau, Gagannarayan, Iswaran, Chaman, Medhekar, Choksi, Baban Gokhale, Avantikabai, Ratanbehn, Devdas, Dhirubhai, Ramjibhai, Padmaja. Venkatachari, a lawyer and two others, with a message from the Shankaracharya of Kumbhakonam,<sup>1</sup> all these came to see me. Prof. Purandare gave a handwritten copy of his speeches on untouchability.

<sup>1</sup> In *Mahadevbhaini Diary* (Vol. II, p. 269), Mahadev Desai refers to him as Shankaracharya of Kanchi.



NOVEMBER 23, WEDNESDAY

[Letters-] The Shankaracharya of Kumbhakonam, Hiralal Amritlal, Devdas, Narandasbhai, Durgaprasad, Manibehn Kara, Sir Lallubhai, J. K. Mehta, Bhatt, Hiralal Shah, Devdas, Dahyabhai, Mani. Telegrams to Begum Alam, Deshmukh. A gentle reproof to the Major about Devdas. Today the interviews took place under the tree where the fast was undertaken. Mrs. Cousins, Saraladevi, Shardabehn, Vidyabehn, Nandubehn called. Urmila and Jiten paid a visit. Satisbabu, Shanti the Chinese paid a visit. I told Dr. Mehta that I would not spin on the *takli* till Wednesday.

NOVEMBER 24, THURSDAY

*Takli*—Nil (Stopped since yesterday). On the doctor's advice decided to give my hand a week's rest. Letters—Pyarelal, Mirabehn, Kusum, Dharshi, Haridas Majmudar, Chintamani, Taramati, Effy, Miss Upton, Gilligan, Hendriks. About untouchability—Lakshmi, Vidyagauri, Gopala Menon (with a letter from Kelappan), Sastri, Gurudev, Revashankar, Gokhale, Jayantiprasad, Manilal Vyas, Shivratan Mohota, Ghanshyamdass, Patde, Nathan, Satyananda, Manibhai Morarjee, Nargisbehn, Shirinbehn Gadodia, his wife, Urmila Devi, Satisbabu and Nalavde of Wai (along with a Harijan and a Gujarati merchant) R. and also Jedhe.

NOVEMBER 25, FRIDAY

*Takli*—Nil. Letters—Nawale, Haridas Majmudar, Leonard, Esther, Natarajan, Horace, Devi West, Hoyland, Raghavendra Pratap, Mrs. Elwin, Goldburg, Miss Howard, Mrs. Howard, Polak. About untouchability—West, Sister Emetta, Shalivati, Narayana Menon, Chatterji, Chimanlal Narkhi, Pratapsinh Mantri, Shyamji Kuvadia, Devkaran Joshi, Haribhau. Mathuradas, Jaisukhlal (with a friend), Nanabhai, Parikshitlal, Viyogi Hari, Satisbabu, Urmila Devi called.

NOVEMBER 26, SATURDAY

*Takli*—Nil. Letters—Kanaiyalal Munshi, Rukmini, Manilal, Ramnik Shah, Ambaram, Baba Narasinhdas, Dr. Deshmukh, Mani, Ganpatrao Godse, Nardev Shastri, Dr. Alam. About untouchability—P. A. Vinayaka, Deorukhkar, Pyarelal, Vasantlal, Nadkarni, Abbas Tyabji, Swaminathan, Ishwarlal Modi, Setu Pandian Pillai, Ramkumar, Amiya Chakravarty, Anandswarup, Avadhesh Prasad, Kashinath Kelkar, Sunderlal Poddar, Rishiram, Habibur Rahman, Bhagat, Valji. Dr.

Nawle and his group, Sathe, Editor of *Shikshakanche Kaivari* [Champions of Teachers], Kanitkar (along with four of his friends), Urmila Devi, her son, and Satisbabu paid a visit. Arranged payment of Rs. 250 to Urmila Devi for the journey.

NOVEMBER 27, SUNDAY

*Takli*—Nil. Letters to—Mani, Dahyabhai, Kusum, A. Krishna Menon, Vasudevan Namboodripad, Jagannath, Pyarelal. About untouchability—Anandashankar, Atmaram Bhatt, Kowtha Suryanarayana, Bapi Needu, Ramachandra, Haribhau.

NOVEMBER 28, MONDAY

Letters—Narandas (45), Mohanlal Bhatt, Bhaktibehn, a book on *brahmacharya* to Ramdas, Khemchand, Valji Desai, the Gita Press, Banker, Madhavan, Ishwardas, Veerbhadra, Chaman Kavi, Nirantar, Upasak. Satisbabu, Kodanda Rao, Haribhau, Purandare and Kodanda Rao's friend Nayanar paid a visit.

NOVEMBER 29, TUESDAY

Letters—Siva Rao, Sudarisanam, Hirji Parmar, Prabhavati, Dr. Ghia, Gunvantbehn, Bhaktibehn. About untouchability—Nila Nagini, Patwardhan, Vasantram Shastri, Jenkins, Navle, Lallubhai Karamchand, Mahadev Shastri, Srinath Bhargava, Motilal Roy, Talegaonkar, Bhole, Nargisbehn. Met Shirin, Satisbabu, Lad, Kaligudu, Jagannathkunwar [of] Kotwa, Chhaganlal Malvi, Prof. Dandekar and his friends about Harijans. Personal meeting with Jamnalal.

NOVEMBER 30, WEDNESDAY

Mail—telegram to Manilal to come, telegram to the Lakshmidas Gordhandas [about] pinjrapole; letter to the Bombay Government regarding Jamnalal. Letter to Col. Doyle (about Appasaheb), Nathubhai, Sir Harisingh, Narasimhan, Viraraghavan, J. P. Trivedi, Kaka Kalelkar, Aggrawal, Nirmalachandra Ghosh, Kulkarni, Radha, Kusum. About untouchability—Anandshankar, Gundurao, Purandare, Chitre, Bapubhai Vashi, Vasantram Shastri, J. P., Bhaishankar Dwivedi, Narayana Menon, Jaisukhlal Mehta, Madhavan Nair, Brahmachari Ramtirtha, Kshetrapal Singh, S. C. Sen, Lallubhai, Nalin, Anasuyabehn, Ramanujachari, Tejumal, Bhagwandas, Lallubhai, Miss Barr, Rajagopalachari (Chittoor), Chinniah. Interviews with—Premlila, her friend, Satisbabu, Doddamati and his secretary, and among the prisoners Chhotubhai, Khandwala, Yashwant.

#### DECEMBER 1, THURSDAY

*Takli*—Nil. (The doctor advised that it should not be resumed for a few days more). Letters—Gangadharprasad, Pashabhai, Narandas, Mira, Magalnal, Secretary of the Dayalbagh, Agra. About untouchability—Chandrashankar, Chandrasinh Thakore, Lele, Gopala Menon, Satyanarayana Shetty, Haribhau, Vinayak, Iyer, Rajbhoj, Shamji Marwadi. Telegram to Gopala Menon. Today private visitors were Manilal, Devdas, Harjivan and Sharda. Public visitors were Bhole, Jadhav, Bhonsle, Satisbabu. Nargis and Shirinbehn brought fruit and a mattress. Received approval of the names which had been sent<sup>1</sup> regarding Dr. Mehta. Moreover, Chhaganlal Joshi will come here.

#### DECEMBER 2, FRIDAY

Letters—Benarsidas, Raihanabehn, Mohanlal Bhatt, Nanalal, C. Mehta, Reynolds, Andrews, Dorothy Newman, Rachel Price, Jayakunwar, Bechardas, Hemprabha. About untouchability—D. V. Joshi, Daftari, Narasinhachari, Tahmankar, Bachu Karim. Telegrams to Charu Bhattachari (about Dr. Roy), Nanalal, Arya (Rangoon). This morning from 8 to 10.30 Birla, Khaitan and their two friends had a meeting with me. In the afternoon, Ramjibhai, Harilalbhai and two others from Amreli, Nageswara Rao and Bapi Needu from Andhra, Kikabhai Waghela, Dudhabhai, and four other Harijans from Ahmedabad, Satkodibabu from Bengal, a gentleman from Bihar and Birla's group of the morning as also Satisbabu called.

#### DECEMBER 3, SATURDAY

Started fast in connection with Appasaheb's satyagraha of eating less than normal food. Major Mehta came to reply on behalf of the Government at 7.15 o'clock to the effect that if I so chose I could engage myself in scavenging work but it would not countenance my interference in the matter concerning prisoner Appa Patwardhan. A reply was sent immediately. Letters—Powalkar, Dr. Chandulal, Pyarelal, Taramati, Kanti Chandraji[?], Mahendra, Zohra. About untouchability—the Chronicle Laundry, Mamad Rajabhai, Sadhak Siddhanand, Deshmane, C. V. Vaidya, Lakhabhai Sagathia, M. S. Kannamwar, Nanasaheb, Kanitkar. Telegrams—Madhavan Nair, the Raja of Kalakankar. Kowtha Suryanarayana, Ramachandra, Lallubhai, Vaikunth, his wife, Ambalalbhai, Devdhar, Mate, Haribhau and others, *The Free Press* representative, Nargisbehn, Shirinbehn, Satisbabu, Devdas called. All these met me in the evening. In the morning the Birla party, Thakkar Bapa, Parikshital, Harakhchand and others paid a visit.

<sup>1</sup> *Vide* "Letter to M. G. Bhandari", 14-11-1932.

#### DECEMBER 4, SUNDAY

The second day of my fast. Letters—Narasinhrao Bholanath, Ramprasad Bakshi, Elwin. Wrote two letters to Doyle. Letter to Appa. About untouchability—Shambhushankar, Lallubhai Sa[maldas], Nawle, Kelkar (Ice Doctor), Urmila Devi, Sinhanarayan. This time the fast has affected me very much. Have become very weak. The weight went down at once by six pounds and the hands and feet became stiff. Doyle called after 11 o'clock and asked for time till Wednesday morning. I readily agreed and gave up the fast. If the decision is not satisfactory, the fast will have to be resumed. Ate oranges and mosambis and also took their juice, as also pomegranate juice and grapes.

#### DECEMBER 5, MONDAY

Letters—Manilal, Mirabehn, Narandas (23 letters). About untouchability—Gopala Menon (with letters from Ba and Urmiladevi,) Raihanabehn. Members of the Anti-untouchability League arrived, but as they numbered more than 12, there was an objection to my seeing them. The difficulty, however, was resolved. Raihana, Padmaja, representatives of *The Hindu* and *The Times [of India]*, Lady Ramabai Pattani and Anant Pattani and Upasak.

#### DECEMBER 6, TUESDAY

Letters—Medh, Narandas, Ramdas, Raghavendra, Chandraprabha. About untouchability—Upasak, Atmaram Bhatt, Nanabhai, Kelappan, Valia, Nila Nagini, Gopala Menon (with letters from Ba, Bal and Vali), Ramachandra, Puttanna Chetty. Three telegrams to—[The Raja of] Kalakanker, Soniram, Kelappan. Those coming to visit me tomorrow—the Birla group, Thakkar, Kunzru, three school boys, Ramachandra, Satisbabu, Devdas.

#### DECEMBER 7, WEDNESDAY

Letters—Narandas, Jethalal, Vithal. About untouchability—Thirukutasundaram, Kajrolkar, Narayana Menon, Somji, Sonavane, U. Subba Rao, Hiralal Nanavati, Gopala Menon, Mevade, Shivdutt Shastri, Lady Lakshmi Bai, Dhurandhar Shastri came early for typing. Interview with Padma, Devdas and Sarojini. Discussion for two hours with *Shastris* from Poona, Pandharpur, Jalgaon, etc. They were 14 in all.

#### DECEMBER 8, THURSDAY

Letters—Mirabehn, Narandas (along with those to Liladhar and Chhaganlal Gandhi), Nanalal Shroff, Munshi. About untouchability

to—Dhaygude, Nawle, Tummala Basavayya, Tembekar, Manibhai Desai, Devdas, Arkate, Rajbhoj, Lele. Telegram to Belgaumwala, telegram about calling Ratubhai. The *Shastris* from Pandharpur and Jalgaon who had come to Poona for the Sanatan Dharma Sabha and others (15 in all) called on me. More will come tomorrow. Haribhau came with three women from the Seva Sadan.

#### DECEMBER 9, FRIDAY

Letters—Andrews, Geo. Andrews. Telegram to Subramanian, telegram to Narayana Chetty (both the telegrams about untouchability). [Letter to] Narandas (Kusum, Puratan and Raghavan). About untouchability—Subramanyam, Brijkrishna, J. K. Mehta, Pandharinath Bidkar, Ambalal, P. N. Shiromany, Shivbhakta Gandhi, Lady Lakshmibai, Radhakant and the sanatanists, Oturkar, Devdas called.

#### DECEMBER 10, SATURDAY

Letters—Khimchand, Margaret Cousins, Dalmia, R. Chowdhari, Damoda[r] Sundardas, Pande. About untouchability—Mathura Mohan Dev, Lachchhanrai, Sathe, Kanaiyalal Misra, Narasimhachari, Tulsiram Lodhi, Amritlal Desai, Khaladkar. Telegrams—Acharya Dhruva, Amritlal Thakkar, Daftari (all about untouchability). Upasak and his friends, Natarajan (with his son and daughter), Lady Vithaldas with her sister-in law<sup>1</sup>, Haribhau and Divekar Shastri and Davre, Sonavane—(a Mang<sup>2</sup> member of the municipality) with other municipal councillors and Ratubhai called.

#### DECEMBER 11, SUNDAY

Letters—Vasukaka, Lalwani, Thakur, Balwant Singh. About untouchability—Gopala Menon, Nanasahab, Mary Gilette, Karunakara Menon, Pragnaneshwar Yati, Ramji, Joseph, Sivachidambaram, Navinchandra, Anandatirtha, Ramunni Menon, Peacock, Patwardhan, Sukhabhau, Suman.

#### DECEMBER 12, MONDAY

Letters—Bhaktibehn, Begum Alam, Miss Cora Fry, Narandas (25). Telegram to Motilal Roy. [Letters to] Hamida, Prabhudas, Ramnath Suman, Kamalnayan. About untouchability—Gopala Menon, Secretary, Varnashram Swaraj Sangh, Talegaonkar, the Bombay Arya Samaj, Vijay Kumar, Sukhabhau (Ba, Urmiladevi, Raja), G. Behn Ghia, Kikibehn Lalwani, Godavaribehn, Purushottamdas Harkisandas, Hari-ichchha, Nanabhai, Sathe. Today Haribhau,

<sup>1</sup> Wife of her husband's younger brother

<sup>2</sup> A caste traditionally engaged in carrying carcasses

Mahadev Shastri and a Zamindar from Satara as also *The Times* [of India] correspondent and a businessman named Vrajlal along with a *Shastri* from Porbandar paid a visit. [Also] Ramachandra Rao and his co-worker.

DECEMBER 13, TUESDAY

Letters—K. Munshi, Mrs. Bruener, Prof. Wadia, Narandas (Soman, Damodardas, Santokbehn). About untouchability—Annaiya, Vaidya, Davre, Venkataramanaiya, Ramtaran Mukherji, Talegaonkar, Narasimhachari, Nadkarni, Munshilal Gupta, Chidananda Das, G. Chetty, Vinayaka Lagu, Kulkarni, Nathan, Sadashiva Rao, Nageswar Rao. From Nagpur Lakshman Shastri, Daftari came. Prof. Purandare paid a visit. Pashankar and his party, Sathe of the Sholapur Mill called. [Also] Ramachandra Rao and his co-worker.

DECEMBER 14, WEDNESDAY

Letters—Mithubehn, Narandas, Shankarlal Vyas, Mani, Kamalkumar Bannerji. About untouchability—Chandulal Desai, A. Dhruva, Vishwanath Misra, Panikkar, Nagini, Gadre, Amulya Sen Meta, Varadachari, Bhagwan Shastri, Dharurkar, Sundar Dass, Thakur, Mishra. Telegrams to A. Dhruva, Khaladkar, Motilal Roy, Naik (Kurla). The Arya Samaj deputationists from Bombay (seven persons), Haribhau, Daftari, Talegaonkar, five students from the Nizam's State, Miss Cora Fry (along with an untouchable girl) paid a visit. Telegram to Shamjibhai.

DECEMBER 15, THURSDAY

Letters—Rukhi, Mavalankar, Shakrabhai, Kunwarji Gordhandas, Dharmadev, Shivprasad, Mirabehn. About untouchability—Bhagwandas, Gopala Menon, Motilal Roy, Devraj, Shivdas Champsi, Keshavdutt Maharaj, Rajeshwar Shastri, Nanalal Ganatra, Lakshmanachari, Rangaswami, Priyanath Chatterji, Dharmanandarama. Telegrams—Raja, Birla. Dhirubhai, his wife, Raihana, Padmaja, Ambedkar's secretary Chitre, Editor of the Janata, five others of another organization, Pragnaneshwar Yati, Maganbhai Nayak, Agashe called on me and met Smt. Sarojini Devi in the office.

DECEMBER 16, FRIDAY

Letters—Jamnalaji, Jamnadas, Pakwasa, Munshi, Jekibehn, Chhotalaji, Janakibehn, Narandas (Prema, Vithal), Liladhar, Manmohan Gandhi, Janakibehn, the All-India Swaraj Sangh. About untouchability—Rameshwar Oza, Sukhabhau, Vishnu Datta, Mishra, Hanumanprasad, Salunke. Telegrams to Bidhan Roy, Birla, Rajagopalachari, Birla (2). Among those who met me were Talegaonkar and Joshi with seven

others.

DECEMBER 17, SATURDAY

Letters—Narandas (Kusum, Radha, Parashuram, Jamnabehn, Premabehn, [Ashram] children, Santok), Pyarelal, Manilal Gandhi, C. Gandhi, Dr. Datta, Varadachari, Yogesh Chatterji, Girdharilal. About untouchability—Nanabhai, Kirchand Kothari, Ratanshi Jetha, Davre, Dharurkar, Subra[hmanyam], Acharya, Ramachandra, Vidyarthi, Raghunath Banker, Mahadevan, Pragnaneshwar Yati, Neelakantha Ayyar, Dunichand. Babasaheb Poddar, Haribhau, Bapat Shastri, Khaladkar of Dhulia and four others paid a visit.

DECEMBER 18, SUNDAY

Letters—Mohanlal Bhatt, Fulchand, Kausalya Ram. About untouchability—Nrisinhprasad Bhatt, Manilal Dwivedi, Chhotubhai Trivedi, Vishnuprasad Trivedi, Chhotelal, Pranlal Ambalal, Subra[hmanyam] Aiyer, Ananta Rau, Chandrashankar, Kotwal, Natarajan<sup>1</sup>, Devdhar<sup>2</sup>, Miss Barr.

DECEMBER 19, MONDAY

Letters—Lakshmi, Narandas (24), Gopikrishna, Keshu (Radha, Santokbehn), Sitla Sahai (Sarojini, Padma), Zohra, Surbala (Indumati), Madhumati. About untouchability—The Secretary of Arya Samaj, Satis Das Gupta, Sohanlal, Jivraj Solanki. Telegrams—Kasturbhai, Gidwani, Jaisukhlal Mehta. Motibabu and his two followers, the *Shastris* (Shridhar Shastri, Kokje Shastri, Lakshman, Chitrav) and also Haribhau, Poddar, Prof. Purandare called. Miss Barr and a man from the Christ Seva Sangh paid a visit.

DECEMBER 20, TUESDAY

Letters—Binod Ghoshal, Narandas (Champa), Umedram, Jaisukhlal Mehta, Chintamani, Babubhai Patel, Taramati, K. Aggrawal, Jamnadas, Kamala Nehru, K. Nair. About untouchability—Nirendra, Suba, Jaisukhlal Mehta, Dhruva, Damodardas, Raghu[nath] Swami, Tandon, Dhoot, Haribhau Phatak, Talegaonkar. Ba, Velanbehn, Bal called. Got permission for Jamnalalji to see me at any time and he called. Met for the first time Chhaganlal, Maganlal. Motibabu's group came to see

<sup>1</sup> For Gandhiji's discussion with them, *vide* Appendix "Discussion with Natarajan and Devdhar", 18-12-1932.

<sup>2</sup> *ibid.*

me along with Panchanan Tarkaratna. Dr. Maitra, Miss Barr, Satavlekar, Lakshman Shastri [of] Wai, Kokje Shastri, Daftari, Dave and others paid a visit. Telegram to Gopala Menon.

DECEMBER 21, WEDNESDAY

Letters—Premi, Nanalal, Andrews, Narandas (Madhavlal, Radhika). About untouchability—Vakkayil Nair, Joshi, Ramabhadra Row, Prabhakar, Gopaldas, Lakshmidas Dani, Kunzru, Ramgopal Shastri, G. H. Patwardhan, David, Birla, R. V. Patwardhan, Ramanath Nayak, Kikabhai Waghela, Mangalbhai Waghjibhai, Vanmali Parekh, Altekar, Bhambhanian. Miss Spiegel, two American women (who came and under a misunderstanding gave me Rs. 270) Chintamanrao Vaidya, Vasukaka Joshi, S. Banker and Moolji Sikka, Miss Gilette and the Pocha sisters, Miss Barr, Motibabu and his group (along with two women), Vrajlal Sheth and Himmatshankar Shastri, Raja of Kalakanker, Raghavendra [came to see me].

DECEMBER 22, THURSDAY

Letters—Mira, Bhaktibehn, Gopala Narayan, Pyare Ali, Vanita Galiara, Ramprasad, Rukhi. About untouchability—Kirchand, Pratapsinh, Tarachand, Dhurandhar, Viyogi Hari, Pragnaneshwar Yati, H. Kunzru, Jaisukhlal, Ramunni Menon, Venkatappayya, Gopala Menon, Sadashiva Rao, Sukhabhau, Jaisukhlal, Ramunni Menon, G. Menon. Telegram to Krishnan Nair. Swarup, Raja of Kalakanker, Raghavendra, Spiegel, Panchanan Tarkaratna and Motibabu's group, Bhagwandasji, Haribhau, the Khandesh worker—Chhotubhai, Dighe [called].

DECEMBER 23, FRIDAY

Telegrams—Madhavan Nair, Shri Krishna Iyer, Khorshedbehn. Letters—Mohanlal Bhatt, Ansari, Narandas. About untouchability—Gopala Menon, Sadasiva Rao, Madhavan Nair, the sanatanists—Dharurkar, Neelameghachari (of Sholapur), Shridhar Shastri Vare, Nanasaheb Khasgiwale, Bhausahab Lavate, Chandram Shastri [of] Nasik, the reformist *Shastris*—Anandshankar, Vaidya, Bhagwandas, Kokje Shastri, Lakshman Shastri Joshi, Chitrav Shastri, Poddar and others [called].

DECEMBER 24, SATURDAY

Letters—Maganlal (Jeki), Chhaganlal, Valji, Mavalankar, Mathuradas, Bhagwati Devi, Narandas (Bhau, Indu), Olson, Manindranath Mitra, Alexander, Sen, Gidwani, Muriel, Mohanlal, Abbas Saheb. About



untouchability—K. Waghela, Harilal Parikh, Vishwanan Giri, Nargis, Nargis (Khorshed's letter), Vasantkumar Chatterji (an insured packet for Rs. 100 to Birla). All the sanatani and reformist *Shastris* who had come yesterday [called again].

DECEMBER 25, SUNDAY

Letters—Siva Rao, Raihana, Rustom Dhondi, Shivprasad Gupta, Lakshmidēvi. About untouchability—Rane, Venkataraman, Ponnammal, Gopala Menon, Poornachandra Dey, S. N. Iyer, Bhatnagar, the Vaidik Dharmavardhini Sabha, Rajan, S. Rajagopalachari, Venkata Krishnaiya, Narasimhachari, Keshavrao, Bhole, Varadarajulu, Canon Holland, Narayana Menon, Kalyana Rama Iyer, Kulkarni, Radhakant, Mukandilal, Shyamji Marwadi, Mulchand Parekh, Vasantilal Shankarlal.

DECEMBER 26, MONDAY

Letters—Lakshmidas, Munshi, Mithubehn Petit, Benarsidas Bazaj, Narandas, Dastane, Mohanlal Bhatt, Mavalankar, A. Patel. About untouchability—Parikshital, Harilal Vakil, Naradev Shastri, Parashuram Khare, Veniram Tatava, P. Tripathi, C. Pandit. Sanatani and reformist *Shastris* (today Kokje and Chitrav *Shastris* did not turn up). Shankerlal Banker, Krishnan Nair, Moto Roberto, Manilal, Sushila paid a visit and Jamnadas Dwarkadas visited me by special permission of the Home Member.

DECEMBER 27, TUESDAY

Letters—Satisbabu, Ernest Newl, Kikibehn. About untouchability—Sahu, Shenoy, Brijkrishna. Anandshankarji, *Smriti-reform Shastris*, Devdas, Pyarelal, Ba, Nargis, Jamnabehn, Shirinbehn, Kamalabehn, Sonawala [called].

DECEMBER 28, WEDNESDAY

Letters—Jamnadas Gandhi, Parachure Shastri, Joseph (Chettur), Joseph (Madurai). About untouchability—Shri Pathak, Vasukaka, Pramathababu, Dattaram Upasak, Gajraj Kothari, Nawle, Uzgare, Nila, Jethalal. Telegram to Shivram Vaid. Rajaji, Kelappan, Madhavan Nair, Gidwani (along with his three friends), Ba, reformist *Shastris* called. Narayan Shastri had his meal here. Devdas left for Madras.

DECEMBER 29, THURSDAY

Letters—Narandas, Miraben, (Silas, Effi, Andrews, Hodge, Rev. Kulkarni, Pashabhai, Bhagwanji. About untouchability—Ghanshyamdas, Kanan, Nathan, Swaminathan, Ramaswami, Kalyana Rama Iyer, Bhargava, Jaisukhlal Mehta. Telegram to Kausalya. Raja, Madhavan Nair, Kelappan, Vaidya, Joshi, Vasukaka, Padmaja, Sheshu Aiyar, Brahmachari Vishnubuwa, Ba, Pyarelal and others called. [Also] the Mehta brothers, Nanalal, Ratubhai.

DECEMBER 30, FRIDAY

Letters—Dinkar, Madhavlal Patel. About untouchability—Ghanshyamdas, Raja, Madhavan, Kelappan, Dharurkar, Davde (with three others), Keshavdutt Maharaj, Bhagwandas, Indira Raman, Joshi Shastri, the Mehta brothers, Prema, Sushila, Jamnadas, Urmila Devi, Jiten [called].

DECEMBER 31, SATURDAY

Letters—Jivram Shastri, Madhavlal, Shankar, Kanti, Bhulabhai Desai, Manekbai, Jawahar, Elwin, the Khaitan children. About untouchability—Madhavji, Virsut, Bidhan Roy, Vedpran Indapurkar, Karsandas, Hanumanprasad, Joshi. Telegram to Deshbandhu Gupta. Among the visitors were Raja, Kelappan, Lakshman Shastri, Haribhau, Bhagwandas, Indira Raman, Urmila Devi, Jiten, from the Camp Ramdas and a man from Karnataka, Jhinabhai Joshi.

[LIST OF BOOKS] <sup>1</sup>

Durant [*The Case for India*]<sup>2</sup>; Crozier [*A Word to Gandhi*]<sup>3</sup>; Brailsford [*Rebel India*]<sup>4</sup>; [Mahomedali]<sup>5</sup> Al Haj Salmin's *Imam Hussain and Khalifa Ally*; [Sir Samuel] Hoare's *Fourth Seal*; Ramsay MacDonald's travelogue; *The Survey of Matar Taluka*<sup>6</sup>; Rama-

<sup>1</sup> This is in Gandhiji's hand on the last pages of the exercise book in which the Diary was written.

<sup>2</sup> "Letter to Narandas Gandhi", 3/8-2-1932

<sup>3</sup> *ibid*

<sup>4</sup> *ibid*

<sup>5</sup> From "Diary, 1932" *Vide* "Diary, 1932"

<sup>6</sup> By J. C. Kumarappa

nathan's Speech on Khadi; [Will]<sup>1</sup> Hayes's *Indian Bibles*<sup>2</sup>; Ruskin's *St. George's Guild*; Shah's<sup>3</sup> *Federal Finance*; [Rothenstein's]<sup>4</sup> *Ruin of Egypt*; [Hayes's]<sup>5</sup> *The Book of the Cow*; [A. E.'s]<sup>6</sup> *Candle of the Vision*; Kinley's *Money*; *Shankh ane Kodi* (Gujarati); [Andrews's]<sup>7</sup> biography of Munshi Zaka Ullah; *The Golden Book of Tagore*; *Saket*<sup>8</sup>; Shah's *Sixty Years of Indian Finance*<sup>9</sup>; *Panchavati*<sup>10</sup>; Salvemini's *Mussolini*; Delisle Burnes's *Democracy*; Upton Sinclair's *The Wet Parade*; [Edward Carpenter's]<sup>11</sup> *Adam's Peak to Elephanta*; Maithilisharan's *Anagh*; Stokes's *Satyakama*; Ruskin's *Fors [Clavigera]*,<sup>12</sup> Letters of Narasinhbhai<sup>13</sup>; *Samarpana, Buddha* and *Mahavir*<sup>14</sup>; Second and Third Urdu Reader; Imam Saheb's and Nanabhai's<sup>15</sup> biographies of the Prophet; Heath's *Astronomy*; Rolland's *Ramakrishna*; Mander's *Astronomy [without a Telescope]*; [Rolland's]<sup>16</sup> *Vivekananda*; Keay's *Hindu Astronomy*; Kirtikar's *Studies in Vedanta*; Sir Jeans's *Astronomy*; Lady Ramanathan's *Ramayana*; Ghanshyamdas's pamphlets: *Vaidik Vinaya*; Fourth Urdu Reader of the Lahore Anjuman; K. T. Shah's *Indian Currency* [and] *Exchange Banking*; Jamia's Urdu plays, *Shareef Ladka* and *Kheti; Kimiyagar*; Veda number [of *Ganga*]; [Premchandji's]<sup>17</sup> *Ramacharcha*; Kharas's *Astronomy*; *Swadhyaya Samhita*; Iyer's *Foreign Exchange*; *The Way of the Cross*; *The Prophet's Message to the West*; *Sirat-un-Nabi*;<sup>18</sup> Locaire's *Astronomy*; Nadkarni's

<sup>1</sup> "Letter to Narandas Gandhi", 3/8-2-1932

<sup>2</sup> "Letter to Narandas Gandhi", 3/8-2-1932, has "*Essence of Hinduism*".

<sup>3</sup> Khushal T. Shah

<sup>4</sup> "Letter to Narandas Gandhi", 3/8-2-1932

<sup>5</sup> *ibid*

<sup>6</sup> *ibid*

<sup>7</sup> *ibid*

<sup>8</sup> by Maithilisharan Gupta

<sup>9</sup> "Letter to Narandas Gandhi" has "sixty years of *Economic Administration of India*"

<sup>10</sup> by Maithilisharan Gupta

<sup>11</sup> From "Diary, 1932"; vide Diary, 1932

<sup>12</sup> *ibid.*

<sup>13</sup> Narasinhbhai Ishwarbhai Patel

<sup>14</sup> By Kishorelal G. Mashruwala

<sup>15</sup> Nrisinhprasad Kalidas Bhatt

<sup>16</sup> Nrisinhprasad Kalidas Bhatt

<sup>17</sup> From "Diary, 1932"; vide "Diary".

<sup>18</sup> *ibid*

pamphlet; *Vedman Adhyatma*; Reports of Herschel and other committees; Maeterlink's *Magic of Stars*; Andrews's *What I Owe to Christ*; Jeans's *Mysterious Universe*; *Gandhi Vichardohan*; Prof. Wadia's *Southern Cross*; Thadani's Poems; Madan's [book on] fasting<sup>1</sup>

From the Gujarati original: S.N. 19337

#### 460. LETTER TO SHANTA S. PATEL

[1932]

CHI. SHANTA,

I have your letter. It is good. You must now make your handwriting as good as the letter. When we meet, remain young enough to serve me as a staff for support. Some people however old they grow remain children at heart. What does child mean? Write your answer.

*Blessings from*

BAPU

From a photostat of the Gujarati: G. N. 4052

#### 461. LETTER TO CHILDREN

*Silence Day* [1932]<sup>2</sup>

BIRDS [OF BAL MANDIR],

Received your letter. It seems you do not love the poor enough. Otherwise, how would you feel satisfied with spinning 160 rounds of yarn? Your classes would now be regularly held. That would be very good. Then I would test all of you through letters.

*Blessings from*

BAPU

From a photostat of the Gujarati original: S. N. 9178

<sup>1</sup> From "Diary, 1932"; vide "Diary".

<sup>2</sup> This and the following letter are placed in 1932, as in the source.

462. LETTER TO JANAKIDEVI BAJAJ

[1932]

CHI. JANAKIBEHN,

How is it that there is no letter from you again? Did Gomati receive my letter or not? Write to me about how Jamnalal and Kishorelal are keeping.

*Blessings from*

BAPU

From a copy of the Gujarati: G. N. 2895

463. LETTER TO MANGALA S. PATEL

YERAVDA MANDIR,

*Silence Day* [1932]<sup>1</sup>

CHI. MANGALA,

How can I not remember you? What is the news about Pushpa with the pointed nose? We shall meet when God wants us to meet. But we meet in the spirit every day, do we not? As for the body it is here today and gone tomorrow. What does it matter whether physically we meet or not? Tell Premabehn that she should tell you the story of Lucy and her seven brothers<sup>2</sup>.

*Blessings from*

BAPU

From a copy of the Gujarati: C. W. 11105. Courtesy: Pushpa Naik

<sup>1</sup> From the contents and from "Yeravda Mandir" in the date-line.

<sup>2</sup> The allusion is to "We are Seven", a poem by William Wordsworth.

## 464. LETTER TO THE ZAMORIN OF CALICUT

January 1, 1933

DEAR FRIEND,

I thank you for your letter<sup>1</sup> of the 26th ultimo. Your letter has come upon me with painful surprise. In a matter that is purely religious to me, as it must be to you, I should expect the uttermost frankness and goodwill on either side. I miss the latter in your letter under reference. Have you ever turned out an untouchable on the Krithigai Ekadasi day? Surely, if hundreds, if not thousands, of un-touchables, both men and women, enter the temple every Ekadasi, as can be proved they do, it cannot be difficult to detect some of them. The evidence in my possession goes to show that crowds of untouchables make use of the privilege every year on that holy day. You refer me to the judgment of the Madras High Court. That judgment, if I understand it rightly, shows clearly that untouchables enter the temple on the Ekadasi day, not stealthily but openly and as a matter of right.

Here is what I read in the judgment before me:

The Guruvayur Temple is not a private temple, but a public temple and every Hindu has a right to worship in it, subject to such customary rules and regulations which have been prevailing from time immemorial. The high castes are allowed actual right of entry into the temple throughout the year. In that purpose they have a right of way over the roads leading to the temple and around the temple. The lower castes are allowed the right of entry only on Ekadasi Festival day, and on that day they have got the right of using the roads. On the other days they have neither of these rights. This was the situation from time immemorial.

<sup>1</sup> This read: "You ask whether the temple is open to all Hindus including untouchables for three days every year. In reply, I have to say that the information is not correct. The untouchables have no right to enter the temple on any day. But, as a large crowd admittedly enter the temple on the Krithigai Ekadasi day and as this crowd might possibly include untouchables and as in any case, it is difficult to ascertain the different castes to which the members of the crowd belong, a purificatory ceremony is performed on the next day (Dwadasi). Apart from this, the alleged entry of untouchables on the Ekadasi day is not a fact. They do not enter the-temple at all. For more definite particulars I would refer you to the judgment of Mr. Justice Ramesam Pantulu of the Madras High Court, pronounced in the middle of June last, of which I presume you have a copy."

I read then from the same judgment

The lower-caste Hindus are after all Hindus and it may be with this consideration in view that for one day in the year the temple is thrown open to them with the ostensible excuse that on such a day it would be impossible to check the crowds, the inner object being to allow all castes' entry on that day. This was the view of Ramanuja, the famous Vaishnava reformer. According to him, all Vaishnava temples ought to be thrown open to all castes one day in the year.

Unless I am very much mistaken, these two paragraphs seem to be conclusive evidence that for that particular Ekadasi day untouchables are allowed to enter the temple without let or hindrance.

As this matter is of great public importance, I am sending the correspondence to the Press.

*Yours sincerely,*

RAJA MANAVEDAN RAJA  
ZAMORIN OF CALICUT  
KOTTAKKAL

From a microfilm: M.M.U./XXII

*465. LETTER TO C. Y. CHINTAMANI*

*January 1, 1933*

DEAR MR. CHINTAMANI,

I thank you for your letter. The matter of the fast is not for me wholly one of reason, because you will have no hesitation in believing me when I tell you that all such fasts have been prompted by an unseen power. I deliberately use the expression "unseen power", because I do not exclude the possibility of that power being evil. But these fasts have appealed to my reason as they have to that of many utterly detached friends. The silent and invisible effects of all spiritual acts are far deeper and far more pervasive than their felt and visible effects. If therefore these fasts have amounted to moral coercion in some cases, they have imperceptibly undoubtedly moved to action a thousand times more than those who have acted under moral coercion, which therefore may be regarded as a negligible quantity. That such is the result of spiritual acts is not a matter of conjecture, but provable under given conditions like any other tangible result. So much for the moral coercion.

As to the permissibility of fasts, I quite agree with you that the motive is irrelevant if the act itself is prohibited. In the first instance, a conditional fast is not a suicide, but if we accept the authority of the Hindu Shastras, then there is ample warrant not only for conditional fasts, but even unconditional, under some extraordinary circumstances. I have only recently found myself in possession of a pamphlet issued by Madras Advocates in which are collected instances of fasts like mine in the Shastras. If you would care to explore the subject, I would gladly send you my copy.

My regards to you and Mr. Krishnaram.

*Yours sincerely,*

SJT. C. Y. CHINTAMANI  
17 HAMILTON ROAD, ALLAHABAD

From a photostat: S.N. 19129

*466. LETTER TO P. SUBBAROYAN*

*January 1, 1933*

DEAR DR. SUBBAROYAN,

I thank you for your letter of the 28th ultimo. All these days I have kept myself in touch with you through Sjt. Rajagopalachari. He sent me a copy of the full text of your Bill. I went through it at the time not critically. I found then that it answered the purpose. I shall apply my mind to it critically after you receive the Viceregal sanction, which, I hope, will be forthcoming without undue delay. You will see that I had anticipated your letter by announcing indefinite postponement of the fast.

With my regards to you and Mrs. Subbaroyan.

*Yours sincerely,*

DR. P. SUBBAROYAN  
TIRUCHENGODU, SALEM DISTRICT

From a microfilm: S.N. 19133



467. LETTER TO G. D. BIRLA

January 1, 1933

MY DEAR GHANSHYAMDAS,

I have your letter of 27th ultimo. I had seen the Bill. It is not permissive in the sense you have evidently imagined. It is permissive in the sense that the Bill does not declare all temples automatically open. But individual temples can be opened by the vote of the majority of the temple-goers, not at the will of the Trustees.

I hope that your confidence about the assent will be justified by the event. Rajaji was here for three days, and we had long discussions about the Bill and the situation in Guruvayur in general.

I hope the formalities about the publication of the Weekly<sup>1</sup> have been completed.

BAPU

C.W. 7915. Courtesy: G. D. Birla. Also *In the Shadow of the Mahatma*, p. 86

468. LETTER TO JAMNALAL BAJAJ

January 1, 1933

CHI. JAMNALAL,

I got your letter. The copy of the statement<sup>2</sup> was sent to you as soon as its last page was typed. Copies had been given to the Press reporters before then. The statement came into your hands the day before yesterday, and it appeared in the papers yesterday. The only news which came out a day earlier was that the fast had been postponed; and the statement was sent to you the moment it was ready. There was, thus, no delay. I shall send you the Gujarati translation when it is ready.

As for the letters, they are being despatched as soon as each is ready. There was no need to make another copy of the statement. I shall be able to supply a copy to anyone who may want it.

I believe that Raja, as also Ba and Shankerlal, left today for Bombay. Rajaji will leave for Madras by the night train today.

<sup>1</sup> *Harijan*

<sup>2</sup> On untouchability; *vide* "Statement on Untouchability-XIII", 30-12-1932.

Manilal and Sushila did try to see you, but without success. They left on Wednesday.

We shall meet tomorrow at 10 o'clock. As I would then be observing silence, you may tell me what you have to say. We shall be able to discuss for an hour or an hour and a quarter. I will note down the points which require a reply.

*Blessings from*  
BAPU

From a photostat of the Gujarati: G.N. 2909

#### 469. LETTER TO VINOBA BHAVE

*January 1, 1933*

CHI. VINOBA,

Your love and faith bring me tears of joy. I may or may not deserve them, but they will bring their reward to you. You will be the instrument of some great service to the people. You did quite right in going to stay in Nalwadi.

For the future, I have to make only this suggestion just now: take care of your health and do not be rigid about excluding milk from your diet. Your *swadharma* at present is to work for removal of untouchability. Find time to read what I write from time to time. It is not much. Write to me regularly. It will be enough if you write once a week.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 392

#### 470. LETTER TO NARAYAN M. KHARE

*January 1, 1933*

CHI. PANDITJI,

You have made good progress with the Chharas. If you keep up your efforts, the result is bound to be good. I trust you did much work in Kashi.

BAPU

From a copy of the Gujarati: C.W. 242. Courtesy: Lakshmibehn N. Khare

*471. LETTER TO VIDYA R. PATEL*

*January 1, 1933*

CHI. VIDYA,

You wrote after a long interval. Don't be lazy like this. If you work hard, you will surely become thin.

BAPU

From a photostat of the Gujarati: C.W. 9529. Courtesy: Ravindra R. Patel

*472. LETTER TO KESHAV GANDHI*

*January 1, 1933*

CHI. KESHAV (JUNIOR),

I got your letter. You should regard all children as your brothers and *help them as much as you can*. There is only one friend, God. He never forsakes us and He fulfils all our aspirations. Why, then, do we need any other friend?

BAPU

From a photostat of the Gujarati: G.N. 3285

*473. LETTER TO CHAMPABEHN R. MEHTA*

*January 1, 1933*

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

Your name is included as one of the Trustees. The other names are from among those which you had suggested. Narandas's name is not included. Bhai Nanalal<sup>2</sup> will be meeting you and he will give you the details. I, therefore, don't write more here.

BAPU

From a photostat of the Gujarati: G.N. 8756

<sup>1</sup> Wife of Ratilal, Dr. Pranjivan Mehta's son

<sup>2</sup> Nanalal K. Jasani, Dr. Pranjivan Mehta's business manager and partner

#### 474. LETTER TO RUKMINIDEVI BAJAJ

January 1, 1933

CHI. RUKMINI,

I got your letter. In spite of more persons helping me as secretaries, the pressure of work remains heavy. Ba, Devdas, Pyarelal, Bal and Rajaji came and saw me. Premabehn, Jamnadas and Indu also came. Jamnadas has been very much reduced. He was ill. Isn't there a women's library? If there is one, why don't you become a member? Or is it that you have no love for reading or you get no time for it? I don't write separately to Benarsi this time.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 9150

#### 475. LETTER TO PREMABEHN KANTAK

January 1, 1933

CHI. PREMA,

I was glad that Sushila and you came and saw me. Today I need not write a long letter to you. I shall wait for your letter describing your impressions.

Give me news about Dhurandhar's health. Ask him to write to me.

You should find out the cause of your back-ache. Do see Hari-bhai in any case. You need not regret the removal of the tonsils, and don't harm your throat by speaking too much. You must cure your habit of speaking very loudly.

BAPU

From a photostat of the Gujarati: G.N. 10318

#### 476. LETTER TO NARMADABEHN RANA

January 1, 1933

CHI. NARMADA,

Your handwriting is improving. You should write the lines straight. I am very glad that you are learning to make bread.

BAPU

From the Gujarati original: C.W. 2771. Courtesy: Ramnarayan N. Pathak

477. *LETTER TO ASHRAM BOYS AND GIRLS*

*January 1, 1933*

BOYS AND GIRLS,

You are doing very good work. Keep it up. Once you learn farming, you will find it more interesting than any other work. And when one gets familiar with plants, one feels they are part of one's family.

And service of Harijans itself is dharma.  
Concentrate on whatever work you are doing.

BAPU

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

478. *LETTER TO NARANDAS GANDHI*

*January 1, 1933*

CHI. NARANDAS,

I get all your letters.

The drum announcing another fast of mine has stopped beating now. Let Shri Krishna start it again when He wills.

The burden of work on you at present must be quite heavy. Who visits the Chharas these days? Do you have some peace from that quarter now? I see nothing to object to in Bhai Mavalankar's letter. You or I need not write anything just now.

Ramji wants some arrangement for more light in his house, and also a hedge round it. See what can be done.

The problem of Tilakam is a little difficult. He is still restless. He will go forward if somebody takes him under his charge.

Indu came and saw me. He cannot live anywhere outside the Ashram. Just now he will go to Cutch. Take him back when he returns. If such is his and our fate, we must submit to it.

I have just heard that Kishorelal cured his asthma by eating every night ten to fifteen roasted fenugreek seeds. Jamna should try this.

BAPU

[PS.]

There are 27 letters, all tied together.

[From Gujarati]

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

479. LETTER TO CHAND TYAGI

January 1, 1933

BHAI CHAND TYAGI,

I was glad to get your letter. You did well to start taking milk. The Harijan work is proceeding nicely. Have no worry. Where is Balvir?

*Blessings from*

BAPU

SHRI CHAND TYAGI

PRISONER, JAIL, SAHARANPUR, U.P.

From a photostat of the Hindi: G.N. 3260

480. LETTER TO SOHANLAL SHARMA

January 1, 1933

BHAI SOHANLAL,

I have your two letters. There is no need to send me *Ramanuja-charit*. I am somewhat familiar with the life of the Acharya.

I am unable to offer any advice about the marriage. You can do whatever seems proper.

MOHANDAS GANDHI

SHRI SOHANLAL SHARMA

HINDU MAHASABHA

PUSHKAR, NEAR AJMER

RAJPUTANA

From a photostat of the Hindi: G.N. 2829

481. LETTER TO HEMPRABHA DAS GUPTA

January 1, 1933

CHI. HEMPRABHA,

Your letter. Sun-bathing should do you good. It would be excellent if you took some rest too. All our actions must be performed with detachment.

*Blessings from*

BAPU

SHRI HEMPRABHA DEVI  
KHADI PRATISHTHAN  
COLLEGE SQUARE, CALCUTTA

From a photostat of the Hindi: G.N. 1694

482. LETTER TO AMTUSSALAAM

January 1, 1933

DEAR DAUGHTER AMTUSSALAAM,

I have your letter. You should not move about when you have fever. You should take complete rest. You would do well to restrict yourself to milk and fruit only. You do not require anything more. Give up the idea of settling in the village. Stay in the Ashram and render what service you can.<sup>1</sup> It does not matter if you fall sick. Leave somethings at least to God. You did well in sending the [Ashram] regulations to Dr. Sharma. I shall write to him if he is willing to abide by them. Why do you grieve over the inability to join the prayers these days? Sick persons are always exempted. Remember God whenever you wake up. Forgo the temptation of working overmuch. Your thanks-giving to God consists in doing whatever little you can. May God grant you peace.

*Blessings from*

BAPU

From a photostat of the Urdu: G.N. 269

<sup>1</sup> The addressee was considering settling in the village Vadaj so as to avoid being a burden on the Ashram.

483. *LETTER TO SHARDA C. SHAH*

*January 1, 1933*

CHI. SHARDA,

Nobody need take any food which does not suit him.

It does not matter if you have taken up study of English. If you have in your hand the key of grammar, you can learn it well by yourself.

Don't be lazy about writing to me.

BAPU

From the Gujarati original: C.W. 9967. Courtesy: Shardabehn G. Chokhawala

484. *LETTER TO GULAM RASUL QURESHI*

*January 1, 1933*

CHI. QURESHI,

I would not consider it good health if you were always constipated. You must get rid of the constipation. Try Gangabehn's tablets. Change of diet may help.

BAPU

From a photostat of the Gujarati: C. W. 10815. Courtesy: Gulam Rasul Qureshi

485. *LETTER TO AMINA QURESHI*

*January 1, 1933*

CHI. AMINA,

You should give me an account of the progress of your studies every week.

I hope the children's injuries have completely healed now.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 10792. Courtesy: Gulam Rasul Qureshi



486. TELEGRAM TO DR. MOHAMMAD ALAM

January 2, 1933

DOCTOR MOHAMMAD ALAM  
57 LANDSDOWNE ROAD  
CALCUTTA  
YOUR WIRE. THANK GOD YOU ESCAPED OPERATION AND CAN  
EVEN MOTOR.  
GANDHI

From a photostat: G.N. 20

487. LETTER TO MADHUSUDANAN THANGAL

January 2, 1933

DEAR FRIEND,

I thank you for your letter enclosing Resolution passed by the Conference of Namboodiri Brahmins of Kerala of which you were the President.

You already know that the fast has been indefinitely postponed. I however hope that the Namboodiri Brahmins, both men and women, will put forth redoubled efforts to secure for the Harijans not merely the right of entry into temples, but all the other rights to which all the other Hindus are entitled.

*Yours sincerely,*

SREEMAN MADHUSUDANAN THANGAL, M.L.C.  
PRESIDENT, 25TH NAMBOODIRI YOGAKSHEMAM CONFERENCE  
KARLAMANNA (S. MALABAR)

From a microfilm: S.N. 19139

488. LETTER TO A. KALESWAR RAO

January 2, 1933

MY DEAR KALESWAR RAO,

I was delighted to receive your letter and to have the greeting and prayers from fellow-prisoners.

I have seen your contribution to the Press. Of course there is no lack of precedent for introduction of Bills of a religious character.

*Yours sincerely,*

SJT. A. KALESWAR RAO  
PLEADER, BEZWADA

From a microfilm: S.N. 19137

#### 489. LETTER TO G. S. B. SARASWATI

January 2, 1933

DEAR FRIEND,

I have your letter. As I have no personal knowledge of your work, my recommendation to the Servants of Untouchables Society can carry no greater weight than your own. I would, therefore, advise you to approach the Society directly. Its headquarters are Delhi.

*Yours sincerely,*

SREE SWAMY G. S. B. SARASWATI  
INDUKURPET, NELLORE

From a microfilm: S.N. 19138

#### 490. LETTER TO GOVIND RAGHAV

January 2, 1933

I have your loving note.<sup>1</sup> What a great thought! "He is not heavy, he is my brother." The heaviest things become light as feather when love bears them.

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

#### 491. LETTER TO NARANDAS GANDHI

January 2, 1933

CHI. NARANDAS,

I got your letter. How did Radha and Kusum get fever again? If you have been able to discover the cause, let me know.

Your account of Mahavir's doings makes one feel sad about him. Speak to him plainly. There is no reason why the Ashram should bear the expenses of the person whom he has brought with him. And write without fail to everybody from whom he has borrowed money and find out the facts. Do so after informing him. Read the letter which I am writing to him. Brijkrishna, at any rate, should not have

<sup>1</sup> The addressee had written to Gandhiji about the story of a bishop who met a little girl of about six or seven carrying over her shoulder a boy, about two years old. The bishop remarked that the boy was too heavy for her to which she replied: "No. He is not heavy, he is my brother."

given him a single pie. If he is there, ask him why he gave anything. If he is not there, write to him. If you do not know the addresses of all the persons whose names are given to you by Mahavir, write to Sitaramji and get them. I hope you know his address. If you do not know it, write to him C/o Khadi Bhandar. The Bhandar is on Harrison Road.

BAPU

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

*492. LETTER TO NIRMALA B. MASHRUWALA*

*January 2, 1933*

CHI. NIRMALA,

I did not get from you as many letters as Sushila spoke of. I was wondering why there were no letters from you. Write the following letter to Kishorelal<sup>1</sup>:

“I am able to take up today, the Silence Day (January 2), your letter of December 6, which I had kept aside for replying. For the present the fast has been postponed, as it seems that the law stands in the way of the temple being thrown open to Harijans and has to be amended. Necessary steps are being taken for that purpose. However, all your arguments are correct. Those who are directly taking part in the movement for temple-entry should be people who are entitled to visit the temple concerned. The votes of only such people were taken, and the result was excellent. Nobody can enter a private temple without the proprietor’s permission. It is acknowledged on all hands that the Guruvayur Temple is a public temple. In this matter, I am scrupulously following dharma according to my lights. The issue raised by Appa’s demand was clear and that is why the problem was solved so soon. It might be regarded improper if I write more on this point. You will learn everything in future.

“I can see Jamnalalji from time to time. He is better. His weight has been increasing and the ear is all right.”

“Ranchhodbhai told me that your asthma was cured by the use of fenugreek seeds. If the report is correct, the remedy was quite cheap. I find no time at present to read the remaining chapters of

<sup>1</sup> Kishorelal G. Mashruwala

your book about the *Gita* and the other things, as Harijan [work] takes up all my time. You probably know that Chhaganlal Joshi is with me. Vinoba has gone to live in an *Antyaja* hamlet near Wardha. Kaka is coming in a day or two to see me. He seems to be keen to take up Harijan work. I neither encourage nor dissuade anybody. Manilal and Sushila seemed a little reluctant to return to South Africa, but I felt that it was their duty to resume their work there, and so they have left. There is no change in the condition of my elbow. I have started the massagemethodically from today. There is no reason at all for worrying.”

Write to Gomati<sup>1</sup> as follows:

“You must be hearing everything about me. There is no reason for any anxiety for the present as the fast has been postponed. Even otherwise, there was none. Tell the other women there to write to me when they can. I should get all news. Jamnalaji is quite well. I see him frequently. Chhaganlal Joshi is with me. I don’t read anything at present. The Harijan [work] takes up all my time. Even spinning has been stopped because of the elbow, but you need not worry on that account.”

*Blessings to all from*

BAPU

SHRI NIRMALABEHN

C/O BALUBHAI MASHRUWALA

TOPIWALA BUILDING, SANDHURST ROAD, BOMBAY

From a photostat of the Gujarati: C.W. 1006. Courtesy: Nirmalabehn Shroff

#### 493. *LETTER TO FERUZABEHN TALEYARKHAN*

*January 2, 1933*

DEAR SISTER,

We were all very happy to read your sweet but lispng Gujarati and had a hearty laugh over it. Though sometimes I feel like quarreling with Parsi men and women for their defective Gujarati, still I like their sweet Gujarati very much. And I would like to keep a whip ready

<sup>1</sup> Wife of Kishorelal

for one who knows even a bit of Gujarati but writes to me in English. I hope both of you are all right. Write to me from time to time.

*Blessings from*

BAPU

FEROZABEHN TALEYARKHAN  
NAZIR HOUSE  
CUMBALLA HILL  
BOMBAY

From Gujarati: C.W. 9777

*494. INTERVIEW TO THE ASSOCIATED PRESS OF  
INDIA<sup>1</sup>*

*January 2, 1933*

That in a spirit of compromise he had made a suggestion in order to reconcile opposition to temple-entry by Harijans at Guruvayur, was revealed by Mr. Gandhi to the Associated Press this afternoon in the course of an interview.

Gandhiji's attention was drawn to the statement<sup>2</sup> made by him on Pundit Panchanan Tarkaratna's visit to him in which he was reported to have made a definite suggestion to the Pundit which ought to satisfy the most exacting sanatanists. When invited to throw light on the suggestion, Gandhiji said:<sup>3</sup>

The suggestion I made was this: During certain hours of the day, the temple should be thrown open to Harijans and to other Hindus, who have no objection to the presence of Harijans, and during certain other hours it should be reserved for those who have scruples against the entry of Harijans. There should be no difficulty, whatsoever, in accepting this suggestion, seeing that in connection with the Krithikai Ekadasi festival at Guruvayur, Harijans are allowed to enter side by side with other Hindus and then the idol of the temple undergoes purification.

Asked if his suggestion was that the temple might undergo purification daily after the entry of the Harijans, Mr. Gandhi replied:

Personally, I am opposed to purification at all. But if that would satisfy the conscience of objectors, I would personally raise no objec-

<sup>1</sup> Gandhiji was reclining on a cot in the shade of the famous mango tree. A few *Shastris* were sitting around him discussing and arguing.

<sup>2</sup> *Vide* "Statement to the Press", 30-12-1932.

<sup>3</sup> This paragraph is from *Amrita Bazar Patrika*, 4-1-1933.

tion to purification. If purification has any value, then there are so many possibilities of daily defilement from a variety of causes referred to in the various texts, that there should be a daily purification, whether Harijans are allowed to enter or not.

Asked if the compromise suggested by him did not still maintain a distinction between Harijans and high-castes, Mr. Gandhi replied that the Harijans' attitude should be this:

If there is a person who objects to my presence, I would like to respect his objection, so long as he (the objector) does not deprive me of the right that belongs to me. So long as I am permitted to have a legitimate share of the day for offering worship side by side with those who have no objection to my presence, I would be satisfied.

Mr. Gandhi proceeded to say that in a place where the majority of people favoured temple-entry by Harijans, then the number of caste Hindus who would want the temple exclusively for them during certain hours, would be so small as to be negligible.

Proceeding to another aspect of the temple-entry agitation, Mr. Gandhi emphatically discouraged direct action by non-Hindus for procuring entry for Harijans. He declared:

This is a deeply religious movement, and it will be thousand pities if out of misplaced sympathy or other motives non-Hindus were to interfere by way of direct action.

What prompted Mr. Gandhi to make this observation, was a letter received by him from Colombo, in which the correspondent stated that, with reference to the local temple-entry campaign, what had been misnamed satyagraha was offered by non-Hindus, consisting of a Buddhist, a Roman Catholic lady, a Christian and a few Muslims. They were prosecuted by the law at the instance of the temple trustees and convicted. The correspondent asked Mr. Gandhi whether interference by non-Hindus in order to secure temple-entry for Harijans could be justified. Mahatmaji declared:

I have no hesitation whatsoever in saying that this could not be justified under any circumstances. It would be a most dangerous interference if non-Hindus were to express their sympathy by way of direct action. Indeed, I go so far as to say that direct action can be offered [only] by those caste Hindus who are entitled to enter the temple in regard to which such action is taken, and who being entitled, believe in temple-entry.

Asked what he had to say about Viceregal sanction for Dr. Subbaroyan's Bill, Mr. Gandhi said that he hoped that the Viceroy would give permission as early as possible.

*The Hindu*, 3-1-1933

## 495. INTERVIEW ON SUBBAROYAN'S BILL

January 2, 1933

Asked for his views on sanatanists' agitation based on the Queen's Proclamation, Gandhiji observed:

I do not know what meaning is attached to the word 'neutrality' by those who are seeking to oppose Dr. Subbaroyan's Bill. I can say, with perfect confidence, that Dr. Subbaroyan's Bill is intended to undo the wrong done by the British courts' decision. I do not suggest that the wrong was done intentionally. It should again be remembered that Dr. Subbaroyan's Bill seeks to amend the Madras Religious Endowments Act which is itself of a religious character, another breach of neutrality according to the sanatanists' interpretation. Again if one were to examine the contents of the Bill, dispassionately, it will be found that it seeks to impose nothing on the Hindus, but it merely seeks to register the will of the Hindu public in connection with temples in which that public are interested—not of the whole of the Hindu public but only of those who are entitled to have a say in connection with a particular temple. I can see in this measure no interference whatsoever, with anybody's religion. The Bill seeks to protect both the opponents and advocates of temple-entry.

Gandhiji wanted the actual text of Mr. T. R. Ramachandra Aiyar's Guruvayur speech to deal with it.

When I drew his attention to the fact that I was prohibited by the jail warders from bringing into the jail a copy of the newspaper containing the speech, Gandhiji said that he would talk to the Superintendent and see that the Pressmen were allowed to bring in their reference papers in the future.

Asked whether he would abandon the fast if the Viceroy gave his sanction to Dr. Subbaroyan's Bill, Gandhiji said that he would further postpone the fast till the next stage was reached. The Bill must be enacted and the Government's final assent given for it to become law. A referendum in which the Zamorin also would have to participate, would follow. The possibility of a fast would continue till the temple was thrown open, but at every step stated above, the possibility would be reduced. The fast would be finally abandoned only when the temple was thrown open.

Questioned what would be his attitude if the Viceroy refused his sanction to the Bill, Mahatma remarked:

Ah, if the Viceroy refused sanction, I would consider the position. Then, the fast is bound to come, but I should wait till the Govern-

ment state their attitude. I do not want to go into the question at the present moment.

Referring to the proposal of a section of South Indians for building new temples where reformers and Harijans could go for common worship, leaving the old temples to the orthodox, Gandhiji said:

The question does not arise, until I am satisfied that those who are entitled to worship are in favour of that proposal. The orthodox view is that the sanctity of a temple would decrease if Harijans are admitted. People who are in favour of temple-entry are of the opinion that the sanctity of a temple will increase if all the Hindus are allowed inside the temple. Increase or decrease in sanctity is only a mental process. If the majority of the temple-goers are in favour of such a proposal, I shall give it consideration. But I am sure that the suggestion will not be acceptable to any of the reformers.

*The Hindu*, 3-1-1933

#### 496. TELEGRAM TO DAMARAJU LAKSHMAMMA<sup>1</sup>

[On or before *January 3, 1933*]<sup>2</sup>

Srimathi Lakshamma received a wire from Mahatma Gandhi requesting her not to commence fasting and stating that he was writing in detail.

*The Hindu*, 4-1-1933

#### 497. STATEMENT ON UNTOCHABILITY IN HINDU SHASTRAS

*January 3, 1933*

I have had the privilege, as the public knows, of having a friendly discussion with Bhagwan Shastri Dharurkar of Pandharpur and others who accompanied him. These gentlemen came, as they made it clear to me, in their personal capacity, and not as representatives of any association. They came with a view to understanding my

<sup>1</sup> The telegram was in reply to a communication from Shrimati Lakshamma, Congress worker and member, District Board, Ellore, informing Gandhiji of her determination to commence fasting from the 2nd instant, in respect of the local Sri Janardhana Swami Temple in case Mahatma Gandhi would fast in connection with the temple-entry problem at Guruvayur, and requesting Gandhiji's permission to do so.

<sup>2</sup> The telegram was reported under the date-line: "Ellore, January 3".



position regarding untouchability in general and the movement for temple-entry by Harijans in particular. No doubt they had also the intention of helping me to understand and even adopt the *sanatani* viewpoint, for which they were speaking.

I had a long discussion with them. In order to leave no stone unturned in my attempt to understand the viewpoint of *sanatani* pundits and in accordance with the arrangement made with Bhagwan Shastri Dharurkar, I had invited some friends, learned in the Shastras and who, I knew, generally supported my position, so that I may have both the schools of thought playing upon my mind.

I can say that I listened to their arguments and discourses with the greatest patience and with respectful attention. I was unable to find any error in the position which I have held for period now nearing half-a-century. I know that time never runs in favour of an error, and as I regard myself as a humble seeker after truth and prone to error like any other mortal, I have always held myself ready to confess errors as soon as the conviction went home; but these discussions have left me more convinced than ever that untouchability, as it is practised today in Hinduism, has no warrant in the Hindu Shastras. Many have done me and themselves great injustice by not giving their full value to the expression "as it is understood and practised today". But rather than just state the effect produced on my mind by these prolonged discussions, I have secured from the pundits or *Shastris* who gave me general support, their interpretation of the Shastras about untouchability, and I have pleasure in giving below an authorized translation of the statement which is in Hindi. Acharya Anandshankar Dhruva and Dr. Bhagwandas are responsible for this translation.

The statement runs as follows:

Three kinds of untouchables are mentioned in the Hindu Dharma-shastras: (1) Persons classed as untouchables by birth, i.e., progeny of the union of a Shudra with a Brahmin woman. (2) Persons guilty of any of the five heinous sins or of certain practices condemned in Hinduism. (3) Persons whilst they are in a polluted state.

There is nothing to show that any of the communities now classed as untouchables come under the first category. Therefore, the rules governing untouchability and ex-communication under the first head are inapplicable to them. Assuming that any of these communities can be brought under the first head, they can be free from their untouchability and have all the privileges

enjoyed in common by the four varnas by clean living, initiation into the Shaiva or Vaishnava worship, and the like.

The second kind of untouchability obviously cannot attach exclusively to any class or community as a whole. It may apply to individuals in any and every community. The untouchability of the untouchables so-called, is not due to their fallen state under the second head, nor can they be shown to be descendants of such fallen parents. Persons guilty of heinous sins, referred to under the second head, become fully purified by the performance of appropriate purificatory ceremonies. The progeny of such fallen persons as have not become thus purified cannot be classed as untouchables. Some *Smritikaras* who regard such progeny as untouchables, prescribe a very slight purificatory ceremonial for their restoration; and persons who are guilty of practices rendering them untouchable can also be free from untouchability by giving up such practices.

The third kind of untouchability, due to one's being in a polluted state, obtains among all classes whether regarded as untouchables or not. There is nowarrant in the Shastras for considering tanners, Bhangis and others as permanent untouchables, merely by reason of their occupation. Their untouchability is due to the external uncleanness caused by the nature of their work. All untouchability under the third head is cured by a bath and a change of clean clothes at the due time.

Thus, it is necessary that the rights common to four varnas, e.g., of entry into temples, educational institutions, of use of public wells, ghats, tanks, rivers, etc., should equally accrue to the untouchables so called, and that it is wrong to deprive them of such common rights. This is probable from the texts, the fundamental principles and the spirit of the Dharmashastras.

SWAMI KEVALANAND  
NARAYAN SHASTRI MARATHE  
LAXMAN SHASTRI JOSHI  
BHAGWANDAS  
ANANDSHANKAR DHRUVA  
INDIRARAMAN SASTRI  
KESHAV LAXMAN DAFTARI  
P. H. PURANDARE

I do not need to introduce the signatories to the public, but I can say that they claim to Sjt. C. V. Vaidya. All these I hope to share with the public as early represent sanatan dharma no less than those who call themselves sanatanists. Apart from these, I have received valuable opinions in general support from Mahamahopadhyaya Pramathanath

Tarkabhushan, Pundit Shreedhar Shastri Pathak, Krishna Thanasukh Misra and last but not least as it is possible to have them printed simultaneously with this. I am issuing to the Press the original Hindi and authorized translations in Marathi and Gujarati, and I hope that the respective journals would only print the authorized text.

The opinion of these learned men, popularly construed, means that no class of persons today bears the brand of permanent untouchability. It is obvious that untouchability by birth cannot exist today in connection with a class. In connection with individuals, it is practically impossible of detection. There are undoubtedly men who must be guilty of the five heinous sins, but all castes are capable of committing those sins, and society today takes no notice of them. The condemned practice under the second head refers to eating of carrion or beef. There are undoubtedly some people among those classed as untouchables who are given to this practice, but they are bound to give it up as soon as caste Hindus make the real advance. At the present moment the very incentive to give up beef or carrion is lacking. The temporary pollution under the third head carries no condemnation with it. It is a pollution which is inevitable for all in a certain state, and the pollution ceases immediately the state ceases.

If the signatories have correctly interpreted the Shastras, then we have been all these many years doing a grave injustice to Bhangis, tanners and others by classing them as permanent untouchables, although we recognize that their profession is as honourable as any and much more indispensable for the very existence of society than many others which do not carry the mark of untouchability with them.

M. K. GANDHI<sup>1</sup>

*The Hindu*, 4-1-1933

#### 498. LETTER TO F. MARY BARR

*January 3, 1933*

MY DEAR MARY,

I must dictate this letter. You will be entitled to treat us as hosts or hostesses when we agree to look upon you as a guest. But I must flatly decline to give you that treatment.

<sup>1</sup> From *The Hindustan Times*, 4-1-1933

The experience you have related is not uncommon; hence we have the proverb that it takes two to make a quarrel. I think that your interference was quite timely and proper.

Love from us.

BAPU

From a photostat: G. N. 5987. Also C.W. 3344. Courtesy: Miss F. Mary Barr

499. *LETTER TO K. NAGESWAR RAO*

January 3, 1933

MY DEAR NAGESWAR RAO,

I enclose a telegram received by me. If you know Sjt. Kasi Krishnamacharya, I would not adopt the suggestion of the sender of the telegram and drag him all the way to Poona, but if you will give his opinion on the same question put by me I should value it, and if you get the opinion please tell me also briefly who Kasi Krishnamacharya is.

*Yours sincerely,*

From a microfilm: S.N. 19146

500. *LETTER TO NAGARDAS K. BHAMBANIA*<sup>1</sup>

January 3, 1933

DEAR FRIEND,

I have your letter. To me the whole of your argument tends<sup>2</sup> to show that those who have the ideas of physical purity that you have should treat themselves as untouchables rather than treat any single human being as such, and this is the well-known practice followed among the Vaishnavas. Those who follow it do not call themselves untouchables, but they are called ‘*merjadees*’<sup>3</sup>. You know the meaning of the word.

And why so much stress upon external purity when the scriptures lay stress on inward purity? No doubt external purity is necessary as a help to the attainment of the inner, but that can be ensured by everyone for himself.

<sup>1</sup> The letter was in reply to the addressee’s dated December 22, 1932 (S.N. 18785).

<sup>2</sup> The source has “leads”.

<sup>3</sup> *Maryadis*, those who observe *maryada*, i.e., strict rules in regard to pollution

There is no question whatsoever of forcing sanatanists to do anything against their conviction. Private temples remain untouched by the movement. It is open to the owners to do what they liked with them. Public temples are the property of the public that is entitled to the use of these temples. Is there any force if the majority of visitors to a particular temple decide to open that temple to Harijans? The whole movement is to quicken Hindu conscience and then leave it to act according to its dictates. Can you see any flaw in this? I would like you to study the movement and its implications.

Lastly, I must tell you that I have not found a single authority in support of untouchability as it is practised today, if you will dispassionately study the question and give its full meaning to the words underlined.

NAGARDAS K. BHAMBANIA  
POONA

From a microfilm: S.N. 19141

### *501. LETTER TO T. A. V. NATHAN*

*January 3, 1933*

DEAR FRIEND,

I thank you for your letter. I have not however got a copy of *Justice* referred to in your letter. If you will send me the cutting, it will reach me in safety and I shall then be able to deal with it.

*Yours sincerely,*

From a microfilm: S.N. 19142

### *502. LETTER TO M. BALAKRISHNA TIVARI*

*January 3, 1933*

DEAR FRIEND,

I thank you for your letter. Almost every intelligent Hindu knows that among our saints there are quite a number of Harijans, but we are such a curious mixture we have no scruple in condemning whole communities though we may worship individuals belonging to

them. I have, therefore, refrained from laying stress upon the facts you have kindly mentioned.

*Yours sincerely,*

SJT. M. BALAKRISHNA TIVARI  
RETD. MUNICIPAL ENGINEER, BANGALORE CITY  
From a microfilm: S.N. 19143

### 503. LETTER TO RAMANANDA SANNYASI

*January 3, 1933*

DEAR RAMANANDAJI<sup>1</sup>,

I have your letter. It is not possible for me to do much from here, but I am forwarding your letter to Ghanshyamdasji.

*Yours sincerely,*

RAMANANDA SANNYASI  
NEW CENTRAL JAIL, MULTAN  
From a microfilm: S.N. 19147

### 504. LETTER TO G. D. BIRLA

*January 3, 1933*

MY DEAR GHANSHYAMDAS,

Here is a letter from Ramananda Sannyasi which speaks for itself. You will see if there is anything to do in this connection.

I enclose also a letter from Ganeshilal Mistry for your information and guidance. This is a letter which requires investigation. It is impossible for you to cope with all complaints personally, but there should be someone who would take the pains to see such writers when they are local people, and in every case find out what truth there is in their complaints and then give the writers whatever satisfaction is possible.

To save you the trouble, if you will put me on to someone to whom I should write directly I would do so, and then he will bring to your notice whatever is necessary.

*Yours sincerely*

BAPU

C.W. 7916. Courtesy: G. D. Birla. Also S.N. 19169

<sup>1</sup> An Arya Samajist from Delhi who was in jail. He seems to have asked for financial help for his institution; *vide* the following item.

505. LETTER TO DHARMA VIR VEDALANKAR

January 3, 1933

MY DEAR DHARMA VIR,

I was glad to receive your letter and cuttings giving a description of the various activities that took place on the Shraddhanand Day.<sup>1</sup>

*Yours sincerely,*

PT. DHARMA VIR VEDALANKAR  
SHRADDHANAND BAZAR, DELHI

From a microfilm: S.N. 19148

506. LETTER TO KONDA VENKATAPPAYYA

January 3, 1933

MY DEAR VENKATAPPAYYA,

I have your letter. I hope you got my letter<sup>2</sup> in Calicut. In it I enquired about your daughter and your wife. How are they both doing? I hope you are completely restored. Do come whenever you like, as long as it is untouchability you want to discuss.

*Yours sincerely,*

SJT. KONDA VENKATAPPAYYA  
GUNTUR

From a microfilm: S.N. 19153

507. LETTER TO D. NARAYANA RAJU

January 3, 1933

MY DEAR NARAYANA RAJA,

I have your letter. I am quite sure that Lakshamma should not fast in connection with the opening of the temple you mention. I have already wired to her.<sup>3</sup>

<sup>1</sup> For Gandhiji's message, *vide* "Letter to Secretary, All-India Shraddhanand memorial Trust", before 19-12-1932.

<sup>2</sup> *Vide* "Letter to Konda Venkatapayya", 21-12-1932.

<sup>3</sup> This sentence is in Gandhiji's hand. For the telegram, *vide* "Telegram to Damaraju Lakshamma", on or before 3-1-1933.

Whilst Guruvayur is pending, only propaganda should be carried on. Fasting is a method applicable only in rare cases.

*Yours sincerely,*

SJT. D. NARAYANA RAJU  
ELLORE

From a microfilm: S.N. 19152

*508. LETTER TO M. MANICKAM*

*January 3, 1933*

DEAR FRIEND,

I have your letter and I am glad that you have drawn my attention to the fact of non-Hindus offering obstruction, mis-called satyagraha, in connection with a temple in Colombo. I considered it to be so important that I have dealt with it in a Press message<sup>1</sup> which, no doubt, you have seen. I do hope that there has been no repetition of interference by non-Hindus.

*Yours sincerely,*

SJT. M. MANICKAM  
PRESIDENT, THE NEHRU SANGHAM  
165 SEA STREET, COLOMBO

From a microfilm: S.N. 19151

*509. LETTER TO G. VENKATARATNAM*

*January 3, 1933*

DEAR FRIEND,

The pain such as you refer to in your letter of 23rd ultimo is nerve's peculiar way and it would last to the end of time.

*Yours sincerely,*

SJT. G. VENKATARATNAM  
AGRICULTURAL COLLEGE, COIMBATORE

From a microfilm: S.N. 19150

<sup>1</sup> *Vide* "Interview to the Associated Press of India", 2-1-1933.



510. LETTER TO S. K. DATTA

January 3, 1933

DEAR DR. DATTA,

I had your letter. The way your students can help is by doing regular, steady service to the Harijans as by conducting night schools, by organizing not expensive but indigenous sports for Harijan children in which the students would play side by side with the children, by penetrating Harijan homes and finding out their difficulties and solving them where they are able to do so. These are only some of the ways. They will no doubt discover many others.

*Yours sincerely,*

From a microfilm: S.N. 19149

511. LETTER TO M. S. PARKHE

January 3, 1933

DEAR FRIEND,

I thank you for your letter and the sample envelopes.

I can say nothing about the embossed bust, because I am no judge of such things.

*Yours sincerely,*

SJT. M. S. PARKHE  
THE BHARAT ENVELOPES CO., POONA 2

From a microfilm: S.N. 19144

512. LETTER TO C. R. KRISHNASWAMI

January 3, 1933

MY DEAR KRISHNASWAMI,

I am so glad you have sent me Low's cartoon. I had read about it. I am sorry it came too late for Daddy<sup>1</sup> to see it. I know he would have enjoyed it.

*Yours sincerely,*

SJT. C. R. KRISHNASWAMI  
C/O "THE HINDU", MADRAS

From a microfilm: S.N. 19154

<sup>1</sup> C. Rajagopalachari

513. *LETTER TO C. RAJAGOPALACHARI*

*January 3, 1933*

MY DEAR C.R.,

It was stupid of me not to have discussed with you my proposal<sup>1</sup> to Pandit Panchanan Tarkaratna. Now I have given it to the Press; you will therefore see it earlier than you receive this. I would like to have your opinion on it.

*Yours sincerely,*

From a photostat: S.N. 19170

514. *LETTER TO MANIBEHN PATEL*

*January 3, 1933*

CHI. MANI,

I do not have now a single minute to spare. I feel we should now stop writing everyday. Dahyabhai is all right now.

*Blessings from*

BAPU

[From Gujarati]

*Bapuna Patro—4: Manibehn Patelne, p. 97*

515. *APPEAL TO SANATANISTS*

*January 4, 1933*

This is an appeal to you from a fellow sanatanist, whom you are trying to reject in spite of yourself. Hard swearing at me and the libellous charges some of you are indulging in, are proof to me of your distorted love. I feel like the wife whom her many husbands profess to reject because the poor woman cannot give equal satisfaction to all her lords and masters. But not being able to reject her, (they know she, the willing slave, has served them all well enough) they screw up all the wrath they think they have, and swear at her for all they are worth. The faithful wife, staunch in her loyalty, calmly allows

<sup>1</sup> *Vide* "Statement to the Press", 30-12-1932 and "Interview to the Associated Press of India", 2-1-1933.

the storm to pass over her, for she is utterly innocent of all the charges promiscuously hurled at her. After the storm has subsided, the wife finds herself a greater favourite than before of her husbands, who laugh at their own exacting nature, and realize that their patient companion had, after all, placed her all at their disposal. Thus will it be with me, I dare to prophesy.

There are some telling verses in a sanatan scripture. You, having brooded over the wrongs you fancy I have done to you, have put yourself in a state of rage. Those verses say: 'Rage generates hallucination, which produces forgetfulness. The lapse of memory clouds intelligence; and failing intelligence leads to destruction.'<sup>1</sup> In your rage, you do not even know what you are doing. You have not even cared to inquire what I am aiming at.

Let me put a few facts before you. The popular definition of sanatan dharma is 'that good conduct which people can reach'. It rules out bad conduct and bad habits, however popular they may be. Religion is something that binds. Bad habits loosen, and therefore can never be religion. Therefore, if after the issues are dispassionately put before the people, they choose a particular course which is not in itself an evil, is not that sanatan dharma? Is it not the way how the body of doctrine and conduct known as sanatan dharma has grown? Is it not a condition of its growth?

If I have taken you with me so far, then know that, in all that I am doing, there is nothing more and nothing less than that I am trying to find out how far people will go along the road which I hold to be good and which some of the scholars, who have first-hand knowledge of divine books, tell me is also good, according to their reading of them. But you protest that their reading is bad. Very well. Let the two different readings be put before the people, and let them make their choice. If they accept my reading, will that not be sanatan dharma? You need not even then accept my reading. You may adhere to your own, but in that case you will not call that sanatan dharma. You think your reading is sanatan dharma, because you assume that a vast majority of the villagers will accept it, and you reject my claim to be a sanatanist because you think it will be unacceptable to the people if it was put to them. I have put forth no insolent claim. I have wandered amongst millions for a number of years, not as a politician, but as a man of religion. They have accepted me as such, and your own hot

<sup>1</sup> *Bhagavad Gita*, II. 63

repudiation of me is itself a proof of your having hitherto believed me to be more a man of religion than of politics. Have you not noticed that the politician will have none of me, and has always regarded me as an intruder and unpractical visionary, whilst at religious meetings I have been instinctively welcomed? And that happened even so early as 1915, when I had the good fortune to be practically an unknown man.

If you will but calmly examine the situation, you will discover that whether at Guruvayur or anywhere else, I am doing nothing but examining my claim and even yours by implication. My reading of sanatan dharma has forced me to the conclusion that caste-men have erred in treating a large number of Hindus as 'untouchables' and prohibiting them, amongst other things, from entering temples. You hold that sanatan dharma obliges you to regard these very Hindus as 'untouchables' and, therefore, they are unfit, under any circumstances, to enter the temples on the same terms as yourself. I say, let temple-goers themselves make a choice of the two readings, and you throw yourself in a state of rage, because I advance such a simple proposition. That, surely, is neither law nor common sense, nor toleration.

I am sure you would not deny me the right you have allowed to non-Hindus, that is, of preaching their opinion so long as they do not adopt illegal, immoral or otherwise questionable methods. You call my fast a species of coercion. It ill-becomes a sanatanist to describe a simple fast as coercion for, are not the pages of religious history filled with instances of fasting, whenever dharma had been in danger? I will not insult your intelligence by citing notable illustrations in support of my statement. But even the fast is off for the time being.

You then raise a hue and cry over a simple Bill such as Dr. Subbaroyan's is, and shout that religion is in danger. But if you were to examine this Bill, it again seeks to do nothing more than ascertain the wish of the parties concerned and to give effect to that wish. If the British courts had not intervened at the instance of a sanatanist, if the mixed legislatures such as we now have, had not passed a measure of a religious character at the instance of Hindu legislators, this Bill would be unnecessary. So, you see, it simply seeks to remove the obstruction created under modern conditions, and not to introduce innovations in Hinduism. It is the British law, as it exists today, that makes it possible for a single individual to thwart the will of a whole host—may be even nine-thousand-nine-hundred and ninety-nine. It may suit you today, but if you will give calm consideration to it, you will come to the

conclusion that it is a most dangerous thing both for you and for me. It is calculated to deaden religious life. Sanatan dharma, and for that matter, all dharma, must give fair play. You do not wish to play with loaded dice, as you would if this law was not altered.

I have suggested another test for the demonstration of the spirit of fair play, if there is any in you. You will not deny that there are at least a respectable number of Hindus, if not a majority, who believe that it is consistent with the Hindu religion to admit Harijans to public temples. I have therefore suggested a solution which is incapable of improvement from the fair-play point of view. It respects every prejudice and every scruple, and so far as Guruvayur is concerned and my solution is only confined for the moment to Guruvayur—it follows an established precedent, with but a variation. Harijans have been admitted from time immemorial, without restriction along with other Hindus to that temple for full one day in the year. There is, therefore nothing irreligious or extraordinary in my suggestion, that they should be always allowed, but only for certain hours in the day. You may say there is purification after this mixing of the two on the Ekadasi day. Repugnant as the idea is to me, if purification satisfied the scruples of the objectors, let there be a daily purification by all means.

All the letters I have received from sanatanists have protested that behind the sanatanists' upholding of untouchability, there is no hatred. The writers proclaim that though Harijans are children of God, equal with all others, religion demands their separation on high moral grounds, but that it should be carried out with love and not in hatred, and therefore, they should have full rights of citizenship. Let us examine this claim in the light of the existing facts.

(1) Have you ascertained who are untouchables and why? (2) Do you know why a subtle and in my opinion cruel social arrangement has made them landless? If one happens to possess land, he cannot make the same use of it that you can. (3) He cannot make use of the innumerable public utilities that you can; and you have provided no such separate utilities. Therefore, he might die of thirst, and you would not help him to a drink of water. (4) Careers that are open to you are tightly closed against him. (5) Even medical assistance and spiritual assistance are denied to him.

If these are the fruits of love, will you not think with me that hate must be far more preferable to love? I cannot think of anything

more bitter than the fruits I have pictured above.

I tell you that there is nothing like this on the face of the earth, and what is worse, bearing the stamp of religion.

I have addressed this appeal to you, which proceeds out of my soul's agony. I ask you to share that agony and shame with me, and co-operate with me, for I have no other end to serve than to see sanatana dharma revived and lived in its reality in the lives of millions who at present seem to me to deny it. I am glad you are awakened, but you must now work and, instead of engaging in a perfectly fruitless quarrel with me, go through the catalogue of evils that have crept into Hinduism and make a giant effort to remove them. I call your quarrel with me a fruitless effort, because I won't be a party to it. An English proverb has it, that it takes two to make a quarrel—happily I will not help you to make up the two.

*The Hindu*, 5-1-1933

### 516. LETTER TO JAMNABEHN GANDHI

*January 4, 1933*

CHI. JAMNA,

I got your letter. In what I wrote<sup>1</sup> I had in mind only the mutual dharma of husband and wife. I certainly did not mean that you should stay somewhere away from the Ashram for a long time and that Narandas should never visit you. But don't you agree that he should go to see you only when the work in the Ashram permits him? And, if you yourself go for a short stay in the Ashram every six months, would it be necessary then for him to visit you? I would certainly not think of being harsh on you in a matter like this. On the contrary, I would wish to meet your wishes as far as possible. Have no doubt at all that it has always been my effort to create conditions in the Ashram so that no woman in it should feel herself dependent.

BAPU

From Gujarati: C.W. 869. Courtesy: Narandas Gandhi

<sup>1</sup> *Vide* "Letter to Jamnabehn Gandhi", 29-12-1932.

517. LETTER TO NARANDAS GANDHI

January 4, 1933

CHI. NARANDAS,

I got your letter. I have already replied<sup>1</sup> regarding Mahavir. I hope you got the letter. About Sitala Sahay, I want you to do what you think best. I know very well that he is extremely careless about expenditure. If the understanding with him is that the expenses for all of them should not exceed Rs. 75, I am inclined to pay him that much.

It also seems to me that we have no choice but to pay him the expenditure incurred in travelling. But in future the sum of Rs. 75 should include all such expenses. However, I cannot form the correct view from here, and, therefore, after saying what I have done, I leave the final decision to you.

I believe I have already written to you and told you that Prema, Jamnadas, Sushila and Indu came and saw me. Prema must have returned there now. Kaka has not come and seen me yet. I understand about Damodar. Let him do as he likes. What are Vanamala and Mohan still suffering from?

BAPU

PS.

Read Liladhar's letter. Did Jivarambhai get for him the expenses for his daughters? If so, from when had he been doing so and what was the amount? If we are permitted to pay the same amount to Sharda Mandir, I think we should pay it. Write to me what you think about this and, if Liladhar happens to come to the Ashram, have a talk with him.

BAPU

[PPS.]

You will find with this letters for Jamna, Amina, Qureshi, Lildhar, Jaikor, Shanti, Anandi, Radha and Kusum.

[From Gujarati]

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

<sup>1</sup> *Vide* "Letter to Narandas Gandhi", 2-1-1933.

518. TELEGRAM TO SHAMJI MARWADI

January 5, 1933

SHAMJI MARWADI  
VALPABHADI ROAD  
BOMBAY

CAN SEE YOU EARLIEST ELEVENTH TWO O'CLOCK.

GANDHI

From a photostat: G.N. 5209

519. LETTER TO MIRABEHN

Thursday Morning, January 5, 1933

CHI. MIRA,

Herewith is my copy of An Optimist's Calendar for you. The idea is not mine but Vallabhbhai's. The author, as you will see, has sent 12 copies. I asked Vallabhbhai Patel whether he thought it worth distribution and if yes, to suggest names. He gave some names to which the addition of your name came simultaneously through our lips.

Your longest letters are brief for me. You need never think of sparing me when you are writing to me. Indeed I want your long letters when you can give them to me without effort. I wish I could give you equally long letters. But I am not a good letterwriter. And just now I can't give you long letters even when I could write them, if I had the time. I must be content with giving you about 30 minutes near about the Thursday morning prayer time.

You do not need to think of the fast just now. Never imagine things good or bad until they stare you in the face.<sup>1</sup> Full surrender means full freedom from all care. A child never has care for anything. It knows instinctively that it is being cared for by its parents. How much more true should it be with us grown-up people? There you have the test of faith or detachment of the *Gita*, if you like.

'Untouchables' was chosen because some Harijans in the South objected to the new name. They suspected some design behind it. Therefore the word is a choice of necessity.

<sup>1</sup> *Vide* also "Letter to Mirabehn", 29-12-1932.



Ba has gone and is on her way to the Ashram. Urmila Devi went yesterday. I may have a little less pressure now that the *Shastris* are gone. But I might have to listen to another debate on 12th instant.

My weight went up again to 103 yesterday. The saltless continues. I have no difficulty in so doing. Whether the body needs it or not is the only consideration. The elbow is no better. Of course bread and vegetables are still omitted.

Love from us all.

BAPU

From the original: C.W. 6256. Courtesy: Mirabehn. Also G.N. 9722

### 520. LETTER TO M. M. ANANTA RAU

January 5, 1933

DEAR FRIEND,

I have your postcard of the 1st instant.<sup>1</sup> I sent you a reply<sup>2</sup> to your letter of the 14th ultimo. Fortunately, I have a copy of it. I send you a copy.

I duly received your letter of the 18th which I thought had crossed my reply, and as my reply, of which copy is going herewith, is exhaustive, there was no occasion for a further reply to your letter of the 18th ultimo. I hope you will receive this letter safely.

*Yours sincerely,*

From a microfilm: S.N. 19172. Also C.W. 9564. Courtesy: Government of Mysore

### 521. LETTER TO HORACE G. ALEXANDER

January 5, 1933

MY DEAR HORACE,

I am overdue in acknowledging your and other love letters, but the work before me has to take precedence over everything else.

I am glad you were able to see Dr. Ansari and other friends, and gladder still that you were able to have that long conversation with Dr. Ambedkar. Of course he has still got that over-sensitiveness and

<sup>1</sup> The addressee had complained that he had received no reply to his letters dated December 14 and 18, 1932 (C.W. 9563).

<sup>2</sup> *Vide* "Letter to M. M. Ananta Rau", 17-12-1932.

terrible suspicion, but there is to me nothing unnatural in it. As I used to say so often in London, he had every excuse for the bitterness with which only he could speak whenever he spoke about untouchability or of those touchable Hindus who had anything to do with it. He has not only witnessed the inhuman wrongs done to the social pariahs of Hinduism, but in spite of all his culture, all the honours that he has received, he has, when he is in India, still to suffer many insults to which untouchables are exposed. The wonder is that he is so tolerant and forbearing as he showed himself, for instance, at the time when the Yeravda Pact was being hammered into shape. It was perfectly open to him to withstand all pressure and remain defiant, but he allowed himself to be moved by friendly pressure. He will soften if the terms of the Yeravda Pact are carried out in full by the caste Hindus, but though things are shaping well on the whole, I am experiencing newer difficulties from day to day. They do not dismay me. I was prepared for them. I knew that that little fast was not enough penance for moving to right action the great mass of Hindu humanity. Many lives might have to be given before the last remnant of untouchability is gone. But no sacrifice will be too great to remove a wrong which lies like a dead weight, not only on Hindu society, but on all who surround it. I get now and then piteous letters from Christian Indians who, being born of untouchable parents, are isolated from the rest of their fellows. Such is the contagious nature of this dreadful disease.

With our love to you and Olive,

*Yours,*

BAPU

From a photostat: G.N. 1418

*522. LETTER TO PETER J. MASCREEN*

*January 5, 1933*

DEAR FRIEND,

I have your letter. You will pardon me for telling you that my reading of Hinduism is wholly different from yours. The doctrine of transmigration does not entitle one man to claim superiority over another. Hinduism is not wholly different from Roman Catholicism, as you imagine. The fundamentals of all religions are the same.

*Yours sincerely,*

PETER J. MASCREEN, ESQ.

C/O J. MASCREEN, ESQ., VELLIYIL PARAMPIL, TANGACHERRY

QUILON

From a microfilm: S.N. 19176

523. *LETTER TO BIRESWAR SEN*

*January 5, 1933*

DEAR FRIEND,

You have done well in writing to me. If the analogy you have taken was correct, what you say will be quite true, but there is no analogy between a public temple and a private house. Public temples are the common property of Hindus or sects of Hindus, and members of those sects have a perfect right to regulate admission. All I claim is just that and no more, the right of the temple-goers of the existing temples to decide whether Harijans shall enter.

You are wrong also in thinking that my fast was a suicide. A suicide is when a man does an act with the intention of ending his earthly existence. I never had any such intention. To my fast was attached a condition. That you may still call it wrong is quite possible; only the fast could not be condemned on the ground you have advanced.

*Yours sincerely,*

SJT. BIRESWAR SEN  
3 ROAD 36, ANISABAD, P. O. PATNA

From a microfilm: S.N. 19175

524. *LETTER TO GANGA RAM*

*January 5, 1933*

DEAR LALA GANGARAM,

I thank you for your letter of the 30th ultimo and a Copy of the report you have kindly sent me. I shall try to find time to go through your report.

*Yours sincerely,*

LALA GANGA RAM, B.A.  
ADVOCATE, SIALKOT CITY

From a microfilm: S.N. 19174

525. LETTER TO KURUR NILKANTAN NAMBU DIRIPAD

January 5, 1933

MY DEAR NILKANTAN NAMBU DIRIPAD,

I thank you for your letter enclosing the considered opinion of the Government Advocate on "Usage".

*Yours sincerely,*

SJT. KURUR NILKANTAN NAMBU DIRIPAD  
T. C. HOUSE, TRICHUR

From a microfilm: S.N. 19173

526. LETTER TO BALDEODAS BAJORIA

January 5, 1933

DEAR BALDEODASJI

I thank you for your letter of the 29th ultimo. I quite agree with you that the Shastras are inviolate, and that religion is higher than political swaraj.

I have already explained the meaning of my fast. It cannot coerce a single sanatani Hindu who has deep convictions opposed to mine; and why do you say that I hurt the feelings of the orthodox Hindus? In this connection I would like you to study carefully my appeal<sup>1</sup> to the sanatanists. If you will study carefully, you will discover that there can be no struggle between orthodox Hindus and the others. You should continue to strive with me till you are convinced or you have succeeded in convincing me.

*Yours sincerely,*

SJT. BALDEODAS BAJORIA  
130 MECHUA BAZAR STREET, CALCUTTA

From a microfilm: S.N. 19171

<sup>1</sup> *Vide* "Appeal to Sanatanists", 4-1-1933.

527. *LETTER TO AN ENGLISH GIRL*<sup>1</sup>

January 5, 1933

MY DEAR DAUGHTER,

I was very pleased to get your letter. You are quite right in addressing me as you have done. I enjoy the happiness of having thousands of daughters. You are a welcome addition to the ever-growing family; and since I, a puny mortal, cannot cope with such a large family, I entrust you all to the safe keeping of the All-powerful and Eternal Father, and so I never feel the burden of having the large family; on the contrary, only the joy of possessing the trust remains.

I see that though you are an invalid, you have a strong faith and a great heart. May your faith increase with the progress of years and may you ever find peace in the midst of pain and sorrow.

Yes, I knew when I was fasting I had the prayers of many pure souls like yourself, and that knowledge sustained me greatly.

With love,

*Yours,*

BAPU

From a photostat No. 13. Courtesy: National Archives of India. Also *My Dear Child*, p. 123

528. *LETTER TO ESTHER MENON*

January 5, 1933

MY DEAR CHILD,

If I am to cope with my correspondence, side by side with untouchability work, I can only dictate letters for the most part, and even then be brief. It is a fortunate thing that I have been allowed the facility. The untouchability work was going beyond my capacity in spite of the assistance I received from Vallabhbai and Mahadev. I wish I could do justice to your long love letter. I cannot send you anything like it. I see that you have Andrews settling down in Wood brooke. You will, therefore, have him always by your side, a strong

<sup>1</sup> The letter was presumably addressed to Nellie Ball; *vide* the following item and Vol. LIII, "Letter to Nellie Ball", 2-3-1933.

support to lean on whenever you are in need.

Yes, I have seen the beautiful poem of Shelley's that you have copied for me. I hope you are keeping quite well, and I pray that the New Year has opened for you with much greater inner joy and peace than you have ever possessed.

I was glad for the letter from the ailing sister. Here is my reply<sup>1</sup> to her. Though she has given me her address, as I cannot quite make out her name I send it through you.

Love from us both and kisses to the children to whom a separate postcard is going.

Mahadev sent a book for Tangai and Nannie for Christmas gift. I hope they got it.

BAPU

From a photostat: No. 117. Courtesy: National Archives of India. Also *My Dear Child*, pp. 97-8

### 529. LETTER TO RAMABEHN JOSHI

*January 5, 1933*

CHI. RAMA,

Your excuse for not writing to me does not impress me. When one is living outside, one gets so many experiences that one need not search for something to write about. Moreover, if you do wish to write to me, you would tell me frankly what difficulties you experienced in observing the Ashram rules when living outside and which rules could not be observed at all, etc., etc. If all inmates of the Ashram who go to live outside describe to me their experiences, think how much that would help me.

I hope you got my letter.

BAPU

From a photostat of the Gujarati: G.N. 5340

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

### 530. LETTER TO PREMABEHN KANTAK

January 5, 1933

CHI. PREMA,

I got both your letters. Please do not expect a long reply from me today. The right hand has got tired and the speed with the left hand is at least four times less than with the right. Moreover, I must now spare [both] hands and save time for *Harijan*. Though I cannot write a long letter to you, I expect a detailed letter from you. You are the only one who gives me news about all the women.

I hope you have been following the advice<sup>1</sup> I gave you regarding your throat.

If you learn to work peacefully and not to worry about it, you would not become weak. I know very well of course that this is more easily said than done. But I have observed that sometimes such advice is taken to heart and acted upon.

Watch Lakshmi.

How is Narmada?

How is Dhurandhar's health?

What is the news about Kisan?

BAPU

From a photostat of the Gujarati: G.N. 10319

### 531. LETTER TO NARAYAN M. KHARE

January 5, 1933

CHI. PANDITJI,

I got your letter as well as the brief description. of Pritampur. The scheme seems to be fine. If it succeeds, it will be considered a great reform.

Some settlement must have been made about the Giri family.

Can it be said that the trouble from the Chharas has diminished?

BAPU

From a copy of the Gujarati: C.W. 243. Courtesy: Lakshmi-behn N. Khare

<sup>1</sup> Vide "Letter to Premabehn Kantak", 1-1-1933.

## 532. LETTER TO NARANDAS GANDHI

January 5, 1933

CHI. NARANDAS,

I must content myself with the fewest letters today. Tell all the people that I would have to write for *Harijan* and, therefore, they should not be surprised if I write fewer letters for some time. Anybody who has something to communicate may certainly write to me. In any case the women and the children must write. For them it is a kind of education too. Even if I do not write in reply, they should continue to write.

After leaving school, Rambhau's weight seems to have increased very much. That seems to have happened to Shanti and Jaikore after they left the Ashram. Try to discover the reason for this and, if you succeed, let me know it.

Two or three correspondents have complained in their letters that stray dogs loitering in the Ashram compound find nothing to eat and, therefore, try to eat shoes, etc. If this is true, it does not mean that we should give them *rotlas* to eat. You should send for a cart from the pinjrapole and the dogs should be removed in it, as used to be done in the past. Probably you know that we have such an understanding with the pinjrapole. You will even find in the office the correspondence which took place on this subject.

We should certainly think what we can do in cases like . . . 's<sup>1</sup>. If a young man who has been living in the Ashram wishes to marry, it seems to me that we cannot immediately throw him on the streets. We should be able to help them in some way. I have not thought what we can do, or whether we can do anything. The first thing to do is to consider whether we owe any duty to such persons. If we do, then we will think further and may discover some way of helping. You and other senior members may think about this and you may then let me know the view of you all.

BAPU

In all there are 18 letters, tied together.

[From Gujarati]

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

<sup>1</sup> The name has been omitted.



### 533. LETTER TO PRABHASHANKAR PATTANI

January 5, 1933

SUJNA BHAISHRI,

I got your letter. I am satisfied. I also have full confidence that you will do your best. By contribution I did not mean money. Even an unknown child who approaches you for money will get it. Don't think I am so simple-minded as to ask you for money. For that, I would simply sign a *hundi* on you. I want from you a much bigger contribution than that. You can make it and I believe that you will.

I would not use coercion even to save a cow from the hands of a butcher. I certainly don't wish to use it to secure freedom for Harijans to enter temples, nor to make the Harijans give up beef, meat, etc.

But the latter tell me: 'You force us to remove dead cattle and charge us for their flesh. We, therefore, eat it and through long habit we have come to relish it. So in the first place you should not charge us for the flesh, and secondly, should make some other arrangement for the removal of the dead cattle so that we may have no opportunity to remove their flesh.'

There is some cunning in this. They know that we cannot make any other arrangement for the removal of dead cattle in the immediate future, and some of them wish to exploit the situation. They have a right to do so. This is what anyone would do.

I suggest this step to the States. The carcass of a dead cattle belongs, or should be considered as belonging, to the owner of the cattle. Since he does not arrange for the proper disposal of the carcass, it means that he renounces his right over it. It, therefore, becomes the property of the State, and the State should arrange for its disposal through Harijans by paying them suitably. The State should also use every part of the body for public good. If it does not do that, for the present it may utilize only the hide. It may fix a reasonable price for the hide, and the Chamar or the Harijan concerned should pay it, deducting from it the charge for his labour. Or, if separate cash payment is fixed for labour, he may have that and hand over the hide to the State. The State should instruct its officer to see that at the time of the skinning of the carcass, the flesh and the bones which cannot be sold or utilized in any way are buried deep at a spot fixed for the purpose. This will of course show the ignorance of the State. A

prudent State can make profitable use of the flesh and the bones. If you wish to know how this can be done, I will explain that in another letter. Just now, I have only suggested the easiest and simplest way, one which can be immediately adopted, of making the Chamars give up the practice of eating beef and carrion. At present, besides the hide and the flesh, the other parts of the carcass are not utilized at all. They can be easily utilized. But since that is not relevant to my purpose in writing this letter, I have saved your time and mine by not entering into a discussion of it.

I hope you will be able to read my handwriting and will get my point. I am quite well.

Why do you feel that you have grown old? Why do you believe that the body has become old, even though you continue to work? You enforce laws on others, but yourself do not obey the laws of good health. Who should punish you for that?

*Vandemataram from*  
MOHANDAS

From a photostat of the Gujarati: G.N. 5924. Also C.W. 3239. Courtesy: Mahesh P. Pattani

#### *534. LETTER TO TOTARAM SANADHYA*

*January 5, 1933*

BHAI TOTARAMJI,

I have seen the views expressed about the Giri family. It is a pity that we could not convert them to goodness. Do send me some time an account of your farming. I hope you are keeping well.

BAPU

From a photostat of the Hindi: G.N. 2539

535. INTERVIEW TO ASSOCIATED PRESS OF INDIA<sup>1</sup>

January 5, 1933

In my opinion, No. What my proposal does is to respect the prejudices of a class of temple-goers who still feel that they would be doing something wrong in associating with Harijans at the time of entering temples, and since this reform movement is not one of compulsion but conversion, my proposal is intended to respect the scruples even of one single conscientious objector. In a matter, essentially of religion, so far as it is possible one would avoid carrying out the will of the majority. By this compromise, such an objector can, during certain hours of the day, offer worship as he used to, before the reforms.

Underlying my proposal is undoubtedly the belief or assumption that at Guruvayur (because my compromise is for the present moment confined only to Guruvayur) a large majority of caste Hindus are in favour of admission of the Harijans to that temple.

If, when the compromise is accepted and put into practice, it is found to be otherwise, then, I admit the distinction is still maintained.

If on the other hand the majority remain with the Harijans, then it would be a mark of generous self-restraint on the part of the Harijans and the majority of temple-goers. If reformers are found to be in a minority, it would be a question for consideration as to whether the Harijans should take advantage of the compromise or not. After all it is the essence of compromise that it must be a half-way house between the two extreme positions without, of course, involving any surrender of principles by either party.

In this proposed compromise, the principle on behalf of the Harijans and the reformers is that the two should offer worship on terms of equality. The period during which the worship may be offered is not an essential part. The principle on the part of the objectors is that they cannot offer worship side by side with the Harijans without doing violence to their religious sense. This objection I promise to respect in its entirety, but only limit the period during which they can offer worship consistently with their objection.

*The Bombay Chronicle*, 6-1-1933

<sup>1</sup> The correspondent had asked Gandhiji whether the compromise regarding entry of Harijans into Guruvayur Temple (*vide* "Interview to the Associated Press of India", 2-1-1933) still retained untouchability to a certain extent.

536. TELEGRAM TO RANCHHODDAS PATWARI<sup>1</sup>

[On or before *January 6, 1933*]<sup>2</sup>

Mr. Gandhi has sent a wire inviting Mr. Patwari to proceed to Yeravda Jail, with a view to convincing Mr. Gandhi if he was erring.

*The Hindu*, 6-1-1933

537. LETTER TO JOHN MORRIS

*January 6, 1933*

MY DEAR FRIEND JOHN MORRIS,

I was much touched to receive your wonderful letter and the Christmas card, both of which reached me in due time. I have always treasured the memory of that early morning visit to your hospital and the handshake. It was a great sight to see you so cheerful and happy, although a permanent invalid.<sup>3</sup> May you retain that inward happiness till the end of your earthly days. Mira, you may know, is also in prison, but she is quite well and quite happy. She is doing a great deal of spinning and some very useful reading. I shall send your letter to her. I think that there will be no difficulty in her being allowed to receive it, and I know that she would be as pleased as I was to have it.

Devdas whom you saw is just now touring in India in connection with untouchability work.

From a copy: C.W. 6257. Courtesy: Mirabeen. Also G.N. 9723

<sup>1</sup> The telegram was in reply to a letter from the addressee, ex-Dewan of the Morvi State, requesting Gandhiji to desist from activities likely to divide every Hindu family. Shri Patwari left for Poona in response to Gandhiji's telegram. *Vide* also "Letter to Ranchhoddas Patwari", 11-1-1933.

<sup>2</sup> The report was published under the date-line: "Ahmedabad, January 6".

<sup>3</sup> The addressee was blind.

### 538. LETTER TO MADELEINE ROLLAND<sup>1</sup>

January 6, 1933

MY DEAR MADELEINE,

It was a great joy to receive your brief letter, especially as it recalled the precious days of communion with you all. It was like meeting members of one's family.

If the events at the time of the late fast<sup>2</sup> were a miracle, as they were, it was purely God's work. I was but a very humble instrument in His hands. At no stage did I feel that I was doing anything. I simply could not do it, but when I said that it was God working through me, it was literally true, as far as my knowledge went.

But I observe from your great and good brother's<sup>3</sup> telegram to Devdas that people on the Continent had not understood the contemplated second fast. I don't wonder at it. The whole conception seems to be so new, and yet it appears to me to be the logical outcome of a prayerful search after truth. There is no prayer without fasting, and fasting which is not an integral part of prayer is mere torture of the flesh doing no good to anyone. Such fasting is an intense spiritual effort, a spiritual striving. It is a penance and a process of self-purification. True fast generates a silent unseen force which may, if it is of requisite strength and purity, pervade all mankind. I have seen its unseen pervasive effect on a small scale but sufficiently large to know that it is a mighty force. It was in this instance an inevitable step in the prosecution of the campaign against untouchability. I would have been false to myself, to my companion Kelappan and to the cause of the Harijans, if I had faltered. At the present moment, however, it stands indefinitely postponed. Even now, perhaps, I have not made myself clear. It is difficult to do so. But I have no hesitation in saying that time will prove the correctness of the step, and in any case for me it was a call from God which I could not resist. If a further explanation is necessary, please do not hesitate to write to me.

I have been trying to find out a suitable adjective for your brother. To write of him to you as 'Mons. Rolland' or as 'your brother' sounds too prosaic and distant. To describe him as simple

<sup>1</sup> A copy of this letter was sent to Mirabehn.

<sup>2</sup> Gandhiji's fast of September 1932.

<sup>3</sup> Romain Rolland

'brother' is too familiar and does not convey adequately the existing relationship. The two words that come to me are '*rishi*' or 'the sage'. They are almost synonymous terms but not identical in meaning. Subject therefore to his and your approval, I am going henceforth to describe him as "the *Rishi*". I hope that this letter will find him in full possession of his normal health. I am afraid one dare not hope for perfect health for him. He will not give it all that chance. It would mean concentration on physical health at the expense of concentration on his historical researches, and with him historical is also spiritual, or else he would not be a *rishi*. Please tell the *Rishi* that some months ago I had for the first time his volumes on Ramakrishna and Vivekananda. The reading gave me great joy and enabled me more fully than before to get a measure of his love for India.

Mira and I exchange weekly letters. She is quite happy in her rest house. She is studying Hindi, reading the *Mahabharata* and the *Ramayana*, and at the present moment she is reading Dr. Gour's work on Buddhism. She is keeping her health and making dietetic experiments. There is no restriction about her diet. She is therefore able to get what she requires. She gets also one or two papers and whatever non-political books she may need.

Mahadev Desai is with me. The two others you do not know personally. Love to you both from us both.

From a copy: C.W. 6258. Courtesy: Mirabehn. Also G.N. 9724

### 539. LETTER TO C. F. ANDREWS

January 6, 1933

MY DEAR CHARLIE,

I have your letters. I am quite sure that your work still lies there for some time at least, and when I feel otherwise, there will be no hesitation in sending an S.O.S. If you could but get a month's quiet at Woodbrooke, there will be some rest for your nerves. I can well understand what the constant rush amid all the din and noise of railway traffic must mean to you. I hope you will have the needed time to finish your book on "The Sermon on the Mount".

I had your two cables telling me that you were working in connection with the sanction for Dr. Subbaroyan's Bill. Anyway till at least the fate is known, the fast stands postponed. I am hoping that you have ceased to worry about it. There can be no anxiety about

anything that comes from God. Did I ever give you the rendering of a verse we have every day at the morning prayer? "Adversity is no adversity, nor is prosperity real prosperity. Real adversity consists in forgetting God's omnipresence, and real prosperity consists in its constant remembrance."<sup>1</sup> If then the fast comes from God, where is there the slightest cause for anxiety?

Yes, I have had wonderful letters often from Esther, and she was enthusiastic over the news that you were to settle at least for the time being at Woodbrooke.

I hope that improvement in your brother's condition has continued. I shall look forward to your next letter bringing me still better news of him.

Mira writes to me every week and has from me a weekly letter. I shall send your love to her when I write her next. I hope I shall not forget it as I do so often forget such things.

With love from us all,

From a photostat: G.N. 1306

#### 540. LETTER TO MRS. HUNTER<sup>2</sup>

*January 6, 1933*

DEAR SISTER,

I thank you for your letter of the 8th December last, and for telling me that you had sent to the Anti-untouchability Committee a cheque for £42-0-3.<sup>3</sup>

Please convey my thanks to all the English and other friends. I have just heard from the Committee that they duly received your cheque. I hope you have had a proper receipt from them.

*Yours sincerely,*

M. K. GANDHI

From a photostat: G.N. 1532

<sup>1</sup> Vide "Ashram Bhajanavali", 15-12-1930.

<sup>2</sup> Addressee's name is supplied from the G.N. Register.

<sup>3</sup> Vide "Letter to G. D. Birla", 28-12-1932.

## 541. STATEMENT TO THE PRESS

*January 7, 1933*

Of late several Congressmen have been to me and told me that there is much suppressed talk among them about my action in setting up an agitation against untouchability from within the prison walls and that they do not know whether to prosecute civil disobedience or to take an active part in the campaign against untouchability. I do not wonder at the question. All I have been able to tell these questioners is this:

‘For me there is nothing inconsistent in my conduct. It would be foolish, if not sinful, for me if I did not use all the talents that my Master has given me, whenever I have the opportunity for their use. I have used all the talents, I have for civil disobedience. I found that I had also talents for the service of Harijans which I could use, and I am using them. In doing so I have abated nothing from my existing dharma or obligation. I have added service of the untouchables to it. I had therefore no question before me of making a choice. With those who are outside prison walls, the case, I know, is different. Those who are civil resisters have to decide whether to continue civil disobedience or to take up anti-untouchability work. This is a question I cannot decide for them. I am constitutionally unfit, having entered the prison gates, to guide the movement of civil disobedience in any shape or form. And even if I thought otherwise, I must not guide it as I have bound myself in honour not to take advantage of the considerable latitude given to me regarding untouchability by directly or indirectly and secretly or openly guiding the movement. Everyone therefore has to take his or her decision without reference to me.’

Having adopted this attitude, I have refused to guide even my wife and my son. My appeal for the removal of untouchability lies to every caste Hindu, be he a Congressman or other. For the resolution of Bombay arrived at during the Fast Week pledges the honour of every Hindu to remove untouchability, so far as he or she is personally concerned and to induce his or her neighbours to do likewise. The first part is a mere mental performance accompanied by personal conduct wherever corresponding action is called for. The second, that is, the propaganda part, requires everyone to make the choice between propaganda and his or her present work, where the former cannot be added to the latter.



Congressmen who are civil resisters are undoubtedly presented with a conundrum; but that would be only if they would make the vain effort of reading my mind. I think I have made it clear that I have no mind whatsoever for them. When I decided to conduct the untouchability campaign from within the prison, I had not civil resisters in my mind as such, but I had the whole of Hindu society. If that whole fails to respond, civil resisters alone cannot remove the age-long evil. But a civil resister may well feel a special call for doing untouchability work, or, he or she may think that there is no disciplined resistance left in him or her, or that the spirit of resistance is played out, or even that there is no such thing as civil resistance and that all resistance is necessarily uncivil or incivil.

It is obvious that I can offer no useful guidance in the consideration of these problems. These are all matters for those who are outside to judge. If many are filled with doubts, let them confer together and come to a decision as to the proper course to take. Those who have no doubts may be reminded of the celebrated Sanskrit verse<sup>1</sup> whose exact equivalent perhaps is to be found in the equally celebrated English proverb, "Much wants more and loses all".

M. K. GANDHI

From a photostat: C.W. 9694

*542. LETTER TO HOME SECRETARY, GOVERNMENT  
OF BOMBAY*

*January 7, 1933*

SECRETARY TO GOVERNMENT  
HOME DEPARTMENT, BOMBAY

DEAR SIR,

I feel the need of issuing the accompanying statement<sup>2</sup> to the Press. In my opinion it is well within the limits of the Government of India decision. But the Government may think otherwise. Before issuing the statement I would like to ascertain the view that they take of

<sup>1</sup> Presumably,

“यो घरवाणि परित् यज् य अघुवं परिषेवते ।

घुरवाण तस्थ नश्यन्ति अघुनं नष्टमेव च ॥”

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

the matter. I shall be thankful for an early reply.

As I know that there is considerable confusion in the public mind, I am anxious to let them know clearly that they must not look to me for guidance in the choice between civil disobedience and untouchability work. I feel that I owe this much to them.

*Yours faithfully,*

M. K. GANDHI

Bombay Secret Abstracts, Home Department, Special Branch, File No. 800(40)(8), Pt. I, p. 3

### 543. LETTER TO BHAGWANDAS

*January 7, 1933*

DEAR BABU BHAGWANDAS,

I cannot tell you what a joy it was to have you with me for so many days. It was all so unexpected and therefore a double pleasure.

I got the letter you left with Mahadev. I am struggling through the book, if only for your sake, but I have no notion when I shall be able to finish it. I feel like a thief when I steal a single minute for any other work than the untouchability business, because there hardly is a day when I have no arrears with reference to it. Therefore if you do not have anything from me about the book for some time, you will now know the reason for my silence, and if I am ever able to give you my opinion of the book, it won't be for publication, for I may send out nothing apart from untouchability without the permission of the Government.

*Yours sincerely,*

DR. BHAGWANDAS

SEVASHRAM, BENARES CANTONMENT

From a microfilm: S.N. 19184

#### 544. LETTER TO S. SALIVATI

January 7, 1933

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

I have your letter<sup>2</sup>. The question of dividing the Hindu community, as you have seen, has already been dealt with by me. I have not yet had the time to read Mr. Iyer's address. As soon as I do, if I have anything to say, I will tell you. You should secure a proper legal opinion on the points discussed by you. Of course, I shall make no use of Sir Chimanlal's opinion.

*Yours sincerely,*

SJT. S. SALIVATI  
C/O THOS COOK & SON, BOMBAY

From a microfilm: S.N. 19186

#### 545. LETTER TO G. RAMACHANDRA RAO

January 7, 1933

MY DEAR RAMACHANDRA,

I had your two letters. I have gone through your scheme. You should give the names of the Managing Board with their qualifications for bringing the scheme to a successful end. In the midst of tremendous pressure, I have just hurriedly glanced through it and noticed the omission. But there is something lacking about the whole thing. I have not been able sufficiently to concentrate my mind upon it to reduce to words what is lacking. A scheme has to be so framed as to carry conviction on the very first reading of it. This does not. Perhaps the business friends would immediately spot what it is that is worrying me.

<sup>1</sup>Correspondent of *The Hindu*

<sup>2</sup>Dated January 3, 1933, and signed Salivatiswaram. It read: "I had two hours' discussion with Sir Chimanlal Setalvad this afternoon on the temple-entry question. When I met him on Friday last, he was in full agreement with Mr. T. R. Ramachandra Iyer. Today after going through justice Ramesam's judgment he is of the view that the Zamorin has no case. The cry that religion is in danger is absurd when three days' entry into the temple is permitted according to the usages and custom. His argument is that if three days' entry is allowed and constitutes no danger to religion, why not 30 days? The trustees can have purification ceremony everyday if they want" (S.N. 19157).

As to the sanatanists' quotations from my writings, the less said the better. Many of them are distortions, some of them are half-quotations, and some are so contrary to what I have written as to amount to libel. But you or any friend who would answer these things must go to the pages of *Young India* and verify the quotations. I could not do so, because I have no will for it, as I know what those quotations are, and if I have the will, I have not the time. The quotation you have sent me has some resemblance to the original writing.

As regards the charges against you, I cannot understand your sensitiveness. Why do you worry if there is no truth whatsoever in those charges? You must trust to time to clear away all misunderstandings and to right every wrong conceivable. Time always runs against wrong and in favour of right.

I have secured now pure cow ghee, and I have already begun the trial of your remedy from yesterday.

*Yours sincerely,*

SJT. G. RAMACHANDRA RAO  
C/O THE SERVANTS OF INDIA SOCIETY  
MADRAS

From a microfilm: S.N. 19188

#### 546. LETTER TO NARGIS CAPTAIN

*January 7, 1933*

I have preserved your letter of 26th December so as to remind me that I had to prepare the statement you wanted. But now that I have issued my appeal<sup>1</sup> to the sanatanists and the previous appeal<sup>2</sup>, do you think it is still necessary to give the statement? If you do, I will have to address a letter to you which you will be free to publish, because apart from your letter, I have no correspondence raising the difficulty that you have, and I don't want to issue a statement which may not be needed by the general public. But you are not going to waive the statement in order to save my time and energy. If it is needed, the energy for it will be there.

NARGISBEN

From a microfilm: S.N. 19187

<sup>1</sup>*Vide* "Appeal to Sanatanists", 4-1-1933.

<sup>2</sup>Presumably "Statement on Untouchability-XIII"; *vide* 30-12-1932.

### 547. LETTER TO G. D. BIRLA

January 7, 1933

MY DEAR GHANSHYAMDAS,

I have your letter. I hope you got the copy of Dr. Roy's letter<sup>1</sup>. It was, by mistake, omitted from the letter<sup>2</sup> with which the copy had to go. When we meet I would love to give you satisfaction with reference to the position I took up in my letter<sup>3</sup> to Dr. Roy.

I think it will be better not to take up any special agitation about Kashi Vishwanath<sup>4</sup> just yet. The general effort for temple-entry by way of cultivating public opinion should certainly go on, but no special effort for any particular temple just yet.

From a microfilm: S.N. 19185

### 548. LETTER TO PREMABEHN KANTAK

January 7, 1933

CHI. PREMA,

You are as sensitive and obstinate in nursing resentment as you are quick to get angry. How long should a daughter nurse resentment against her father? Her love will melt away her pride. How long do you intend to nurse your resentment? Probably you repented immediately after writing the letter.<sup>5</sup> Do you know that by writing that note you have sprinkled salt on my wound, so to say? But probably I know you better than you do yourself. At first I felt extremely un-happy. But afterwards laughed. You are not as bad as you seem to be in your letter<sup>6</sup>. I immediately reassured myself that, as you had sulked for some time once before and afterwards, felt unhappy for that, so you would feel sorry this time, too, and apologize. If I was wrong in

<sup>1</sup>Vide Appendix "Letter from Dr. B. C. Roy", 12-12-1932.

<sup>2</sup>Vide "Letter to G. D. Birla", 15/16-12-1932.

<sup>3</sup>Vide "Letter to Dr. B. C. Roy", 15-12-1932.

<sup>4</sup>Temple in Banaras

<sup>5</sup>Gandhiji's letter to the addressee, dated December 25, 1932, had offended her. She had got it on her return to Ahmedabad from her visit to Gandhiji and written back to say that she would never write to him again.

<sup>6</sup>Presumably the one to which Gandhiji had replied on December 25, 1932

thinking so, well I should like you to apologize now. You may then write any kind of letters. I had rebuked you only for nursing hatred in your heart. However, so long as it is there, you can relieve yourself of it only before me. And if I don't show your shortcomings to you, who else will? So long as the poison of hatred is there in your heart, you must let me drink it. Probably you do not think that it is poison. Rarely does a person know his or her own nature. I want you to know yours and wake up.

BAPU

From a photostat of the Gujarati: G.N. 10320

### 549. A LETTER

January 7, 1933

There is also one more thing about all this unnecessary travelling. Even the inmates of the Ashram do not show sincere love of simplicity. This is not only your defect. Even some of the inmates who have been longer in the Ashram than you are not free from it. Nevertheless, I do wish to explain to those who will listen to me that it is our duty to live as the poorest among the poor do. We should not spend two pice where we can do with one and we should take whatever risks this may involve. We should, therefore, avoid travelling as far as possible and renounce as many facilities and conveniences as we can. We should practise such strict economy not only in money matters but also in our activities. We should be miserly even in our speech and thinking. Only then shall we be able to follow truth and ahimsa and observe *brahmacharya*. Try and overcome this deficiency in you. Do not answer me, nor think in your mind, that A, B and C in the Ashram spend more than you do. The path of dharma is for him who chooses to follow it.

And now for the question which you have asked. If we measure our children from our experience of the strength of our own passions, we shall never succeed in our aim. We did not have the benefit of the environment which, learning from our own experience, we have created for the children. We should have faith that it is bound to produce an effect on them. We need not worry if we see no such effect immediately. It may be that in making this experiment we shall sacrifice our own children. Still we should not lose faith. Our efforts will be rewarded with success only if we continue the experiment as

long as we do not see any error in it. The path is like the flame of the sacrificial fire and, therefore, we should offer ourselves and our children as oblation in it with a smiling face. Unless we act thus in all spheres of our activities, we shall not get a vision of perfect truth, ahimsa or *brahmacharya*, or we shall arrive at the conclusion that one or both of those principles are wrong. There are a good many schools of thought which regard ahimsa as a wrong ideal, and we see before our very eyes how the numbers of those who look upon *brahmacharya* as a sin keep growing. If, despite that, we wish to demonstrate that the ideal of *brahmacharya* is the right one and that those who oppose it are mistaken, we shall have to learn to sacrifice a boy like . . .<sup>1</sup> and a girl like . . .<sup>2</sup> We cannot sacrifice the children of others. We should give that privilege to our own children. But you say that our children, too, can be regarded to have passed the test only if they remain above the waves when they are thrown into the sea of life outside. I agree with you, and that is why we have made the Ashram an arm of that sea. If we do not sink in it, we can hope to be able to swim even in the great ocean of life.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. III, pp. 22-3

### 550. LETTER TO NANALAL K. JASANI

January 7, 1933

BHAI NANALAL,

I sent you a telegram in reply to your letter. I also waited for you, but you did not come. Firmness is necessary in dealing with Prabhankar. We shall be able to manage all the others provided, the two brothers stick to the arrangement arrived at. Prabhankar's demand seems to be quite new to me. I am sure that the demand can never be accepted. I have not the least doubt that the arrangements fully secured the interests of Ratilal or Champa.

Apart from that trouble, there is another which has come today and is more serious. Bhai Khimchand has practically served a notice. It seems that Chhaganlal had sent for him. He knows that I greatly distrust him. He now writes and says that he has decided to join in the

<sup>1</sup> The names are omitted in the source.

<sup>2</sup> *ibid*

discussions and that he disagrees with the proposed arrangement. I have written to him strongly and advised him not to interfere in this affair, but there is little chance that he will listen to me. In my letter to Chhaganlal I have urged upon him not to associate with Khimchand, and have also told him that he might see me again if he is dissatisfied in any way. I have asked him also to stick to the arrangement, and I am hopeful that he will be amenable. You or Ratubhai should try and see if you can persuade him. Also see Khimchand if possible. Show this letter to Ratubhai and Maganlal, as I am not writing to them separately. Be firm in dealing with Khimchand also. If even then some difficulties arise, we shall face them. There will be more trouble if we lose the co-operation of both. Keep me informed. Ask Maganlal also to write to me. I shall drop postcards to him and to Ratubhai if I get time.

*Blessings from*

BAPU

[PS.]

I got your card. Come on Tuesday. Khimchand seems to have come round. If he is sincere, we shall have one problem less.

BAPU

From a copy of the Gujarati: C.W. 9627

### 551. LETTER TO FULCHAND B. SHAH

*January 7, 1933*

BHAI FULCHAND,

I hope you had received the letter which I wrote to you in reply to yours. I had sent a long reply<sup>1</sup> to Balwant Sinha, but he does not seem to have received it. I do not remember his questions. If he has still not received my letter, he may ask the questions<sup>2</sup> again. Haribhau must not undertake a fast. The entire question will be solved in a few days. Prithuraj had come and seen me. He told me that all of you were well. Chhaganlal Joshi is with me now.

*Blessings to all from*

BAPU

From a copy of the Gujarati: C.W. 9626. Courtesy: Chandrakant F. Shah

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

<sup>2</sup>Balwant Sinha in his book *Bapuki Chhayame*, p. 41, explains that he sent again a copy of his questions; for Gandhiji's answers, *vide* "Letter to Balwant Sinha", 5-9-1933.



## 552. LETTER TO NARANDAS GANDHI

January 7, 1933

CHI. NARANDAS,

I got your letter and Prema's, and also those of the others. My reply<sup>1</sup> to Prema is enclosed. I hope that she has realized her foolishness.

What food do you eat now? What was the effect of *jowar* porridge and *rotlas* of *jowar* and *bajri*? From where do you get the ghee?

Is there any relief in the harassment by the Chharas? Does anybody visit them?

BAPU

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

## 553. LETTER TO DHARMADEV

January 7, 1933

I like your letter immensely. You are quite right in saying that no one can find what my decisive opinion on varnashrama dharma is from all my articles published so far on the subject. The reason is that in each article I express the opinion I had reached at the time.

Now I have certainly arrived at a more definite opinion and possibly the picture seems clearer. I am writing thus vaguely because until I have put into writing my views up to date, things will not be clear to me. I intend to write an article<sup>2</sup> on varnashrama in connection with this agitation when I have some time.

[From Hindi]

*Vishvajyoti*, October 1959

<sup>1</sup>*Vide* "Letter to Premabehn Kantak", 7-1-1933.

<sup>2</sup>An article under the title "Confusing the Issue" appeared in *Harijan*, 4-3-1933.

## 554. LETTER TO HEMPRABHA DAS GUPTA

January 7, 1933

CHI. HEMPRABHA,

A nice long letter from you has arrived after a long interval. Let me point out your fault which is not the one you regard as such. Your fault lies in being too greedy. "Bapu is working for the Harijans, so I must do that too." Keep away from what Bapu has taken up and stick to what you were already doing. That too was service and consumed all your time. "Better one's own duty, bereft of merit, than another's well-performed."<sup>1</sup> You should be satisfied with what-ever falls to your lot. Greed even for good works is to be eschewed. "Excess is to be avoided in every matter." You can give up Harijan service even now. You wish to work for your "Bapu", don't you? Bapu will be fully satisfied with khadi work alone. Your attempt to do both jobs will deprive you of both as the body will be unable to stand the strain. Khadi work involves sufficient Harijan service; be content with this. You have to be above attachment. Greed is another name for attachment, this is my reading. If you do not concur, forget it. "Do as you wish." As you always do good you can never come to grief. God is ever with you, He will never forsake you.

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 1695

## 555. LETTER TO SATIS CHANDRA DAS GUPTA

January 8, 1933

DEAR SATISBABU,

Please read my letter to Hemprabha very carefully. It probably applies to you just as well as to her. I know your passion for doing all that I am doing, but there must be a limit somewhere. If I am doing many things, the reason is that so many forces combine to enable me to handle them. Not only so, I merely seem to be doing them. In reality, it is Truth as God working through me. In that case, you are in no way called upon to undertake all my activities unless there is a

<sup>1</sup>*Bhagavad Gita*, III. 35

definite clear call, and if there is such a call, you will not have to force your way to the work. It will come to you; and the way will be clear in front of you. But all this is by way of caution. You will do exactly as you like.

Now, about the Mandali. I do not like the description of the members. Instead of saying that they hold my views on religion and politics in reverence, it would be much better to state exactly the things that they approve. A general endorsement for a large body of men and women has no value. If each were to be examined separately as to what they hold in reverence and what they will endeavour to put into practice, the answer would be different. The first sentence is all-sufficing that the members want to serve the Harijans and rouse a sense of self-respect in them. You may define the scope of service beyond rousing a sense of self-respect in them. You can say what they will exactly do, and if they are to confine their work to the service of Harijans, then it is better to say that, and nothing more. The field is vast enough to occupy several thousand workers all the hours of the day for a number of years.

Then, again, why form any Mandali at all? You say that after all it is a branch of the Pratishtan. If that be so, it is cumbrous to have a new name and a constitution. The less pretentiousness there is, the better for the work in hand.

With love,

BAPU

SJT. SATISBABU  
15 COLLEGE SQUARE, CALCUTTA

From a photostat: G.N. 1623; also S.N. 19192

### 556. *LETTER TO G. D. BIRLA*

*January 8, 1933*

MY DEAR GHANSHYAMDAS,

In reply to your letter of the 4th, I sent you a telegram yesterday. I have revived my suggestion that the English edition at least should be published in Poona, and it can be published, not simultaneously with the Hindi, but on Fridays, if the Hindi is published on Mondays. The English edition may then be issued under my supervision, and would take in as much as may be necessary from the

Hindi edition. All the facts and figures, reports and the like will be taken from the Hindi, and there will be original things also in it. In that case, you need not send anybody from there, if there is no one available. I fancy that I shall be able to get a local man, or more, to do the work.

I discussed this thing with Sjt. Thakkar yesterday and he approves of the idea. I then suggested that he should discuss it with you, but he said it would cause delay and that, therefore, I should transmit my views to you by the post. If you heartily approve of the idea, you may pursue it further, and may even come down here, if you think it necessary to discuss it. For this purpose you need not delay the Hindi edition. The English may come a week or two later.

I enclose herewith a telegram and a letter received from Lala Shamlal. I enclose also a copy of my reply<sup>1</sup>.

*Yours sincerely,*

BAPU

C.W. 7917. Courtesy: G. D. Birla

### 557. LETTER TO SHAMLAL

*January 8, 1933*

MY DEAR LALA SHAMLAL,

I have your letter<sup>2</sup>. I have forwarded it to Sjt. Ghanshyamdas Birla. He can render very little assistance on the technical side. I do not know what he can do on the financial side.

I am also writing to Sjt. Shankerlal Banker.

It should be possible to provide you with an expert, but you won't get the work that you want out of an expert sent from outside the Punjab; and there seems to me to be something incongruous for the Punjab, where hand-spinning and hand-weaving are most known, to have to go out in search of an expert in these matters, and he being

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

<sup>2</sup>Dated January 8, 1933, which read: "Hissar District in the Punjab has been suffering from a devastating famine. . . Harijans are suffering most. . . approaching you in the interests of Harijans to kindly instruct the All-India Spinners' Association to provide an expert for advising the spinners in the various centres as well as to make arrangements for the disposal of the yarn and start weaving operations in new centres" (S.N. 19155).

unfamiliar would find it very difficult to locate the spots where weaving operations may be started. An outside expert will be able only to examine and test wheels, looms and their products, but from your letter I gather that you want an organizer. I do not know a better organizer than yourself. But it is high time that the Punjab produced technical experts.

All this notwithstanding, I am sending a copy of your letter and my reply to Sjt. Shankerlal Banker and I have no doubt that he will do whatever is possible.

I should have thought that Harijans were least affected by famines, not being themselves agriculturists.

*Yours sincerely,*

M. K. GANDHI

LALA SHAMLAL  
ADVOCATE  
LAHORE

From a photostat: G.N. 1282; also S.N. 19190

### 558. *LETTER TO DR. HIRALAL SHARMA*

*January 8, 1933*

DEAR DR. SHARMA,

Amtussalaam tells me you are likely to pass through Sabarmati in the near future. I would like you to stay for a few months in the Ashram and make your experiments and at the same time observe if the Ashram-life suits you and you, the Ashram. If you cannot do this, stay, if you can, for a few days for Amtul Salaam's treatment. She has great faith in you.

*Yours sincerely,*

M. K. GANDHI

*Bapuki Chhayamen Mere Jivanke Solah Varsh, p. 15*

559. LETTER TO M. M. ANANTA RAU

January 8, 1933

DEAR FRIEND,

I have your letter of the 5th instant. I hope you have received my previous letter<sup>1</sup> enclosing a copy of the one that went previous to that.

Can you supply me with a list of all the *Agamas* in vogue in the South? Are they available in translations?

I am quite aware of the verse you have quoted, but you are begging the question by regarding the so-called untouchables as outside the four divisions. There is no such thing as a fifth division. The burden lies on those who object to the admission of the so-called untouchables to show that they are untouchables in accordance with the *Shastras*; and my objection about the definition of *Shastras* and their interpretation still stands.

*Yours sincerely,*

M. K. GANDHI

C.W. 9567. Courtesy: Government of Mysore

560. LETTER TO N. NARAYAN MURTHI<sup>2</sup>

January 8, 1933

MY DEAR NARAYAN MURTHI<sup>3</sup>,

I thank you for your letter. I am glad that the Sree Raghunath Swami Temple of Berhampore is now really open to Harijans.

I take it that you are carrying on an agitation amongst Harijans for self-reform and for conforming to the common requisites of temple-entry—avoidance of beef and carrion, the taking of daily ablutions and the wearing of clean clothes.

*Yours sincerely,*

SJT. N. NARAYAN MURTHI  
THE BHARATI MANDALI  
BERHAMPORE

From a microfilm: S.N. 19202

<sup>1</sup> *Vide* "Letter to M. M. Ananta Rau", 5-1-1933.

<sup>2</sup> The letter was in reply to the addressee's dated December 23, 1932 (S.N. 18790).

<sup>3</sup> Managing Editor, the *Bharathi Patrika*, a Telugu daily

561. LETTER TO S. MAHALINGA IYER

January 8, 1933

DEAR FRIEND,

I have your letter<sup>1</sup>. I refer you to the extract<sup>2</sup> I have published in the Press regarding the entry of *avarnas* on the Karthigai Ekadasi day.

*Yours sincerely,*

SJT. S. MAHALINGA IYER  
TOWN HIGH SCHOOL ROAD, KUMBAKONAM

From a microfilm: S.N. 19201

562. LETTER TO G. V. KETKAR

January 8, 1933

DEAR FRIEND,

I thank you for your postcard. I shall go through your essay as soon as I get the time and write to you again if there is anything to say.

*Yours sincerely,*

SJT. G. V. KETKAR  
PLEADER, NASIK CITY

From a microfilm: S.N. 19198

<sup>1</sup>Dated January 1, 1933, which read: "In connection with the compromise proposals . . . permitting the entry of *avarnas* into the Guruvayur Temple, it appears it has been reported to you that the *avarni* classes have been allowed entry into the temple as of right on the Karthigai Ekadasi Day. I beg to bring to your notice that the report is incorrect, in view of the statement of the hereditary Chief Priest of the temple, Narayanan Nambudiripad" (S.N. 19161).

<sup>2</sup>*Vide* "Letter to the Zamorin of Calicut", 1-1-1933.

563. LETTER TO P. V. SESHU AIYAR

January 8, 1933

DEAR FRIEND,

I thank you for your letter<sup>1</sup>. Whilst your proposals are good in themselves, the propaganda for temple-entry has to go on side by side with the work suggested by you.

I am glad you wrote<sup>2</sup> to Sjt. Kelappan.

It was a pleasure to see your daughter with you. Please give her my regards.

*Yours sincerely,*

SJT. P. V. SESHU AIYER  
PERUVAMBA  
PALGHAT

From a microfilm: S.N. 19159

564. LETTER TO C. RAJAGOPALACHARI

January 8, 1933

MY DEAR C. R.,

You are silent, but I know that means overwork. Here is a copy of Rao Bahadur Seshu Aiyar's letter. There is much in his suggestions which I like. I have simply sent him an acknowledgment<sup>3</sup> saying that temple-entry propaganda should go side by side with the working of his suggestions wherever such work is feasible.

*Yours sincerely,*

From a microfilm: S.N. 19197

<sup>1</sup>Dated January 3, 1933, in which the addressee had proposed that those who had favoured temple-entry, if they owned tanks and wells, should open them to the Harijans and referendium on equal treatment to Harijans in respect of use of tanks, wells, temples, etc., be taken in villages (S.N. 19158)

<sup>2</sup>On January 3, 1933

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



565. LETTER TO K. MADHAVAN NAIR

January 8, 1933

MY DEAR MADHAVAN,

I send you herewith a copy of Rao Bahadur Seshu Aiyar's letter for your consideration and remarks if you have any to offer.

*Yours sincerely,*

From a microfilm: S.N. 19195

566. LETTER TO PROMODE BIHARI MATHUR

January 8, 1933

DEAR FRIEND,

I have your letter<sup>1</sup>. The practice you mention is by no means common all over India, but the remedy is surely in the hands of the householders. If they have got rid of the false notions of untouchability, they would dismiss a careless sweeper and do sweeping themselves. He can interfere with a new man coming, but he dare not prevent the householder himself from doing his own cleaning. The evil is of our own creation and therefore we can deal with it without any difficulty.

*Yours sincerely,*

SJT. PROMODE BIHARI MATHUR  
KANUNGOYAN STREET, ALIGARH (U.P.)

From a microfilm: S.N. 19194

567. LETTER TO G. V. MAVALANKAR

January 8, 1933

BHAISHRI MAVALANKAR,

I got both your letters. I certainly did not want you to spend so much of your time in replying. I had merely forwarded<sup>2</sup> to you the letter which I had received. But your letter has certainly thrown more light on the problem.

<sup>1</sup>Dated January 2, 1933 (S.N 19135).

<sup>2</sup>Vide "Letter to G. V. mavalankar", 23-12-1932.

I have nothing to write about the Chharas. Inform me by and by whether the step you have taken proves sufficient.

*Vandemataram from*

BAPU

From a photostat of the Gujarati: G.N. 1235

*568. LETTER TO DUDABHAI M. DAFDA*

*January 8, 1933*

BHAI DUDABHAI,

I think we ought to get Lakshmi<sup>1</sup> married now. She gets frequent fainting fits and I believe they suggest marriage. Have a talk with her about this and then write to me. How are you getting on? How many pupils attend the school? Write to me occasionally.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 3245

*569. LETTER TO PARMANANDA K. KAPADIA*

*January 8, 1933*

The explanation about Guruvayur is contained in your own statement. It is literally true that the issue is an offshoot of the withdrawal of the Cabinet decision. Ever since I came to India, I have been impressing on people the importance of a pledge, but I see that it is not readily accepted even by persons like you. At the time of the withdrawal of the decision, a pledge was taken in the name of the people under the leadership of a great man like Malaviyaji. Can we now forget the pledge even for a moment and still hope to win swaraj? People should now act with a greater sense of urgency for the removal of untouchability than they thought it necessary to do for the withdrawal of the decision. It would not matter if they do not succeed immediately. But the tempo of this campaign should be faster than that of the movement for the withdrawal of the decision. Why do you

<sup>1</sup>Addressee's daughter whom Gandhiji had adopted and brought up in the Ashram

believe that swaraj is something apart from the eradication of untouchability? Swaraj is not like a straight rod. It is rather like a banyan tree. The latter has innumerable branches each of which is as important for the tree as the original trunk. Feeding any of them means feeding the tree. Nobody can lay down a rule as to which of the branches should be fed when. Circumstances determine that.

Kelappan's mistake was a very small one. If, after having persuaded him to give up his fast, I had abandoned him, I am sure all of you would have left me in the end. Anybody who forsakes an humble co-worker at a difficult hour is a man of straw.

Your other questions can be convincingly answered, but they lie outside the limits of my present freedom. If I am alive, I will explain them some other time. My fasts never spring from despair or frustration. They have their source in my undying optimism and intense faith. Nor are they as cheap as you think. If the last fast had not been postponed, I would have violated dharma. But I cannot explain all this fully just now. The fact is that I am making my experiment in the quest of truth along a new line altogether. New ideas, therefore, occur to me at every step—they are new even to me—and are placed before the nation. How can all of them be understood by the people immediately? And I also cannot explain them freely. But truth does not require many words to explain it—if in fact it requires any. It has the power of spreading by itself, like the fragrance of a flower. The difference between the two is that fragrance disappears as quickly as it spreads, whereas truth continues to spread indefinitely and with even greater speed. Since we cannot measure that speed, we make the mistake of believing that truth does not spread. You should, therefore, have patience and faith and never give way to despair.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. III, pp. 27-9

## 570. LETTER TO RUKMINIDEVI AND BENARSILAL BAJAJ

January 8, 1933

CHI. RUKMINI,

I got your letter. Maganlal<sup>1</sup> must have taught you sufficiently well how to make a letter interesting. Should I now teach it all over again? A person who desires to make his letters interesting should himself be interested in everything round him, human beings, other

<sup>1</sup>Maganlal Gandhi, addressee's father

creatures, trees, earth and sky. He should also have an interest in writing the letter to the man or the woman to whom it is addressed. If you had such interest, you would be making new discoveries every day. You can describe your home, the street, the work which the persons whom you meet do, the members of your family, your thoughts, the letters which you receive, animals, birds and hundreds of things like that. Mirabehn writes to me every week, and no letter of hers is shorter than ten pages. And remember, she is in jail. Do you understand now [how to write interesting letters]?

*Blessings from*

BAPU

CHI. BENARSI,

What is the correct name, 'lal' or 'das'? I see Jamnalalji from time to time. I will convey your message to him.

*Blessings from*

BAPU

From a photostat of the Gujarati: G.N. 9151

### *571. LETTER TO PREMABEHN KANTAK*

*January 8, 1933*

CHI. PREMA,

Don't be altogether childish.

Do not forget that you have two duties. One duty is to pour out your heart to me. But one cannot do that duty mechanically. If the spring in your heart has dried up, what can you do? The other duty is to give a report of your work. That certainly can be done mechanically. Do that duty at any rate.

BAPU

From a photostat of the Gujarati: G.N. 10321

### *572. LETTER TO BHAGWANJI A. MEHTA*

*January 8, 1933*

BHAI BHAGWANJI,

I got your letter. Though you usually write frankly, your post-card this time is not frank enough. You seem to believe that Manibhai is a bad man. If that is so, you should state it plainly. I wrote<sup>1</sup> to you

<sup>1</sup>Vide "Letter to Bhagwanji A. Mehta", 29-12-1932.

and told you that I did not know even that Manilal had complained. Do you have personal knowledge of his having complained? If you have it, your first duty as a gentleman and as a relation was to write to him. I am willing to write to him if you give me some evidence of his misdeeds. Apart from that, I don't know what to say about your suggestion as to whom I should put up with. I do not think that I am so good a man that I should never put up with a person whom the people believe to be a bad man. I myself am a bad man, and still I live in my house. Would it be proper for me, then, if I try to sit in judgment over others? Moreover, how can a man, who daily wanders from place to place and eats and sleeps at other people's places, afford to be too particular about the place where he puts up. I, therefore, follow one rule, namely, to regard all strangers as my kith and kin. My own relations remain so in any case. I do not agree with the principle, if you have laid down any such for yourself, that one must not lodge a criminal complaint against one's relations, no matter what wicked things they do, but one may do so against strangers. However that may be, I ought to tell you, as I told Khimchand some months ago, that I have not the least trust in him. You may also know that Manilal is not the cause of my distrust. It is Khimchand's own letters one after another which have increased my distrust of him. You may see now how much worry and trouble you have created for me. And still you ask for forgiveness, but I don't think, you expect to receive it. But you are free to do whatever you like and so are safe.

*Vandemataram from*

BAPU

From a photostat of the Gujarati: G.N. 5816. Also C.W. 3039. Courtesy: Narandas Gandhi

### *573. LETTER TO VIMALCHANDRA V. DESAI*

*January 8, 1933*

CHI. NANU,

I was very glad to get your letter. Write such letters often. It would be better if you write with pen and ink.

BAPU

From a photostat of the Gujarati: C.W. 5758. Courtesy: Valji G. Desai

574. LETTER TO TULSI MAHER

January 8, 1933

CHI. TULSI MAHER,

I got your letter and the leaflet. Your interpretation of the dream is all right. We have so many things which are real and true that we need little help from anything seen in a dream.

I am waiting for news of your marriage. Chhaganbhai is with us at present. Jamnalalji also is in this jail, though not with me. He is in excellent health.

BAPU

From a photostat of the Gujarati: G.N. 6543

575. LETTER TO NARANDAS GANDHI

January 8, 1933

CHI. NARANDAS,

I got your large packet.

After reading Prema's letter, I feel that we should get Lakshmi married immediately. I have written to Lakshmidas and told him that, if Marulia has changed his mind, he has a right to do so. I think it will also be good if Prema writes to him and tells him about the special circumstances of Lakshmi. If Marulia has changed his mind, we will think what to do.

Post the accompanying letter<sup>1</sup> to Dudabhai. And please send me his address.

Read the letter to Liladhar and then pass it on to him. Take him back if he agrees to behave well. I leave the matter entirely to your decision. I assume that, if Liladhar comes to live in the Ashram, you will entrust him with some work.

Ask the doctor why Kusum's injection turned septic. How long will she have to take the injections?

I had agreed with what you had written about Bhikhabhai and Balwant. I, therefore, did not say anything in reply. Thus the reason was not that I had any doubt in my mind.

<sup>1</sup> *Vide* "Letter to Dudabhai M. Dafda", 8-1-1933.

There is still no letter regarding Amina's children.

I am expecting Pyare Ali's letter in a day or two.<sup>1</sup>

Please let the Muslim lady who has come from Ajmer stay there for the present. Write to Pyare Ali about her. Read out our rules to her. She may stay there as long as she is ready to observe them. Tell her that, meanwhile, we are inquiring about other places where she can stay. If there is an institution for Muslim women in Ahmedabad itself, you should try to get her admitted there. Know from her all details about her, whether or not she has been educated, where she was brought up, etc.

Such cases will turn up again and again. Even if, instead of becoming what we intend it to be, the Ashram becomes only a place of refuge, we shall not lose heart. I am not sure if, by rejecting such persons who throw themselves on us, we would not be committing violence. But in taking any decision in this matter, we should of course take into account our capacity, our rules, our aim, etc. After considering all these factors, do what you think best. There is no absolute dharma in this matter. If in the last resort we have to be guided by the principles of truth and non-violence in all that we do, we must sometimes relax the rules framed by ourselves. But the final decision will be entirely yours. Treat my opinions and sermons as so much weaving of words. You may use them only for coming to your own decisions.

Prabhudas can leave Almora. We should draw a lesson from this, that the place can be looked after even if nobody stays there. And in any case the boys are there. I am sure the expenditure has come down now. I am glad that, while he is in his present very unsettled state of mind, he lives at Wardha. And, moreover, he will be marrying shortly. Let him, therefore, remain at Wardha so long as the expenditure is not excessive.

I understand what you say about a well near the river bed. I know Malik's<sup>2</sup> goodness. Convey my *vandemataram* to him and

<sup>1</sup>The following was added at this point by Mahadev Desai before the letter was despatched: "Pyare Ali's reply was received today. He says that he cannot keep the children. Now discuss the matter with Qureshi. Babu thinks that for the present the best thing would be that they should accompany Aminabehn daily to Sharda Mandir."

<sup>2</sup>City Engineer, Ahmedabad Municipality

thank him on my behalf. Soniramji<sup>1</sup> had written to me and promised to pay up to Rs. 5,000 towards the cost of a well. It is possible that I do not remember the Figure correctly, but I have no doubt about the promise itself. Write to him, therefore, for the money required for the well. He may send the actual amount spent or the amount which he had promised.

Do what you think proper about Hariyomal. I think that we have no choice but to let him stay as often as he comes. What you say about him is quite right, of course. But how can we reject him if he is so importunate?

BAPU

[PS.]

Do you still receive the annual remittance for Mirabehn? If you do, let me know what the amount is.

[From Gujarati]

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

### 576. *LETTER TO NARANDAS GANDHI*

*January 8, 1933*

CHI. NARANDAS,

Send again, with anybody who may be coming here, a piece of leather for repairing the soles of the sandals. There is no hurry. I hope Prema has calmed down.

Teach that lady, M. Edith, everything, if she agrees to learn. Read my letter to her.

If you have heard anything regarding the Chharas, please let me know.

BAPU

[PS.]

There are in all 26 letters, tied together.

[From Gujarati]

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

<sup>1</sup>Businessman from Rangoon, a khadi worker



577. *LETTER TO VALJI G. DESAI*

January 8, 1933

CHI. VALJI,

I got your letter. I do not doubt that a referendum would result in your favour. Have I ever expressed such a doubt? My objection is not of that kind. I do not want to have my opinion<sup>1</sup> put before the people for their judgment. It is above their opinion. The real question is what you can give to the people. Your pen should produce something unique which would still be popular. This is not beyond your capacity. If, however, you are not convinced of this, why don't you print it? It can never be my wish that you must respect my view.

Has your health improved? Has the air of that place agreed with all of you? Give me a short account of your experience there.

I have asked Chhaganlal to go through your book.

BAPU

From a photostat of the Gujarati. C.W. 7445. Courtesy: Valji G. Desai

578. *LETTER TO ASHRAM BOYS AND GIRLS*

January 8, 1933

BOYS AND GIRLS,

I got your letter. One can say that there is a rush for admission. Try to acquire the art of learning even if you have no teacher. Increase your knowledge whenever you can learn it yourself. After thinking, write to me what you can all study by yourselves and what each boy or girl wants to study.

BAPU

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

<sup>1</sup>About *Ishucharita*; vide "Letter to Valji G. Desai", 19-10-1932.

*579. LETTER TO HAMID QURESHI*

*January 8, 1933*

CHI. HAMID,

I have your letter. By now you should be all right. You must improve your handwriting.

BAPU

From a photostat of the Gujarati: C. W. 10803. Courtesy: Gulam Rasul Qureshi

*580. LETTER TO SULTANA QURESHI*

*January 8, 1933*

CHI. SULTANA,

You have written a nice letter indeed. Why are you making no progress in the school work?

BAPU

From a photostat of the Gujarati: C.W. 10824. Courtesy: Gulam Rasul Qureshi

*581. LETTER TO VIMAL KISHORE MEHROTRA*

*January 8, 1933*

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

Here is some coloured paper for you. I got your letter, it is good. Children like you do not need any rice. But you are used to it and if you cannot give it up, you may certainly eat it. But eat only a little quantity.

BAPU

From Hindi: C.W. 3423. Courtesy: Parashuram Mehrotra. Also G.N. 6101

<sup>1</sup>Son of Parashuram Mehrotra

## 582. LETTER TO AMTUSSALAAM

January 8, 1933

DEAR DAUGHTER AMTUL SALAAM,

I have your letter. Very well, henceforth I shall never ask you to follow Narandas's advice. How fine it would be if you became well by going away somewhere! Stick to milk and fruit. You have no need to take *roti* and rice. Take plenty of rest. You do have warm clothes, I hope. I am writing<sup>1</sup> to the doctor. It would be to my liking even if he for your sake delays leaving. Why don't you write anything about Kudsia these days? How is she keeping now? May God make you well.

*Blessings from*

BAPU

From a photostat of the Urdu: G.N. 270

## 583. LETTER TO RAIHANA TYABJI

January 8, 1933

DEAR DAUGHTER RAIHANA,

You are right. I do commit many mistakes. I get absolutely no time for reading. Letters to you and Zohra are the only [Urdu] lessons I have. What can I do? That I do at least this much is something. Must a sick person like you attend a wedding? Wouldn't the wedding have taken place if you had kept away? What sort of justice is that even sick people must perforce attend weddings? Anyway, I hope you are better now. What does 'tuk' mean in that *bhajan*? Our respects to Father and Mother. There is no letter from Hamida yet.<sup>2</sup> Sohaila must be all right. Kamal Miyan must be flourishing. I acknowledge your kiss. I am treasuring them all. My kiss to Kamal and to you, too, if you wish.

*Blessings from*

From a photostat of the Urdu and Gujarati: S.N. 9662

<sup>1</sup>*Vide* "Letter to Dr. Hiralal Sharma", 8-1-1933.

<sup>2</sup>In the source, up to this the letter is in Urdu; what follows is in Gujarati.

584. *LETTER TO DR. MOHAMMAD ALAM*

*January 9, 1933*

DEAR DR. ALAM,

I had your letter. God be thanked that you are steadily improving under Dr. Bidhan's kind care. May you be completely restored.

We all often think and talk about you.

*Yours sincerely,*

M. K. GANDHI

From a photostat: G.N. 26

585. *LETTER TO NIRMALA B. MASHRUWALA*

*January 9, 1933*

CHI. NIRMALA,

I got your letter. I had received the extract from Gomati's letter which you had sent to me. But I have not yet heard from Gomati herself. If she has not written to me, ask her to write. If you can write to Kishorelal immediately, tell him that I have written a postcard to him today. It is only about the use of fenugreek seeds and the name 'Sukruta'. I hope you received my previous letter<sup>1</sup>. It contained messages for Kishorelal and Gomati. You need not, out of compassion for me, refrain from writing to me.

*Blessings from*

BAPU

From a photostat of the Gujarati: C.W. 1007. Courtesy: Nirmala Shroff

586. *LETTER TO K. M. MUNSHI*

*January 9, 1933*

BHAI MUNSHI,

I have preserved your letter of the 23rd. Are you better now? What treatment is being given to you there? Does your diet include fruits?

Others who do not know me may believe, but how can you

<sup>1</sup>*Vide* "Letter to Nirmala B. Mashruwala", 2-1-1933.

believe that I would be such a spendthrift as to risk my life without any reason? Even when you have a doubt, you should not let it grow in your mind without putting it before me. Won't you be my advocate and tell people this: 'Till we have discussed the matter with this old youngster, we should not form an unfavourable opinion about any of his steps?' Doesn't law also require this?

Sardar read your books with great interest. I will certainly read those two, and try to read the others.

Regards from us to all co-workers.

*Blessings from*

BAPU

From the Gujarati original: C.W. 7524. Courtesy: K. M. Munshi

### 587. LETTER TO NARANDAS GANDHI

*January 9, 1933*

CHI. NARANDAS,

You will find with this a letter from Kanhaiyalal to Ghan-shyamdasji. Do you know anything about it? If you do not, it was improper for an inmate of the Ashram to have applied for help to an outsider, particularly to a friend of the Ashram. Kanhaiyalal him-self may not have been aware of any impropriety when writing the letter, but this incident makes it necessary to warn everybody. It is assumed that those who join the Ashram do so in a spirit of renun-ciation. Hence, while they live in the Ashram, they should not seek help from outside even for their work of service. When giving such a warning to the inmates of the Ashram, it is not necessary to mention Kanhaiy-alal's name. I am writing to him too.

I have already written<sup>1</sup> to you suggesting that Jamna should try fenugreek seeds. A letter from Kishorelal just received gives a little more information. The discovery about the efficacy of these seeds is his own. He eats about 20-25 seeds in the morning and the same number in the evening. He roasts them till they become red. He says that they may even be eaten fried in ghee. There is a possibility that they may bring about constipation. If that happens, Jamna may reduce the quantity. If 20-25 seeds have no effect, she can increase the quantity up to 50-60 grains. Kishorelal had started with that number. The

<sup>1</sup> *Vide* "Letter to Narandas Gandhi", 1-1-1933.

asthma was cured, but he reduced the quantity because he found that the seeds had caused constipation. Jamna should first try the seeds without frying them. If necessary, she may afterwards try fried seeds.

Mahadev tells me that this experiment is worth trying on Chim-anlal and Babu also.

*Blessings from*

BAPU

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

### 588. *LETTER TO SHANKERLAL BANKER*

YERAVDA.

*January 9, 1933*

CHI. SHANKERLAL,

Sarayubehn is in Bombay at present. She will be doing the untouchability work for the present. Therefore she has been detained in the hope that she will be able to tour Kathiawar and Gujarat. I think it would be well to ask her to go round the villages of Gujarat and some cities like Ahmedabad, etc. If all of you think it proper, send me a telegram. Send me the programme and write to her also. I have written to Ramjibhai about Kathiawar. So you may consult him and decide whether to make the programme comprehensive or have it for Gujarat only.

*Blessings from*

BAPU

From the Gujarati original: S. N. 32730

### 589. *LETTER TO A SANATANI*

*January 9, 1933*

Truth, exclusive devotion to non-violence and cow-protection are the chief points of Hinduism. One who neglects them is no more a Hindu. I have felt no need for the sacred thread and no one should be asked to wear it. One who has lost the qualities of a Brahmin no longer deserves the prerogative of a Brahmin. Why should such nominal Brahmins be fed? Only the common simple *mantras* are essential

in the wedding ceremony. They have been given in *Navajivan*.<sup>1</sup> I have no faith in the custom of *shraddha* as it is observed these days.

[From Hindi]

*Mahadevbhaini Diary*, Vol. III, pp. 29-30

### 590. LETTER TO GIRDHAR SHASTRI

January 9, 1933

I have your letter. I do accept the Shastras as authoritative. But no one gives me a list of the works and my observation so far does not even suggest the possibility of such a list. That is why the *Gita* is my refuge. I try to be courteous in whatever I undertake. But I try harder to make courtesy consistent with truth. What more can I say?

[From Hindi]

*Mahadevbhaini Diary*, Vol. III, p. 30

### 591. LETTER TO NANASAHEB KHASGIWALE

January 9, 1933

I believe in the injunctions of the Shastras, as also in custom and the practice of respected men and women. But the inner voice springs from the cumulative effect of all these. It is the moving force behind the whole world. It is no exclusive virtue or defect of mine. My inner voice may certainly be imperfect, as everybody else's. That is why man has been regarded as the embodiment of errors.

If there truly exists an untouchable class in the human race I am striving to be born only into that and no other.

My whole inclination is towards a revival of the varnashrama dharma; I have no doubt about it.

To spend thought or anything else on an irrelevant matter is against my nature.

Devotion to Krishna is the keynote of my life; and sanatan dharma is my very life-breath. One day those who at present call themselves sanatanists will accept the truth of this avowal of mine.

[From Hindi]

*Mahadevbhaini Diary*, Vol. III, p. 30

<sup>1</sup>Vide "With Bare Religious Rites", 7-3-1926.

## 592. LETTER TO PRABHAVATI

January 9, 1933<sup>1</sup>

CHI. PRABHAVATI,

I am told that the telegram I sent about you has reached you. I was expecting a letter from you to follow it but nothing has come. My letters of course do not reach you. From a letter from Krishna received only today I learn that you are having fits. I am very sorry. I shall enquire about your condition from the Superintendent too. You must be getting letters from Jayaprakash. He is always cheerful. Chhaganlal Joshi has joined me now and we are all doing well. My weight is 103 lb. and the diet consists of 2 lb. milk, *mosambis*, oranges, dates and papaya. And of course there is honey. I maintain good health on this. The pain in the elbow is there but that is an old story. There is no need at all to worry on that account.

I have to devote a great deal of time to Harijan work and the government have sent Chhaganlal Joshi to assist me in this work.

How is Kanta? Who else is with you? What is your diet these days?

*Blessings from*

BAPU

From a photostat of the Hindi: G.N. 3431

## 593. LETTER TO BEGUM MOHAMMAD ALAM

January 9, 1933

DEAR SISTER,

I have your letter. It is incomprehensible why my letters do not reach you. Neither of the two letters addressed to Calcutta and Lahore reached you. The address on both was exactly the one you sent. Let us see the fate of this letter. The news about the improvement in Dr. Saheb's health is immensely pleasing. May God make him perfectly healthy. The country is in great need of his services. Keep me posted with all the news even though Dr. Saheb is able to write. Your letters take the place of Urdu lessons for me. Raihana and Zohra are already giving me such lessons. We are all well. We are four now. The

<sup>1</sup>The original has "1932", which is evidently a slip.



Government have sent Chhaganlal Joshi from the Ashram to assist me. I have to devote a lot of time for Harijan work these days.

*Blessings from*

BAPU

From a photostat of the Urdu: G.N. 26

*594. LETTER TO R. V. PATWARDHAN*

*January 10, 1933*

DEAR FRIEND,

I have your letter<sup>1</sup>. I think you have mixed argument with curses and you have addressed your argument to a state of things that does not exist. I would therefore ask you to adopt a dispassionate attitude and study this question as a student studies and works at problems. If you will do that, many of the eight points that you have raised will fall to pieces. For instance, when you have studied the question dispassionately and properly you will discover as to your first point that there is no question of ‘molesting’ a single Hindu temple; as to your second point that there is no legislation attempted in the matter of temple-entry, what is attempted is to remove an artificial barrier created by a foreign Court of Law; as to the third, that you should say with me those who seek equity or justice should come with clean hands.

*Yours sincerely,*

From a microfilm: S.N. 19210

<sup>1</sup>Dated December 9, 1933 which read: “I solemnly warn you that you do not appear to be acting as a God-fearing Hindu; and although you may succeed in forcing the entry of the untouchables into our temples . . . all honest sanatani will always regard your act as a sacrilegious deed becoming an atheist . . .” (S.N. 19206).

595. LETTER TO SARAT CHANDRA GUHA

January 10, 1933

DEAR FRIEND,

I thank you for your letter of the 2nd instant.<sup>1</sup> Upon hurried reading I can find nothing to suggest and you will excuse me for not giving more concentration to your letter. I have no spare time.

*Yours sincerely,*

SJT. SARAT CHANDRA GUHA  
KALIGHAT, CALCUTTA

From a microfilm: S.N. 19212

596. LETTER TO N. H. PURANDARE

January 10, 1933

MY DEAR PURANDARE,

I have your letter. I am sorry for the mistakes that still remain in your book<sup>2</sup>. As to the remuneration, I have accepted, without demur, the figure mentioned by Haribhau. I hope that the amount has been paid to you already. Five copies of any new edition for the translation should certainly be given to you. I hope you have five copies of the first edition. I don't like the spirit of the rest of your letter. There never can be any question of anyone making a personal profit. It is not practicable to charge only the cost price. To charge the cost price would be to ensure a loss, because many copies will have to be given free of charge. There would also be lying a dead stock. Some commission will have to be paid to book-sellers. I could understand all that you have said in your letter if you were dealing with a comm-

<sup>1</sup>The addressee, Secretary, Removal of Untouchability Tour Party, Hindu Mission, Calcutta, in his letter (S.N. 19136) had given an account of the untouchability work being done by the Hindu Mission and had stated that untouchability removal oath was being administered "at the instance of the Hindu Mission through their own workers and preachers throughout Bengal and Assam". In the end he had sought Gandhiji's suggestions "for further work".

<sup>2</sup>Based on the addressee's lectures and published by the Maharashtra Prantik Mandal; the addressee in his letter dated January 7, 1933 (S.N. 19181) had complained about a number of mistakes in the book in spite of his having already pointed them out at the proof stage. The book was a refutation of the orthodox case in favour of untouchability.

ercial firm. Please draft and let me have the letter you want for five books and I shall get it signed by Sjt. A. V. Thakkar as Secretary of the Servants of Untouchables Society.

*Yours sincerely,*

SJT. N. H. PURANDARE  
POONA 2

From a microfilm: S.N. 19209

*597. LETTER TO U. GOPALA MENON<sup>1</sup>*

*January 10, 1933*

MY DEAR GOPALA MENON,

I have your letter. Of course permission to Harijans and others during the non-*pooja* hours is perfectly useless. The permission must be during *pooja* hours. As a matter of fact, where there is a will, there is a way. Each *pooja* time may be divided, half of which would be for the general public and the other half for the objectors. The period allotted to each will be regulated according to the numbers, or, as you suggest, some *pooja* periods may be allotted to the general public and some to the objectors: but of course it may be that in working out details, my suggestion is impracticable. If it is found to be practicable, the objection as to keeping up untouchability can easily be met<sup>2</sup>. I have already partly dealt with it through an Associated Press message<sup>3</sup>. As to the freedom of Ekadasi, I have already quoted from the judgment you refer to in my letter to the Zamorin<sup>4</sup> which has been published already.

*Yours sincerely,*

From a microfilm: S.N. 19213

<sup>1</sup>The letter was in reply to the addressee's dated January 5, 1933 (S.N. 19163).

<sup>2</sup>The source has "made out".

<sup>3</sup>*Vide* "Interview to Associated Press of India", 5-1-1933.

<sup>4</sup>*Vide* "Letter to the Zamorin of Calicut", 1-1-1933.

598. LETTER TO S. PONNAMMAL

January 10, 1933

DEAR SISTER,

I was very much touched by your letter<sup>1</sup>. I am still unable to know why you should be getting only Rs. 8 per month. Is it possible for you to see Sjt. K. Madhavan Nair? I am writing to him and sending him a copy of your letter. He may even find you out instead of putting you to the trouble of going to him. If it is not a matter of much distance between Calicut and your place, the matter is simple. If it is a long distance to be covered, it may be difficult for you. I quite see that full use is not being made of your talents. Is your letter your own composition ?

*Yours sincerely,*

S. PONNAMMAL  
PATTERI HOUSE  
CALICUT

From a microfilm: S.N. 19211

599. LETTER TO K. MADHAVAN NAIR

January 10, 1933

MY DEAR MADHAVAN,

I enclose herewith a copy of a letter from Mrs. Ponnammal and a copy of my letter to her. Do please try to see her, and if you feel that she is a deserving woman, she ought to be relieved of the burden that she has, and her very simple wants must be assured to her. She seems to me to be a worker of a rare type, but from this distance I may be exaggerating her merits. You will please guide me.

*Yours sincerely,*

From a microfilm: S.N. 19207

<sup>1</sup>Dated January 3, 1933 in which the addressee, a widow teaching in Lady Chandavarkar Primary School, Calicut, at Rs. 8 per month, had explained that she found it impossible to carry on with only Rs. 8 per month. The letter had explained that after school hours she had been teaching poor people music, folk dances and reading and writing, etc., and had added: "I feel that if I am relieved of my school work and if there is help for my personal living expense which is very little, and house-rent, I might be able to show some really good work" (S.N. 19186).

600. LETTER TO GIRDHARILAL

January 10, 1933

DEAR LALA GIRDHARILAL,

I have your letter.<sup>1</sup> I am sorry to learn that the improvement has not been continuous and that even the diagnosis may be incorrect. You will please tell me what Dr. Deshmukh said when he last saw you.

I wish you had not worried about untouchability. The first three points deserve consideration. About the 4th, you should wait and watch my Statement<sup>2</sup>. I have no such fear as you have. Inter-dining and inter-marriage would be most dangerous interpolations. They can never form part of a campaign against untouchability, but they will be part of a campaign against unnatural caste distinctions and caste conception. It is a reform which must stand altogether separately.

Nos. 7 to 13 are suggestions outside the scope of my consideration. Actual execution of the reform I cannot control from here. If you have energy for all these things, you should write to the secretary of the local organization, but I would warn you against putting any strain upon what little energy might still be left in you. You should conserve it for regaining your past health and not spend it up from day to day.

*Yours sincerely,*

LALA GIRDHARILAL  
ESPLANADE ROAD, FORT, BOMBAY

From a microfilm: S.N. 19208

<sup>1</sup>Dated January 7, 1933. It contained the following four points: "(1) If all leaders and prominent men who are interesting themselves in the movement made it a point, when visiting places, to live or stay with Harijan people only, it will be a practical step and very effective in its results. . . . (2) Similarly when Harijan leaders and workers travel they should be made guests of high-caste Hindus and not allowed to stay with their own class as it is understood, and as is the general practice now. (3) This qualified separate admission to temples of Harijans at separate hours has the stamp of inferiority complex about it. The purification is another distinction difficult to gulp down (4) Equal emphasis should be laid on inter-dining and inter-marriages which automatically result in temple-entry . . ." (S.N. 19183).

<sup>2</sup>*Vide* "Confusing the Issue", 4-3-1933.

*601. LETTER TO D. N. SHIKHARE<sup>1</sup>*

*January 10, 1933*

DEAR MR. SHIKHARE,

I have your letter enclosing a summary of the discussion you had with me about temple-entry. I now enclose the corrected version.

*Yours sincerely,*

SJT. D. N. SHIKHARE  
THE KESARI AND THE MAHRATTA OFFICE  
POONA 2

From a microfilm: M.M.U./XXII

*602. LETTER TO PREMLILA THACKERSEY*

*January 10, 1933*

DEAR SISTER,

There is no need for pomegranates for the time being. Sardar has stopped eating them for some time. I will not fail to write to you and ask you to send them when they are needed.

*Blessings from*

MOHANDAS

From a photostat of the Gujarati original: C.W. 4827. Courtesy: Premlila Thakersey

*603. LETTER TO NARANDAS GANDHI*

*January 10, 1933*

CHI. NARANDAS,

Kanaiyalal and his wife came and saw me. Kailas did not come. I was glad that the former two came. I got the piece of leather. It is too thin for the soles, and certainly so for the heels. I didn't require any leather for repairing the upper side of the sandals. I got the slivers too. We have several copies of *Satyarthaprakash* in the Ashram. Send

<sup>1</sup>In his letter dated January 8, 1933 (M.M.U./XXII), the addressee had sought Gandhiji's permission to publish the interview with him on "last Thursday".

me one of them with anybody who may be coming here. I want the edition which contains 14 *samullasas*<sup>1</sup>.

Since Pyare Ali cannot take charge of the children, let Amina take them with her to Sharda Mandir.

BAPU

[PS.]

Letters on Amina, Champa and Manekbehn are enclosed.

[From Gujarati]

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

#### 604. LETTER TO HARIBHAU UPADHYAYA

January 10, 1933

CHI. HARIBHAU,

Why have you written or dictated no letter to me? You seem to be taking a long time to recover after the operation. How are you now? What was the trouble? How is the nursing? What is the news about Rohit Mehta ?

I often see Jamnalalji. He keeps good health.

*Blessings from*

BAPU

From the Gujarati original: C.W. 6074. Courtesy: Haribhau Upadhyaya

#### 605. LETTER TO AMINA QURESHI

January 10, 1933

CHI. AMINA,

Pyare Ali is not in a position to take charge of the children just now. My advice, therefore, is that you should go to Sharda Mandir<sup>2</sup> with the children. There you yourself may give them instruction in Islam. The work is quite easy. Teach them to recite the *Kalma*. Teach *namaz*. Tell them some stories. Teach them the books for children published by the Islamia collage. That will be enough. For the rest, the rules of discipline and good manners are the same everywhere. Do not

<sup>1</sup>Chapters

<sup>2</sup>At Ahmedabad

give up the practice of Urdu. The children will serve you as a protective wall. Spread your fragrance in Sharda Mandir. Mix with everybody. Do not be a burden on anyone. Keep your body light and take willing part in the school work.

BAPU

From a photostat of the Gujarati: C. W. 10793. Courtesy: Gulam Rasul Qureshi

### *606. DIARY, 1933*

JANUARY 1, 1933, SUNDAY

Letters—Lady Thackersey, Ambaram, Jhinabhai, Vidyadevi, Shyamnarayan Kapur, Ramdas, Jamnalalji, Haridas, Gokaldas, David. [About] untouchability—Vasukaka Joshi, Suryakant, Subbaroyan, the Zamorin, Ghanshyamdas, Chintamani, Hiralal Nanavati.<sup>1</sup>

From the Gujarati original: S.N. 19337

### *607. STATEMENT TO ASSOCIATED PRESS*

*January 11, 1933*

I observe that there is a lot of misunderstanding about the compro-mise proposal<sup>2</sup> I have made in connection with the temple-entry question, and I see that there is dissatisfaction over it even among Harijans. That dissatisfaction is quite natural. Where inequality is rampant, anything that savours of it is immediately suspected and condemned. I have however every faith in my proposal and in spite of the criticisms directed against it, I see no reason to withdraw it. If any single temple is opened according to that proposal, it would be found not only workable in practice, but that Harijans, who are now suspecting in it inequality and a surrender to orthodox opinion, will see that, while it takes that opinion into full account, it surrenders nothing of the principle, namely, that Harijans should be admitted to temples, if at all, on terms of absolute equality with the rest of the Hindus. But since there can be no compulsion in religion, prejudices, which amount to belief for those who hold them,

<sup>1</sup>The remaining pages of the exercise book are blank.

<sup>2</sup>*Vide* "Interview to the Associated Press of India", 2-1-1933.



must be respected, in so far as that respect is consistent with the main

thing. There is then needed a formula whereby such objectors will not be deprived of the religious consolation to which they are entitled. That can only be done if there is some period fixed during which they can have their *darshan*<sup>1</sup> in isolation.

However unreasonable it may appear to reformers, as it does to me, the sentiment undoubtedly exists that the efficacy of the idol is dimi-nished, if not altogether destroyed, by the presence of certain people in the temple in which it is installed. It is not possible to make the people who harbour that sentiment give it up by force of law or arms. That can only disappear either through an appeal to reason or through experience gained from those who act contrariwise, and yet do not suffer any misfortune which can be directly connected with their giving up that particular sentiment. I am sure that Harijans do not want to cause vio-lence to the feelings of any single person in their legitimate demand to vindicate their status in Hinduism.

This is a period of grace. Caste Hindus are on their trial. Either the Resolution<sup>2</sup> arrived at last September at the meeting in Bombay has the backing of the general mass of the caste Hindu or it has not. If it has, the temples must be voluntarily flung open to Harijans and if the majority of the temple-goers show their desire in no unmistakable terms for such admission, the Resolution must be regarded as fully vindicated. Cent per cent assent is almost an impossibility in human affairs, and in a mattes of religion dissenters ought to be taken into consideration. My proposal does that, and nothing more. It is an acid test for all. The dissenters are in a minority, and sincere in their conviction but tolerant to their opponents. After having made every provision for themselves, they would make equal provision for their opponents. If the reformers be equally sincere and tolerant towards the dissenters, they will make adequate provision for the dissenters' being able to offer worship according to their wont. If Harijans have no desire whatever to coerce anybody so long as they can exercise equal rights with the reformers, they should have nothing to complain of at all.

My proposal is undoubtedly based on the assumption that upon

<sup>1</sup> Sight of a person, place or thing considered holy

<sup>2</sup> *Vide* "Resolution at the Hindu Leaders' Conference, Bombay", 25-9-1932.

a referendum, a large majority of the temple-goers would vote for the admission of Harijans to temples, and that, therefore, they would visit temples only during the joint hours, and would not visit them during the time set apart for the dissenters. If, in practice, it is discovered that the reformers are a negligible quantity, they would naturally abstain from making use of such temples and if the majority of the temples show such an unfortunate minority they will rightly conclude that the Bombay Resolution has not the backing of the caste Hindus

But say Harijan friends: 'What about the purification against which you have so often written and spoken?' Of course, I am as much against purification now as ever. If purification remains a general law, then untouchability remains. But purification under my proposal assumes a different shape altogether. Do we not do many things in order to respect the sentiments of our friends and tolerate many more? The question before Harijans, before Hindu society and before the whole world is whether caste Hindus, as a whole, have undergone a change of heart, and whether they are ready to abolish untouchability as it is practised today. If the majority of the caste Hindus vote for its abolition, surely, it is the duty of both reformers and Harijans to accommodate the minority that may not see eye to eye with the reformers, when their difference is based on what is to them a deep religious conviction. Mutual toleration is the law of the human family, and what my proposal has done is to rigidly enforce that principle.

I would like, in one sentence, to emphasize the fact that the present campaign is one against untouchability as it is practised today in Hindu-ism, and not against untouchability which is, in some shape or form, common to mankind. Such untouchability does not attach to a person, but to his work or to his conduct. It is not sought to gain complete freedom from the laws of cleanliness and hygiene and the like, the observance of which is obligatory on every temple-goer, even at the present day. But what is insisted upon is that every Harijan who conforms to these laws is entitled to admission to all public temples on terms of equality with the rest.

*The Hindu*, 12-1-1933

608. LETTER TO G. D. BIRLA

YERAVDA CENTRAL PRISON,<sup>1</sup>

January 11, 1933

MY DEAR GHANSHYAMDAS,

I am permitted to see Jamnalalji as often as may be necessary and to discuss untouchability matters with him. He was reading the constitution of the Society<sup>2</sup> and these are the pertinent things to which he drew my attention:

The resolution is wrong. It is not in accordance with the resolution as it was passed by the Conference. There is nothing in the resolution as it is given in the pamphlet about temple-entry. You will see the correction made in my statement<sup>3</sup> of the 30th December. How the incomplete resolution came to be taken I do not know. The correct text appears in *The Times of India* of the 26th September. This point was first noticed by me, but I forgot all about it till the resolution was required for my statement. Then too I forgot to write to you about it. But I noted down the points that Jamnalalji brought forward, and this was the very first.

The second is that whereas the resolution<sup>4</sup> about electorate is described as having been passed by the Conference, the resolution about the social and religious rights of Harijans is described as having been passed by a meeting of Hindus, five days later. Jamnalalji therefore says that as the text reads, it will appear as if it was a resolution passed by a meeting of Bombay Hindus only and not by representatives of all-India Hindus. If so, the Anti-untouchability League could not be established for all India by a Bombay Hindus'

<sup>1</sup> Gandhiji was in this Prison from January 4, 1932 to May 8, 1933. This place-name is not reproduced in subsequent items.

<sup>2</sup> Harijan Sevak Sangh (Servants of Untouchables Society); originally called the All-India Anti-untouchability League, founded on October 26, 1932, in pursuance of the resolutions of an all-India Conference of caste Hindus and a public meeting convened by them in Bombay on September 25 and 30, 1932, respectively, under the chairmanship of Madan Mohan Malaviya; G. D. Birla became the President and A. V. Thakkar the Secretary.

<sup>3</sup> On the postponement of fast on the question of opening of the Shri Krishna temple at Guruvayur to Harijans; *vide* "Statement on Untouchability-XIII", 30-12-1932.

<sup>4</sup> Ratifying the Yeravda Pact; *vide before* "Agreement between Depressed Classes Leaders and Caste Hindu Leaders", 10-11-1932.

meeting.

The third point he made was that there is nothing in the creative resolution authorizing the All-India Anti-untouchability League, as it was originally called, to alter its name.

The fourth was that the resolution describing the powers of the League or the Society was not exhaustive enough.

The fifth was that there was no Treasurer appointed, and that it was not clear as to who would have the control of the funds raised by provincial organizations.

All these points deserve consideration. I could not throw much light upon them, except that I told him that you retained in your own person the Treasurership purposely in the initial stages.

I take it that you are collecting statistics somehow or other as to the opening of temples, wells, etc., throughout India.

*Yours sincerely,*

From a photostat: S.N. 19226

### 609. *LETTER TO G. D. BIRLA*

*January 11, 1933*

MY DEAR GHANSHYAMDAS,

I have your letter of the 6th instant. I am surprised that Kanhaiyalal<sup>1</sup> should have written to you. I do know him well by correspondence. He has been in the Ashram sent by Soniramji. He frequently sends me questions for solution. He should not have written to you without reference to me or at least to Narandas. You need not think of him any more.

*Yours sincerely,*

BAPU

From a copy: C.W. 7918. Courtesy: G. D. Birla

<sup>1</sup> Whose letter was forwarded by the addressee, with a request to consider how his services could be utilized

610. LETTER TO G. D. BIRLA

January 11, 1933

MY DEAR GHANSHYAMDAS,

I have your doleful letter of the 7th January,<sup>1</sup> but you are not going to be disappointed or discouraged. What you describe is the common lot of most organizations. The best in a man, as also the worst, is drawn out when he is in charge of such organizations. The best is drawn out when he works with sufficient detachment.

*Yours sincerely,*

BAPU

From a copy: C.W. 7919. Courtesy: G. D. Birla

611. LETTER TO C. Y. CHINTAMANI

January 11, 1933

DEAR MR. CHINTAMANI<sup>2</sup>,

I have your letter. No excuse necessary for dictating your letter. I am not so vain as to think that I am the only hardworked and hard-working man in all India.

The pamphlet<sup>3</sup> about 'Fasts' is being sent herewith. You can keep it as long as you like, and keep it altogether, if it is of use to you.

*Yours sincerely,*

SJT. C. Y. CHINTAMANI

17 HAMILTON ROAD, ALLAHABAD

From a photostat: S.N. 1927

<sup>1</sup> The addressee had written to say that both Arya Samajists and the depressed classes in Delhi were torn by rivalries.

<sup>2</sup> Editor of *The Leader*

<sup>3</sup> Citing ancient precedents for Gandhiji's fasts; *vide* "Letter to K. V. Sessa Iyengar", 21-1-1933.

612. LETTER TO T. A. V. NATHAN

January 11, 1933

DEAR FRIEND,

I have your letter<sup>1</sup> enclosing three cuttings for which I thank you. I take them in order of their dates.

That of the 28th December calls for no reply.

That of the 29th, that is, the one on the postponement<sup>2</sup> of the fast has led you to grant me an indulgence, because you have been averse to the method of the fast. But I must not exist on indulgences from friends, especially in religious matters. Fortunately for me, your indulgence is due to an oversight of a material condition, whose happening was to automatically postpone the fast, and this was some legal difficulty which could not be got over within the time. This difficulty came in the shape of the want of Viceregal sanction. If I had taken the fast on the 2nd of January, I am afraid that you would not only have condemned the fast as such but you would have condemned it as coercion against the Government of India. So, you see that the fast is postponed, not because I have realized its uselessness, but because I have realized the sinfulness of taking it in spite of the supervening of a contingency that had been contemplated and provided for.

Your last article, that is, of the 4th instant, calls for a fairly large reply, but I shall not attempt it, if only because I have to economize time just at present. I see in my proposal no surrender whatsoever of principle. In this campaign I have endeavoured, as much as a Harijan by adoption can, to put myself in his position, and I say to the objectors: 'If you are polluted by my presence or by my touch, I am quite prepared to consent to a separate period being reserved for you to offer worship by yourselves. give you the same credit for sincerity that I claim for myself. You are as much entitled to worship in the temple as I think I am. Therefore you offer worship in your time, and I shall offer worship, along with the reformers, during the period

<sup>1</sup> In which the addressee had written: "I feel you have let down the reformers by your compromise formula, and I hope you will excuse me when I say that the impression in enlightened circles in South India is that you have played into the hands of orthodox Brahmins."

<sup>2</sup> *Vide* "Interview to the Associated Press of India", 29-12-1932 and "Statement on Untouchability-XIII", 30-12-1932.

reserved for us, and since by tradition you have been taught to think that the efficacy of the idol is diminished by my entering the portals of the temple gate, though I do not believe in it myself, let the priest perform the purification cere-mony.’<sup>1</sup>

This is how I rehearsed the whole thing to myself before I made the proposal to Pandit Panchanan Tarkaratna. Of course the proposal would not be worthy of consideration if there was not a big assumption underlying it, namely, that the objectors would be in a negligible minority.

My proposal, therefore, is an effective and acid test of the sincerity of all concerned. If the objectors including the *Shastris* are sincere in their protest on behalf of what they consider to be sanatana dharma, they would jump at the proposal. If the reformers and the Harijans are sincere, they should hail the proposal with joy, and if it is accepted, regard it as a vast step towards the fruition of the reform. If it is found by experience that the caste Hindus who offer worship during the joint period are themselves a negligible quantity, it would be a defeat for the reformer, and it would be a sign that the Harijans should abstain from entering those temples where they are unwelcome visitors. They would not then have to go to the temples as beggars before caste-men. They will go, if they go at all, as fellow-Hindus, welcomed by an overwhelming majority of caste-men who would not consider themselves in any way polluted by the touch of the erstwhile untouchables.

Any other solution would be tantamount to compulsion. You will recall what I said in one of my previous statements that wherever the majority of the temple-goers are against the admission of Harijans those temples should not be visited by them, and where the majority was composed of reformers, the possession should go to them along with the Harijans and that the minority should build another temple for themselves, if they so choose; but in the course of argument with Pandit Panchanan Tarkaratna, I discovered a flaw in that proposal. It is an undoubted fact that—whether it is right or wrong is not the question—thousands of people attribute particular sanctity to their favourite temples. That sanctity is for them an untransferable thing. Sanctity handed down from ancient times cannot be imparted to a new image and a new temple by the mere will of man, and therefore the

<sup>1</sup> Gandhiji’s compromise proposed to satisfy caste Hindus. *Vide* “Interview to the Associated Press of India”, 29-12-1933.

proposal I have now published dawned upon me, and the proposal to be of any value has to carry withit the consent to purification, again out of scrupulous regard for the religious sentiment of the minority.

You will sympathize with my reasoning, even if you may not agree with it, when you realize that ahimsa is a fundamental creed with me and enforceable under every conceivable circumstance. That I may fail miserably in reducing my creed to practice on all occasions does not detract from the creed, and is irrelevant to the discussion; and my non-violence would not permit me to do violence to the feelings of a single devotee who has been accustomed to visit a particular temple. I would also ask you to remember that, whatever may be said to the contrary, for me the whole of this campaign against untouchability is a purely religious campaign. It is a movement of a big reform in Hinduism which, as I have said so repeatedly, must die if untouchability as we know it today is not eradicated. I must also confess that I have a profound reverence for the Hindu Shastras as I have conceived them; but I cannot impose my conception upon others by force. I must let it work its way in the midst of competing interpretations and conceptions. Therefore wherever possible, my attitude would be to make provision for all other conceptions and interpretations.

If you would bear these things in mind, you would not only understand my position but you will support me whole-heartedly, and I want your support. I want the support of every Hindu. Your paper represents I know a very large body of advanced Hindu opinion and since you are taking the trouble of trying to understand me, I am not going easily to give up the attempt to enlist your full support.

You have asked me quite unjustly “whether he (i.e., I) would be willing to satisfy the conscience of conservative seekers in England who want that political reform in India should be postponed to some later period”. I will not insult your intelligence by showing you that there is no analogy between the position underlying your question and the position with reference to temple-entry, especially in view of what I have said in the foregoing paragraphs.

Lastly, you cavil at the use of the word ‘Harijan, for untouchables. Evidently, you do not know how the word came to be used in the first instance. It was suggested by certain untouchable friends who do not like to be called ‘untouchables’, and it was suggested because



a saintly poet<sup>1</sup> of Gujarat, according to their interpretation of one of his hymns, used it in connection with 'untouchables'. I immediately seized upon the word as also otherwise most fitting, for the most despised people are the most favoured of God.

I fail to see any slave mentality about the origin of the use of the word or its continuance, and let us hope that when untouchability has a decent burial, we shall all strive to become Harijans, that is, pure men of God.

*Yours sincerely,*

SJT. T. A. V. NATHAN  
EDITOR, "THE JUSTICE"  
14 MOUNT ROAD, MADRAS

From a microfilm: M.M.U./XXII

### *613 LETTER TO DUNICHAND*

*January 11, 1933*

DEAR LALA DUNICHAND<sup>2</sup>,

For a long time I have not heard from or about Surajbhan or his wife Yasoda Devi. Can you tell me anything about them?

*Yours sincerely,*

M. K. GANDHI

From a photostat: G.N. 5582

### *614. LETTER TO ZAMINDAR OF GOLLAPALLI*

*January 11, 1933*

DEAR FRIEND,

I thank you for your letter<sup>3</sup> of the 4th instant. Your fear is baseless as you will see from the explanations I have issued to the Press.

*Yours sincerely,*

THE ZAMINDAR OF GOLLAPALLI  
GOLLAPALLI

From a microfilm: S.N. 19216

<sup>1</sup> Narasinha Mehta

<sup>2</sup> An advocate of Ambal

615. LETTER TO K. MADHAVAN NAIR

January 11, 1933

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

Here is a letter<sup>2</sup> for you to see.

*Yours sincerely,*

From a microfilm: S.N. 19217

616. LETTER TO K. R. KRISHNA MURTHI

January 11, 1933

DEAR FRIEND,

I thank you for your letter of 6th instant, and I should be sorry if what you said was found to be correct.

*Yours sincerely,*

SJT. K.<sup>3</sup> R. KRISHNA MURTHI  
JOINT SECRETARY  
THE DHARMA VEERA ASSOCIATION  
GURUVAYUR

From a microfilm: S.N. 19219

617. LETTER TO D. RAG. RAGHAVACHANDRAYYA SASTRI

January 11, 1933

DEAR FRIEND,

I have your letter. You should have pity on me. I have no time whatsoever for reading books and manuscripts. I hardly get time to cope with the correspondence that I get daily.

*Yours sincerely,*

SJT. D. RAGHAVACHANDRAYYA SASTRI  
SATH BRAHMAN ASHRAMA  
BEZWADA

From a microfilm: S.N. 19218

<sup>1</sup> A lawyer and social worker of Calicut

<sup>2</sup> From K. R. Krishna Murthi; who had challenged the statement that the Guruvayur youths were in favour of temple-entry by the depressed classes. Regarding the referendum the addressee had said that "violence, coercion and deceit" were being exercised by Gandhiji's co-workers; *vide* the following item

<sup>3</sup> The source has "M", which is a slip. The addressee had signed K

618. LETTER TO L. L. YELIGAR

January 11, 1933

DEAR FRIEND,

I have your letter together with the cutting<sup>1</sup> for which I thank you. I shall read the article as soon as I get a moment's time.

*Yours sincerely,*

SJT. L. L. YELIGAR

C/O SRI SARPABHUSAN SWAMI MATH

BALEPETH, BANGALORE CITY

From a microfilm: S.N. 19220

619. LETTER TO G. DORASWAMY

January 11, 1933

DEAR FRIEND,

I thank you for your letter of 8th inst., enclosing a copy of the resolution<sup>2</sup> of your college. I hope that you are also doing constructive work. Without that the resolution cannot have much meaning.

*Yours sincerely,*

SJT. G. DORASWAMY

NO. 45 PACHAIYYAPPA'S HOSTEL

KILPAUK, MADRAS

From a microfilm: S.N. 19221

620. LETTER TO SARASVANI

January 11, 1933

MY DEAR SARASVANI,

I like your letter. You should accept my assurance that there is no intention whatsoever of wounding the feelings of orthodox Hindus. No temple will be touched where the majority of orthodox Hindus are opposed to the entry of Harijans into the temple which they are entitled to visit and which is in their neighbourhood.

*Yours sincerely,*

MISS SARASVANI

C/O SJT. K. V. RAMASWAMY AIYAR

CHOKKIKULAM, MADURA

From a microfilm: S.N. 19222

<sup>1</sup> An article about untouchability work published in the *Mysore Star*, a weekly

<sup>2</sup> Condemning untouchability in Hindu society

621. LETTER TO G. V. KETKAR

January 11, 1933

DEAR FRIEND,

I have now carefully read both your articles on the *Gita*. I have found them to be interesting.

I observe that you have reached the same conclusion that I had by a different method. Yours is the learned way, not so mine.

*Yours sincerely,*

SJT. G. V. KETKAR, B.A., LL.B.

NASIK CITY

From a microfilm: S.N. 19223

622. LETTER TO RANCHHODDAS PATWARI

January 11, 1933

RESPECTED RANCHHODBHAI<sup>1</sup>,

I was pained to read your letter. Is it not strange that you should write to me in English? or that you should frame questions as if you wanted to catch in your trap a witness who was trying to escape it? But, as an elder brother, you have a right to do all that, for I could judge from our discussion<sup>2</sup> that you believed me to have completely forsaken dharma. However, if God grants you a long life you will admit one day that I had not knowingly done so. I will now reply to your questions.<sup>3</sup>

*Pranams from*

MOHANDAS

1. You desire that each and every sanatanist Hindu should form and express his opinion on this question according to the dictates of his conscience.

I would welcome it if it were possible.

2. Is it not a fact that there are thousands of people who believe that India cannot get real swaraj without you?

If it is so, I would regard that as a heavy responsibility on me.

<sup>1</sup> Ex-Dewan of Morvi State

<sup>2</sup> On January 7, 1933

<sup>3</sup> The questions are reproduced from the addressee's letter dated January 9, 1933 (S.N. 20036).

3. Is it not a fact that there are thousands of people who value your life more than what they consider to be their religion?

I would be much pained if this is true. I cannot endure anybody giving up what he regards as his dharma in order to save my life.

4. Where was the need of announcing your firm resolve to fast to death if the Guruvayur Temple was not opened to the untouchables?

This I have discussed at great length in my articles<sup>1</sup>.

5. Why did you not issue a referendum<sup>2</sup> without taking such a vow?

To this too my articles contain a satisfactory reply.

6. Did not the persons who were engaged in taking votes exploit your vow ?

What you believe is not altogether improbable.

7. Can you correctly ascertain the percentage of voters who voted in favour of the entry on account of your vow before them?

It is impossible to reply to this without knowing what is in the heart of the person concerned.

8. If your case is strong and the cause you advocate is just and reasonable, why have you announced your vow to fast to death if His Excellency the Viceroy does not sanction the Bill<sup>3</sup> before him?

It is absolutely necessary to read my articles for a reply to this question

9. Do you know that this vow is being exploited for nourishing the agitation

<sup>1</sup> Statements which Gandhiji started issuing from prison from November 4, 1932.

<sup>2</sup> In Ponnani taluk where the Guruvayur temple is situated. The Zamorin of Calicut, a trustee of the Temple, being against temple-entry, the referendum was taken amidst adverse influences. *Vide* "Statement on Untouchability-XIII", 30-12-1932.

<sup>3</sup> Two Bills were awaiting Viceroy's sanction, one for introduction in the Central Legislative Assembly by Ranga Iyer and the other for introduction in the Madras Council by Dr. Subbaroyan. On January 23, the Viceroy gave his sanction to the introduction of the Untouchability Abolition Bill by Ranga Iyer in the Assembly subject to the condition that the Government did not commit themselves to accepting its principles and that the fullest opportunity would be given to every section of the Hindu community to express an opinion on its provisions. Sanction to Dr. Subbaroyan's Temple-Entry Bill in the Madras Council was refused on the ground that it was too far-reaching in implication for enactment by a provincial legislature. Afterwards Ranga Iyer drafted a second Bill, based on Dr. Subbaroyan's, which the Viceroy permitted to be introduced in the Central Assembly, subject to the same qualifications as in the case of his former Bill. The Temple-Entry Bill, as redrafted, was introduced in the Central Legislative Assembly on March 24, 1933. *Vide* also "Statement on Viceroy's Decision", 24-1-1933.

in favour of the Bill being sanctioned?

No such thing has happened to my knowledge.

10. Are you prepared to give up your vow and issue a fresh referendum in connection with the Guruvayur Temple?

If a systematic referendum is held with the Zamorin's co-operation and if he implements the result, my pledge will have been fulfilled.

11. Before issuing the referendum, did you frame definite rules as to who can rank as *bona-fide* worshipper of the deity for guidance of your men who were engaged in taking votes ?

Yes.

12 . Who can rank as a *bona fide* worshipper of the deity according to you ?

Those who, according to the present practice, are entitled to visit temples and who accept the necessity of worshipping in temples.

13. Did the persons engaged in taking votes ascertain by inquiry which of the voters were *bona-fide* worshippers of the deity?

Due publicity was given as to who were entitled to vote and leaflets were distributed to every home, and the people were then trusted to show regard for truth.

14. Can you say that a Hindu who does not visit a temple even once a month for *darshan* and who does not pay a single farthing as *bhet* or *samagri*<sup>1</sup>, can rank as a *bona-fide* worshipper of the deity?

Certainly, if such Hindus believe in temples.

15. If the entry of the untouchables into temples depends on votes in a particular district, the condition precedent is that definite rules should be framed as to who can be treated as a *bona-fide* worshipper?

This is correct.

16. Which of the temples would you treat as public?

Any temple which is not the property of an individual or of several individuals.

17. Your parents were staunch followers of the *Pushtimarga* (a Vaishnavite *Sampradaya*). Did they freely touch the untouchables? Would they allow them to enter into temples?

No.

18. You have never worn the sacred thread, viz., *upavita*. You wore a

<sup>1</sup> Offerings

*tulsi-kanthi*<sup>1</sup> when you went to England in 1886. When did you give up that *kanthi*?

I used to wear the sacred thread for some time. I did not discard the *tulsi-kanthi*, but, after I had worn it for some years in South Africa, it left me, that is, it snapped.

19. Are you of the opinion that the wearing of a sacred thread or *kanthi* is not essential for a sanatanist Hindu?

I don't regard the practice as an essential requirement of sanatana dharma and so, when the *kanthi* snapped, I did not replace it.

20. During your stay in England you took meals in hotels or in the house of an Englishman?

At both places.

21. Are you of the opinion that a Hindu does not cease to be a sanatanist Hindu by this?

That is my considered view.

22. Even now you have no objection to take the food prepared in European hotels or by a Christian or a Mohammedan?

I would have no objection if I otherwise regarded the article as acceptable food.

23. Are you in favour of the *priiti-bhojans*<sup>2</sup> in which even the Brahmins, Dheds, Bhangis, Chamars, Mohammodans and Christians dine together?

I oppose mixed dinners with Harijans as a part of the movement for the removal of untouchability. If, however, the items are cooked with proper regard for rules of hygiene, I see nothing wrong in Harijans and others sitting together and eating from separate plates.

24. Will you say that the Hindus who take part in such *priiti-bhojans* can claim to be sanatanist Hindus?

Provided the foregoing condition is observed, Hindus participating in mixed dinners with Harijans should be, ought to be, regarded as sanatanist Hindus—if they have the other characteristics of such Hindus.

25. Are you in favour of intermarriages between the Brahmins, Kshatriyas and Vaishyas on the one hand and the untouchables on the other?

If the bride and the bridegroom are a suitable pair, if their lives are pure and they believe in the ideal of self-control in married life, I would certainly approve of such unions. But I do not regard

<sup>1</sup> String of *tulsi* beads

<sup>2</sup> Mixed dinner parties with Harijans

interdining and intermarrying between Harijans and other Hindus as a necessary part of the movement for the eradication of untouchability.

26. Do you keep any idol or any picture of Shri Rama or Shri Krishna when you offer prayers in the morning and at night?

No.

27. Are you a staunch believer in idol-worship?

Yes.

28. Do you believe that it is necessary to go to a temple for *darshan* of the image for attaining emancipation and for acquiring supreme love for God ?

No.

29. How often have you visited the Hindu temples for the *darshan* of the idols during the last sixteen years?

I have visited them so often in the course of my tours that I cannot count the number of times.

30. What amount have you sent as *bhet* or *samagri* to temples from the funds collected by you?

I had no right to spend anything on temples from the money I had collected.

31. Do you believe that a Dhed, Bhangi or Chamar cannot attain emancipation or acquire supreme love for God unless he gets an opportunity to go into the Hindu temple for *darshan*?

I don't believe so at all.

32. If you think that idol-worship is essential for the untouchables, what if separate temples are built for them with the idols of Shri Rama or Shri Krishna ?

Since I don't see any justification for the existence of a separate class of untouchable communities, I would not be satisfied by separate temples for them.

33. Do you think that the worship of an idol in a public temple is more efficacious than that of an idol installed in the temple built for untouchables?

No.

34. Has Mr. Kelappan<sup>1</sup> or any Dhed, Bhangi or Chamar told you that he has such supreme love for the deity, that he will lose his life if he does not get *darshan* in a temple of the sanatanists?

No.

<sup>1</sup> K. Kelappan; he had undertaken a fast unto death on September 20, 1932, for the opening of the Guruvayur temple to Harijans and suspended it on Octobers 2 following Gandhiji's advice.



35. When you attended the Round Table Conference, you were under the impression that the population of the Dheds, Bhangis and Chamars, who are treated as untouchables, was six or seven crores.

No.

36. Were you under the same impression when you made a compromise<sup>1</sup> with Mr. Ambedkar?

No.

37. Did you even take the trouble of studying the causes with a view to ascertain the actual population of these three communities?

I don't follow the question.

38. Is it not a fact that the percentage of the population of such untouchables varies from 2\_ per cent in Kathiawar and Gujarat?

This is not impossible.

39. Have you even now ascertained the actual population of the three communities in India?

I do not know the exact number.

40. Is it not a fact that lakhs of high-caste Hindus who were touchables became Mohammedans during the Mohammedan rule and Christians after the advent of the British rule?

I would be surprised if this is true.

41. Can you give even approximately the number of the untouchables who became either Mohammedans or Christians?

I can say that the number is quite large.

42. Are you for allowing any Dhed, Bhangi or Chamar admission into the Hindu temples? If not, what conditions or restrictions would you suggest ?

All Dheds, Bhangis and members of other such communities who observe the rules of cleanliness must be entitled to visit temples.

43. Who will frame these conditions and restrictions and who will enforce them? Will this not cause constant bickerings?

These rules are still accepted, and I think it easier to persuade Harijans to observe them than to persuade other Hindus to do so.

44. Has a large section of the Dheds, Bhangis and Chamars authorized you to create this sort of agitation for securing their entry into the Hindu temples?

No. The present movement is intended to persuade caste Hindus to do their duty.

<sup>1</sup> Yeravda Pact

45. Do you know that most of them are deadly against your agitation and say that it will widen the gulf between them and the caste Hindus, create trouble and make their position considerably worse ?

The truth is the exact opposite of this.

46. Are you prepared to issue a referendum for ascertaining wishes of the untouchables in the different parts of India?

In the light of the reply to (44), your suggestion is unnecessary.

47. Assuming that you suggest a compromise and it is accepted by some orthodox Hindus, do you think that it will be held as binding on all the untouchables and other orthodox Hindus?

The present movement is not a commercial bargain. It is a purely religious movement. It will show the path of dharma to those who accept it as such.

48. Do you know that the sentiments of untouchability are rampant even amongst the Rabaris, Bharavads, Kolis, Thakardas, Kanbis, Patidars, Rajputs, and such other castes?

That is our misfortune.

49. Do you know that the Dheds do not dine with the Bhangis and Chamars, and there are separate wells for them in almost all the towns and villages ?

That is another misfortune.

50. Can you say with some authority that the Dheds will allow the Bhangis and Chamars to enter into their temples?

If I can persuade the so-called high-caste Hindus, I think it will be easy enough to persuade the Harijans.

51. Have you got a written assurance from the bulk of the Dheds that they will give up such sentiments if public temples are opened even to the Bhangis and Chamars?

Many persons have given me assurances, though I have nothing in writing.

52. You have been constantly preaching touchability after your return from Africa? Will you state the number of temples in the towns and villages which are opened to the untouchables with the consent of the local sanatanists?

I think the number must be about 500.

53. Do you not think that the Lion of India who once roared and launched non-co-operation movement against the British Government ought not to seek help from His Excellency the Viceroy on this question ?

If I reply to this question, I would be violating my promise to

the Government.<sup>1</sup>

54. You propose to fast to death if the Viceroy does not sanction the Bill. Is this by way of resentment against the Viceroy or the obstinate sanatanists?

The reply to this question is contained in the reply to question

55. You do not think that your identification with the question will prejudicially affect reverence of the sanatanists for you and practically wreck the Congress and strengthen hands of the British statesmen who are against giving substantial rights to India?

I do not believe so.

56. Do you not think that the reverence for you is your real strength?

Whatever power I have is Rama's, not mine.

57. Are you prepared to face the human nature as it is?

That is what I have done all my life.

58. Do you really appreciate the practical difficulties in the way of accomplishment of your desire?

I think I am fully aware of the difficulties.

59. Can you suggest a practical way by which public temples may be opened to the untouchables without creating a split or tension among the Hindus ?

I have certainly made my suggestions.

60. Can the Jains, who are not Hindus by religion, and the Hindus who are against idol-worship, and who have therefore nothing at stake, ask the Viceroy to sanction the Bill?

No.

61. Has any of the so-called benefactors of the untouchables built or offered to build any temple for the untouchables?

No.

62. What harm is there if separate temples, having due regard to local needs, are built, and the question of the entry into the temples built and maintained by the sanatanists is shelved?

That will harm sanatana dharma itself.

63. Have you ever stayed long in places of pilgrimage with a view to correctly ascertain the depth of the religious sentiments of sanatanist males and females ?

Yes.

<sup>1</sup> Gandhiji was to eschew all politics during his incarceration, while he was allowed to meet and communicate freely for anti-untouchability work.

64. Is it not a fact that the heart, and not the body, is the seat of love?

It is so.

65. Is it a fact that the sacred books of the Hindus lay the greatest stress on the mutual touch by heart?

True.

66. Is it not a fact that it is the lack of mutual touch by heart which creates wars and disputes among families and nourishes civil and criminal courts?

Quite true.

67. You know that during the dire famine of Samvat 1956<sup>1</sup>, numerous sanatanists fed the needy and supplied clothes? Can you point to a single instance of the untouchables having been denied that benefit ?

There is no limit to that.

68. Do you not think that the non-touchability of the Hindu women in menses is based on the principle of purity? Does it breathe any hatred for them ?

That is right. It implies no contempt.

69. Should a Hindu take his bath and wash his clothes if he touches a corpse or any dead creature ?

They should purify themselves.

70. You know that among then Parsis the women in menses are treated as untouchables for eight days.

I have heard that it is so.

71. Do you know that no pious Mohammedan would go to a Masjid for prayers if there be a drop of urine or pus on any of his clothes?

That is true.

72. Supposing that a majority of people in a particular village or town believe that to drink is no vice, should the minority also drink?

Never.

73. Are you of the opinion that dharma should be defined according to the notions of the majority in a particular locality ?

Whatever the theory, the practice will remain what the majority does.

74. Do you know that about 80 per cent of the boys attending schools and colleges, who wear a white khaddar cap, do not visit temples even once a year; and most of them state that the sacred books of the Hindus should be thrown into the sea ?

I would be surprised and pained if this is true.

<sup>1</sup> 1900 A.D

75. Have you ever advised these boys to visit temples for *darshan* at least once a fortnight or a month?

No.

76. Do you not think that if the administration of India be entrusted to the people of such views, they would follow in the footsteps of Russia, whose policy is to make the country Godless?

I have no such fear.

77. Have you ever cared to ascertain the percentage of boys referred to in Q.74, who offer prayers to God even once a day ?

Generally all pray at least once every day.

78. Do you know that the ladies residing in the 'Vanita Vishram'<sup>1</sup> and numerous educated high-caste ladies do not observe menses?

I do not know.

79. Has not Shri Krishna said that dear unto him is one who causes no *udvega*<sup>2</sup> to others? What are your notions about the ahimsa dharma?

I have replied to this question in many of my articles.

80. Can you point to two males or females having similar features of the body, etc., from the population of 180 crores of the earth?

No.

81. Is it possible to expect all human beings to be of the same temperament or the same habits?

No.

82. Do you not think that the contact of high-caste Hindus with the untouchables in their present state would do considerable harm to the former?

If the so-called high-caste Hindus really deserve to be called high-caste, mixing with Harijans will, instead of harming them, benefit both themselves and the Harijans. Even if they do not possess the kind of heart about which you have asked a question above, they will benefit by freely mixing with the Harijans because such mixing concerns the heart.

83. All tinctures contain liquor. Would you advise those who take them to take liquor or to give up the tinctures?

Personally I would appeal to them to give up drinking tinctures.

84. Can you point to any Rajput ruler following the Buddhistic religion, or to

<sup>1</sup> Women's home

<sup>2</sup> Pain

any Mohammedan ruler who had compelled the sanatanists to allow the untouchables to enter their temples?

I don't know of any.

85. Do you think that if the British Government were to violate the repeated sacred pledges of absolute non-intervention in religious matters, it would contribute to their stability and to peace and contentment among men?

No.

86. Does Malaviyaji take meals or do *Sandhya-Gayatri*<sup>1</sup> without taking a bath if he has touched any untouchable person?

This question should be addressed to Malaviyaji.

87. If the sentiments of the Hindus who support you on this question do not materially differ from those of our friend Mr. Shaukat Ali, is it not open to him to say that he too is a sanatanist? And can he be our teacher as to what the sanatana dharma is?

It is beyond my power to say what Maulana Shaukat Ali can do.

88. Is it a fact that most of the Dheds, Bhangis and Chamars take beef even now? Do you think that they can be all Harijans?

I know that all of them do not eat beef. Certainly all of them can become Harijans.

From a photostat of the Gujarati: G.N. 4112. Also C.W. 2799. Courtesy: Chhaganlal Gandhi

### 623. LETTER TO NARANDAS GANDHI

January 11, 1933

CHI. NARANDAS,

I got the mail from you. I cannot judge whether or not you could read Mahavir's<sup>2</sup> letter. Read my reply to him and do the needful. I suppose you did write to all persons who had lent him money. Tell Mahavir what Brijkishan<sup>3</sup> also told you about him.

What is Ratilal's<sup>4</sup> state of mind? Prema's<sup>5</sup> anger does not seem to have cooled down. But I assume that she does not harass you in any way. And I am sure that she would not neglect her work because of

<sup>1</sup> Vedic prayer to the Sun-God

<sup>2</sup> Mahavir Giri

<sup>3</sup> Brijkrishna Chandiwala

<sup>4</sup> Ratilal Mehta, son of Dr. Pranjivan Mehta

<sup>5</sup> Premabehn Kantak

her anger. I hope she does not ill-treat her body because of it. If her anger is directed only against me, I don't mind it; I am passing it on to the Court above.

BAPU

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

*624. LETTER TO MADALASA BAJAJ*

*January 11, 1933*

CHI. MADALASA,

Your health seems to be all right these days. If you continue in the same manner, your petulance and your habit of crying will disappear in a short time. It is enough if you digest the food which you eat.

The questions which occur to you occur to all people who love knowledge. They are solved by reading and reflection. We ourselves are the world. We are in it and it is in us. God also is in us. We do not see the air in our body, but we have another physical sense with which we can feel it. We can develop a sense with which we can feel God, and, if we do so, we can know Him also. Vinoba is helping you to develop such a sense. Have patience.

Tell Janakimaiya<sup>1</sup> that I often see Jamnalal<sup>2</sup>. His health is good.

BAPU

[From Gujarati]

*Panchven Putrako Bapuke Ashirvad*, p. 314

*625. LETTER TO GULAM RASUL QURESHI*

YERAVDA,

*January 11, 1933*

CHI. QURESHI,

What has gone wrong with you now? What does the doctor say? I will not tolerate it in the slightest degree that you should be ill. How did a body which seemed so strong become weak? The children must

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

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

have completely recovered now. Is Amina at peace? Do not hesitate to write to me. Such hesitation will be misplaced sympathy. I must have all the necessary information about all of you.

*Blessings from*

BAPU

From a photostat of the Gujarati: C. W. 10816. Courtesy: Gulam Rasul Qureshi

### 626. LETTER TO INDRA VIDYALANKAR

*January 11, 1933*

CHI. INDRA,

I have a letter from some Harijans of your area, I am enclosing it. Read it and after an inquiry do whatever is possible. I have written to them to see you.

*Blessings from*

MOHANDAS

Enclosure: Letter from the Harijans

From a photostat of the Hindi: G.N. 7204. Also C.W. 4862. Courtesy: Chandragupta Vidyalkar

### 627. LETTER TO MIRABEHN

*Now 5 a.m., January 12<sup>1</sup>, 1933*

CHI. MIRA,

Your letter arrived as usual. Also your notes on Dr. Gour's book.

I always omit to tell you about what our common friends write about you. They all think of you, would like to write to you if you could receive their letters and invariably send their love to you. Among these are the Kingsley Hall people, the Privats, the Italian sisters, the Larks of St. Francis and Mary Barr. This is not an exhaustive list, it is only an illustrative list. But I must send you some

<sup>1</sup> The source has "13", but in his letter of January 19, 1933, to the addressee, Gandhiji refers to this letter as of "Thursday", which was January 12. *Vide* also "Letter to Narandas Gandhi", pp. 35-6.



of the letters themselves. Thus you will find Madeleine's<sup>1</sup> letter and a copy of my reply, Andrews's and John Morris's, the blind man. I must not omit Agatha, Esther, Horace and the Woodbrooke<sup>2</sup> people. They never fail to remember you whenever they write. You will find with this also John Morris's X'mas card and one of the very beautiful picture-cards that Princess Aristarchi sends every week. She seems to be a learned woman of deep devotion.

You are late with your remarks about the primus stove. It was banished from the Ashram now some two months ago. I ought to have written to you then. On learning of the death of Prof. Trivedi's brother's wife from the primus-lighting, I wrote<sup>3</sup> to Narandas that the best way to mourn the event was to banish the stove altogether from the Ashram. It was a hard job to convince some of the women. But they all realized the necessity. The banishment was not made compulsory. Everyone gave it up voluntarily. I should have given you this pleasing information before but how many such titbits I must be omitting every week! However, I know that you do not expect such things from me. And yet if I do not tell them to you, you remain ignorant of all the happenings in the Ashram which you should and may under the prison rules know. I must do what I can.

My weight is the same as last week and so is the food. No salt as yet. It is no deprivation for me. There is no craving for it. When I take it, I like it. But I would not like anything the moment I *knew* that it was harmful for me. The elbow pain remains what it was, not the slightest cause for anxiety.

You need not return the enclosed letters and the cards.

Love from us all.

BAPU

From a photostat: C.W. 9679. Courtesy: Mirabehn

<sup>1</sup> Madeleine Rolland, sister of Romain Rolland

<sup>2</sup> Woodbrooke Settlement, the Quaker Centre near Birmingham

<sup>3</sup> *Vide* "Letter to Narandas Gandhi", 15/16-10-1932.

628. *LETTER FO EDMOND AND YVONNE PRIVAT*<sup>1</sup>

January 12, 1933

MY DEAR ANAND AND BHAKTI,

We were all delighted to receive your letter after many months. I know that you are both spreading the gospel of love and also trying to live it. I often think of those very happy times we were together on the *Pilsna*<sup>2</sup>. I am never tired of recalling your utter indifference to possession of riches, and your losing yourselves in one another.

May this New Year make your life richer, happier and more fruitful in the service of humanity.

I had to dictate if I was to write to you at all.

Love from us all.

Did you get Mahadev's Christmas letter?

BAPU

From a photostat: G.N. 8794

629. *LETTER TO MARGARETE SPIEGEL*

January 12, 1933

MY DEAR MARGARETE<sup>3</sup>,

I had your love-letter from your ship. I was glad that you were at the Ashram and were able to take actual part in the service of the Harijans and, in my opinion, inasmuch as you rendered this selfless service to downtrodden humanity, you served the whole of it.

You were quite right in giving up spinning 'ropes' as you were doing. If you could have learnt the art properly, I would certainly have advised you to continue to spin not cotton but wool; but perhaps you have no talent for such work. God has blessed you with many other gifts, and it is well with you so long as you use them for the service of mankind including of course your dear mother.

Next time we meet, if we do, you are not going to be 'awed' by me, if you are to be a daughter to me. Do not hesitate to write to me whenever you feel like it.

Mahadev joins me in sending love to you.

BAPU

Spiegel Papers. Courtesy: Nehru Memorial Museum and Library

<sup>1</sup> A Swiss couple; Gandhiji called them Anand and Bhakti

<sup>2</sup> During the return-voyage from England after the Round Table Conference.

<sup>3</sup> Dr. Margarete Spiegel, a German lady, who lived in the Ashram for some time. She was also a teacher at Santiniketan

630. LETTER TO V. M. NAWLE

January 12, 1933

DEAR DR. NAWLE,

I have your letter after many days, but you have not acknowledged my letter regarding Sjt. C. V. Vaidya. I therefore do not know whether you have appreciated the force of my criticism.

Please tell me in as few words as possible what "the new and unique path" to the temple-entry is; then I shall decide whether an inter-view is necessary. I have just now no time to spare for anything but the most important matters.

*Yours sincerely,*

DR. V. M. NAWLE

EDITOR, "DINBANDHOO"

444 RASTA PETH, POONA

From a microfilm: S.N. 18907

631. LETTER TO SIDDHIAH

January 12, 1933

DEAR FRIEND,

I have your telegram<sup>1</sup>. I dare not interfere in election matters with-out knowing anything and from inside a prison.

*Yours sincerely,*

SIDDHIAH

HARIJAN SANGH

ERODE

From a microfilm: S.N. 18908

632. LETTER TO NAWAL KISHORE SHARMA

January 12, 1933

DEAR FRIEND,

I have your letter. What is required is not articles for the Press. So far as that kind of propaganda is concerned, it is being done by

<sup>1</sup> In which the addressee had requested Gandhiji to bless a Harijan candidate standing for the presidentship of the Erode Taluk Board and to ask the opposing candidate to withdraw (S.N. 18894)

ex-perienced people. What you can do is to take up some actual constructive work in which you will spend your money and yourself.

*Yours sincerely,*

SJT. NAWAL KISHORE SHARMA  
C/O MESSRS S.S. BRIJ BASI & SONS  
BUNDER ROAD, KARACHI CITY

From a microfilm: S.N. 18909

### 633. LETTER FO PARASHURAM SHARMA

*January 12, 1933*

DEAR DR. PARASHURAM,

I have your letter and I had your telegram also.<sup>1</sup> I telegraphed to Mathuradas Jain as soon as I got your telegram. I wonder if he gave it up. I have not heard from him. His statement is of course altogether wrong. He did not even take the elementary precaution of finding out from me how and why the fast was postponed. Beyond sending a telegram, I have not taken any other steps, and even after receiving your letter I have not thought it proper to write to him. You will please tell me what has been the outcome of the fast.<sup>2</sup> I hope you are keeping well.

*Yours sincerely,*

DR. PARASHURAM  
KRISHNA NAGAR  
LAHORE

From a microfilm: S.N. 18910

### 634. LETTER TO K. KELAPPAN

*January 12, 1933*

MY DEAR KELAPPAN,

I have your letter. On receipt thereof I telegraphed to Gopalan

<sup>1</sup> The addressee had requested Gandhiji to persuade Mathuradas Jain of Ferozepur to give up his fast.

<sup>2</sup> Mathuradas Jain had obeyed Gandhiji's instruction and abandoned his fast; vide "Letter to Mathuradas Jain", 8-2-1933.

to confer with Rajagopalachariar.

I hope that you have got over the effect of the accident<sup>1</sup> and do please see me on your way back.

*Yours sincerely,*

From a microfilm: S.N. 18911

*635. LETTER TO R. SOMASUNDARAM AIYAR*

*January 12, 1933*

DEAR FRIEND,

I have your letter for which I thank you. Your letter seems to me to be an illustration of the imaginary quarrel between the poor wife and her many husbands. You say you will not allow my will to thwart your allegiance to God and your conscience. I say I am not going to allow a few million out of my 300 millions to thwart my allegiance to God, my conscience and, what is perhaps more pertinent for you, my allegiance to my other many million husbands. So you see the odds against me are not even. Husbands can always play ducks and drakes with their wives, for they always play with loaded dice. But God has gifted wives with infinite patience. So, you will see how at the end of it I bear down the opposition of the very few husbands out of many who are up in arms against me, and when the quarrel is over, you will shed crocodile tears over the scars "the whole host" of you may leave on your poor wife and then make her forget all about her past miseries.

You appeal to me to exploit your sympathy for the economic betterment of the backward classes. I invite you to make a sporting offer.

Your argument, I hope, you don't want me to take seriously, or, if you do, then I must ask you dispassionately to study all the statements that I have been making, and you will find that every one of the questions raised by you is sufficiently answered therein.

*Yours sincerely,*

SJT. R. SOMASUNDARAM AIYAR

ADVOCATE

MYLAPORE, MADRAS

From a microfilm: S.N. 19230

<sup>1</sup> Car accident

636. *LETTER TO KONDA VENKATAPPAYYA*

*January 12, 1933*

MY DEAR VENKATAPPAYYA,

I have your letter.<sup>1</sup> I fear that your suggestion is fatal, especially at the present moment. To set up new temples would be to set up a new religion and accept defeat. If it is to be defeat, I should take it and resign myself to it, but I will not set up a new religion. If our contention is right and the public reject it, we should know that untouchability is not to be destroyed or even shaken during our time. Whether the contemplated legislation should be there or not is a matter that should be examined on its own merits. I have come to the conclusion that both from the point of view of interference in matters religious and seeking Viceregal sanction, it is free from reproach. Any time we would want legislation in order to correct errors and, in the hottest non-co-operation days, I should not hesitate to promote legislation backed by public will. No law or rule can be cited to defeat its own end. You may then be sure that there is flaw in your reasoning. The cry of religious interference is perfectly thoughtless where it is not obviously hypocritic[al]. Of course, there is a third objection to the proposed Bill, namely, that the question who should or should not enter a temple should not be decided by those who are temple-goers' but by some extraneous authority, in this instance, learned men. I totally deny the validity of that proposition. No religion could grow under such a chilling rule. Hindu religion, so far as I know it, has never followed any such rule. Mind, I do not insist that all old temples should be opened to Harijans, but I do insist that all old temples should be opened where the majority of present worshippers are willing. It is the acid test of the sincerity or the reality of the Bombay Resolution.

I suppose we must resign ourselves to the prospect of your wife

<sup>1</sup> The addressee had written: "So far as Guruvayur temple is concerned, the object may be taken as having been practically fulfilled, the opinion of the people being found to be decidedly favourable. . . . There will be no need to seek the aid of law if public opinion is secured in favour of the movement and legislation will be of no value if public opinion is adverse."

leaving this stage any moment. Perhaps it would be a welcome deliverance from a lingering death. I hope you are feeling better.

*Yours sincerely,*

SJT. KONDA VENKATAPPAYYA

GUNTUR

From a microfilm: S.N. 19231

*637. LETTER TO C. RAJAGOPALACHARI*

*January 12, 1933*

MY DEAR C .R.,

I have your second letter. I hope that what you have heard is not true, but if it turns out to be true, it would be unfortunate. But I should not take any action upon a mere rumour<sup>1</sup>. Mahadev has just suggested a public statement. I shall see whether such a thing is possible. In any case, I suppose I should know the result in a day or two.

I am glad you like the appeal to the sanatanists.<sup>2</sup> Of course, all such effort is costly, but the cost is worth paying. The deliberate falsehoods that are flung about are the things that shake me and cut me to the marrow. But I have no shadow of a doubt that Truth will conquer.

I expect to meet the sanatanist *Shastris* about whom Hiralal Nanavati has been writing to me.

I have written a long letter<sup>3</sup> to the Editor of the *Justice* about his attack on my proposal. He wrote to me sending me three cuttings from his paper and invited my criticism.

I gave also on the same question a long interview<sup>4</sup> yesterday to the Associated Press which you will see.

You seem to have forgotten all about Gopala Menon's letter refer-ring to the proposed All-Hindu Conference at Guruvayur. You remem-ber Gopala Menon said that you would attend to it. I therefore

<sup>1</sup> Based on the *Madras Mail* article suggesting that sanction for Dr. Subbaroyan's Temple-entry Bill should neither be given nor refused, and that a committee might be appointed to enquire and report on the strength of the demand (S.N. 19193)

<sup>2</sup> *Vide* "Appeal to Sanatanists", 4-1-1933.

<sup>3</sup> *Vide* "Letter to T. A. V. Nathan 11-1-1933.

<sup>4</sup> *Vide* "Statement to Associated Press", 11-1-1933.

sent Gopala Menon a telegram yesterday to see you, because he reminded me that I had done nothing about it. If you want that Conference, you have to advise Acharya Dhruva and Dr. Bhagwandas in good time. In my opinion, Malaviyaji should still be left free.

*Yours sincerely,*

From a photostat: S.N. 19232

638. *LETTER TO L. B. NAYAK*<sup>1</sup>

*January 12, 1933*

DEAR FRIEND,

I have your letter. Attractive as your suggestion may appear to be, it savours of dishonesty, if I have understood it correctly, and it also seems to be impracticable in the existing circumstances.

*Yours sincerely,*

SJT. L. B. NAYAK  
34 L THAKURDWAR  
BOMBAY NO. 2

From a microfilm: S.N. 19233

639. *A LETTER*

*January 12, 1933*

DEAR FRIEND,

I have your letter and a copy of your resolution, for which I thank you.

I think you should discuss with Sjt. Ghanshyamdas Birla the interesting points you have raised in your letter. It is difficult for me to deal with the situation from this distance. I am forwarding your letter to Sjt. Ghanshyamdas Birla.

*Yours sincerely,*

From a microfilm: S.N. 18912

<sup>1</sup> General Secretary, Depressed Classes Mission Society of India, Bombay; in his letter dated January 7, the addressee had suggested that the Mahars and Chamars should designate themselves as "Kshatriyas" in all places and records.



## 640. LETTER TO ASHRAM BOYS AND GIRLS

January 12, 1933

BOYS AND GIRLS,

I got your letter. It is good to talk things over with the Harijans. With patience and love they will understand our work. You should listen to what they have to say to you. Answer to the extent you can. If you go to them regularly, there will be discussions. If you inquire about their sufferings and take interest in all aspects of their lives, slowly they will come to accept us as their relations.

Try to grow enough vegetables for the Ashram. That is not difficult.

BAPU

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

## 641. A LETTER<sup>1</sup>

January 12, 1933

It would be improper from every point of view for a person who cannot observe the basic rules of the Ashram to remain in the Ashram. Neither he nor the Ashram would benefit by his staying. If the inmates lived in that manner the Ashram would break up.

Anybody who wishes to live in the Ashram should have sincere love for it. He should always take care to see that he does nothing to harm its good name. I have not been able to see any such thing in you.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. III, pp. 42-3

## 642. A LETTER

January 12, 1933

You should constantly bear this in your mind, that so long as you cannot remain pure in your feelings towards her you have no right to go near her nor to serve her. If you understand this, all impure feelings towards her will soon vanish. If you remain determined, your strength will daily go on increasing.

[From Gujarati]

*Mahadavbhaini Diary*, Vol. III, p. 43

<sup>1</sup> This and other letters from the same source are mostly fragments from the original letters extracted by Mahadev Desai in his diary.

643. LETTER TO LAKSHMIBEHN N. KHARE

January 12, 1933

CHI. LAKSHMIBEHN,

I note every week that you do not write to me. It is not right that you should boycott me completely like this. Occasionally you should write a few lines. I cherish high hopes of the few women like you who are old inmates of the Ashram.

BAPU

From a photostat of the Gujarati: C.W. 284. Courtesy: Lakshmibehn N. Khare

644. LETTER TO NARANDAS GANDHI

January 12, 1933

CHI. NARANDAS,

Read my letter<sup>1</sup> to Mirabehn and pass it on to her. I hope your asthma has left you.

Mirabehn is your neighbour now. Send her fruits and any other things which she may need. I hope Mahavir and the party have left. That was the best course. The arrangement which you have made is right.

Keep a regular register for recording people's weights and get everybody weighed at fixed intervals.

Did you see the account of expenditure which Mahavir prepared from memory? If you have not seen it and wish to see it, let me know and I will send it to you. I have preserved it. It did not satisfy me. I hope you remember that I asked you to send Kellogg's book and *Satyarthapr-akash*<sup>2</sup>.

It was necessary to write a long letter to Prema explaining everything, and, therefore, though I am rather hard pressed for time, I found the necessary time and have written it. Though the letter is addressed to her, it is meant for all, that is, for all workers of the Ashram. I hope you had noted the difference between workers of the Ashram and inmates of the Ashram which I had explained in a previous letter. My remarks about you in the letter were necessary. It is not merely formal courtesy on the part of a father but it is his moral

<sup>1</sup> *Vide* 12-1-1933.

<sup>2</sup> By Swami Dayananda

duty to express the faith which he has in his son. May God grant you, whenever the occasion arises, the necessary strength to justify my faith. I am sure that these words of mine will not upset you.

BAPU

[PS.]

There are 19 letters in all. They are all tied with a string.

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

645. LETTER TO SITARAM K. NALAVDE

January 12, 1933

BHAI NALAVDE,

Your letter.

The Harijan brethren certainly have the right to give up carrion-eating as well as disposal of dead cattle. But it would be better if they took the vow to give up carrion-eating. The duty of removal of dead cattle has the sanction of society. After all someone has to perform this duty. The public will certainly be put to hardship if those who are well versed in the job give it up. It is the dharma of all to protect society from this difficulty. Therefore if necessary this job may be given up only after coming to some arrangements with . . .<sup>1</sup> the *mahajan*<sup>2</sup>. The giving up of carrion-eating is, however, obligatory. Those who give up beef and carrion-eating and have proper bath, etc., should be entitled to enter temples. They too should thus qualify themselves for *darshan* of the image and be confident that they will have the right of temple-entry.

Those who do not give up carrion-eating should not be summarily boycotted. They should have the chance of reforming themselves. It is not an easy matter for everyone to give up a long-standing habit.

I hope that the Conference will be successful. I also hope that all the Harijan brothers and sisters will resolve on self-reform.

Yours,

MOHANDAS GANDHI

From a photostat of the Hindi: G.N. 801

<sup>1</sup> The letter is damaged here

<sup>2</sup> Caste leaders

## 646. NOTE TO DEONAYAKACHARYA<sup>1</sup>

January 12, 1933

DEAR SHASTRIJI,

I have received all your letters. I have already stated that my mind and heart are open for a discussion with you. Though I have not been given enough time to write to the *Shastris* I have in mind, I have sent invitations to those who can come immediately. I still do not know whether they will be able to come. The subject for our discussion is not whether untouchability is sanctioned by the Shastras or not. The subject is to determine the sanction of the Shastras for untouchability as it is practised today. And if the untouchability in current usage has the sanction of the Shastras, then who can be defined as untouchable? I certainly desire in all humility to hear your views on these two questions and other points that may arise out of these and I hope you are now satisfied and will honour me by coming over.

Yours,

MOHANDAS GANDHI

From a microfilm of the Hindi: S.N. 19229

## 647. NOTE TO DEONAYAKACHARYA

January 12, 1933

DEAR SHASTRIJI,

I have your note. I have made the minimum alterations in the pamphlet sent by you and signed it. I do not mean any discourtesy and sincerely wish to have a discussion. I hope the alterations made by me are in accordance with what you have said in your letter.

From a microfilm of the Hindi: S.N. 19229

<sup>1</sup> The addressee, Secretary, All-India Varnashram Swarajya Sangh, had arrived at Yeravda Prison, along with four other pandits representing the Sangh, to have a discussion with Gandhiji and his advisers, on the validity of untouchability according to the Shastras. On arrival at the prison, he forwarded to Gandhiji a printed pamphlet giving information about the subject of discussion, the procedure for the debate and the names of the participants. Gandhiji added the words 'as at present classified' to qualify 'untouchables' in the printed pamphlet. This was not approved by the Sangh delegates and they went away without meeting Gandhiji. *Vide* "Letter to C. Rajagopalachari", 13-1-1933.

648. NOTE TO DEONAYAKACHARYA

January 12, 1933

DEAR SHASTRIJI,

I am helpless. And I am sadly grieved too that you want, in the manner of a lawyer, to tie up a *jijnasu*<sup>1</sup> and *mumukshu*<sup>2</sup> like me. My humble request to you is to come and enlighten me taking me as I am. I am unable to make any further modifications than what I have already done.

Yours,

From a microfilm of the Hindi: S.N. 19229

649. LETTER TO N. H. PURANDARE

January 13, 1933

MY DEAR PURANDARE,

I have your letter. I am sorry to have had it. I don't like the spirit underlying it. You have looked upon the whole thing as a commercial transaction, whereas I have looked upon the whole thing as a matter of selfless service. You left the question of remuneration entirely in my hands, although I asked you to tell me what you would charge for giving me a corrected collection of your speeches on untouchability and for supervising the printing. But you would not think of it, telling me that there was no mercenary motive behind it. That being so, I had no hesitation in undertaking the delicate task, but at the end of it, I shirked it, and I asked Haribhau to name the sum. He named Rs. 125 and I straightaway accepted. Believe me, so far as I am concerned, I did not think of the Arya Bhushan bill in connection with fixing up your fee, remuneration or honorarium, whatever it may be called. Nor did I then know nor do I now know that the Arya Bhushan bill is exorbitant. My understanding is that they should not make anything but nominal profits. You are thinking of anything between Rs. 500 to 3,000. I can only meet your proposal with a reasonable offer. You can take over the book yourself by simply paying the printing charges and sell the book on your own account and make whatever profit you can, only you should not increase the published price, for any increase in the price would be unjust to the public.

<sup>1</sup> Seeker after knowledge

<sup>2</sup> Seeker after *moksha*

I have already asked Haribhau to pay you Rs. 125 if you would accept the amount in full payment and not feel any dissatisfaction. For I would be deeply hurt if, after having left the thing in my hands, you were dissatisfied with the amount declared by me.

*Yours sincerely,*

SJT. N. H. PURANDARE  
604 SADASHIV PETH  
POONA 2

From a microfilm: S.N., 18915

### 650. LETTER TO DHANNU LALL SHARMA

*January 13, 1933*

DEAR FRIEND,

I will not refer you to any of my statements this time, but I will ask you to re-read your own letter<sup>1</sup>. I suggest to you that that letter is libellous, insulting and unworthy of one who holds the position of General Secretary of a Sanatan Dharma Sabha.

If you will re-read your letter calmly and dispassionately, you will at once apologize to the pandits whom you have libelled, and, in any event, till you apologize, your letters will neither be read nor replied to. I am sorry for it.

*Your sincere friend,*

SJT. DHANNU LALL SHARMA  
GENERAL SECRETARY  
SHREE SANATAN DHARMA SABHA  
220 HARRISON ROAD  
CALCUTTA

From a microfilm: S.N. 18917

<sup>1</sup> In which the addressee had referred to Gandhiji's "Appeal to Sanatanists", 4-1-1933, and said that the pandits had deceived not only him but the whole world.

651. LETTER TO SATYANANDA BOSE

January 13, 1933

DEAR SATYANANDA BABOO,

You are always so good and always think of me whenever there is anything to say to me.

I think that this is hardly the time to consider improvements in Dr. Subbaroyan's Bill. The first thing is to get the Viceregal sanction. When that is had, many improvements may be possible. I am not therefore just now applying my mind to your suggestion<sup>1</sup>. After the principle of the Bill is once accepted, the Government themselves may take it up or may advise amendments so far as that may be necessary to free the Bill from any possible political mischief. So far as I am concerned, my one thought in connection with the temple-entry is the purification of caste Hindus. But of course I shall bear your suggestions in mind whenever the occasion arises for their use.

*Yours sincerely,*

SJT. SATYANANDA BOSE  
4 NUNDY ST.  
BALLY GUNGE  
CALCUTTA

From a microfilm: S.N. 18918

652. LETTER TO S. T. RAMANUJA IYENGAR

January 13, 1933

DEAR FRIEND,

I have your letter together with your article<sup>2</sup>. I am sorry indeed that there should have been any molestation of you by the audience. I have, as you must be aware, repeatedly written against intolerance, and I shall gladly re-emphasize my warning when the time comes.

As for your article, we must agree to differ.<sup>3</sup> Our conception of

<sup>1</sup> That the Bill be confined to giving authority to the trustee of a temple to allow the untouchables to enter it and worship as the caste Hindus do (S.N. 18893)

<sup>2</sup> "The Drive against Untouchability"

<sup>3</sup> The addressee had written in his article: "He [Gandhiji] has given up his creed of non-co-operation with Government so far as untouchability is concerned by accepting special Government favours, and is actively blessing legislative efforts, once taboo, to facilitate removal of untouchability. . . ."

sanatana dharma is different. In your impatience you have not even cared to understand my fundamental position. I can only say, 'Read all my statements with a fresh mind, then if you have still doubts, discuss them with Sjt. Rajagopalachariar and if you are not still convinced and would care to do so, come down to Yeravda and I shall gladly give you one hour and try to convince you that the position I take up and the means I adopt to vindicate are both perfectly defensible.'

*Yours sincerely,*

SJT. S. T. RAMANUJA IYENGAR  
4 VARADARAJA PERUMAL COIL ST.  
TRICHINOPOLY

From a microfilm: S.N. 18919

*653. LETTER TO S. NAGASUNDARAM*

*January 13, 1933*

DEAR FRIEND,

I have your letter. I have read the texts quoted by you. So far as I can make them out, they have no application to the present-day conditions. Those who are regarded as untouchables today cannot be classified as *Chandalas* at all.

Inter-dining is no part of the campaign against untouchability

*Yours sincerely,*

SJT. S. NAGASUNDARAM  
NEAR KING'S CIRCLE  
MATUNGA  
BOMBAY

From a microfilm: S.N. 18921



## 654. LETTER TO C. RAJAGOPALACHARI

January 13, 1933

MY DEAR C.R.,

Vallabhbhai had a battle royal with me last night on your behalf. If a person, an utter stranger to him, had chance to be there, from the vehemence of Vallabhbhai's language, he would have concluded that we must be most quarrelsome persons.

He thought that I was doing violent injustice to you, inasmuch as, without consultation with you, I made proposals that might prove to be utterly embarrassing, as had happened on two occasions.

The cause of our quarrel was my compromise proposal<sup>1</sup>. He thought that I had no right to publish it without consultation with you, and he was quite sure that though you were too good to mention it to me, you had felt very much embarrassed by it, if not also irritated. I told him that you were too good to conceal your embarrassment from me, if you were really embarrassed, and that would be quite unlike you. I even added that in this particular instance you happened even to like my proposal and that even if it was discovered that you did not like it and that you were really embarrassed, it was impossible for me every time to consult you, or such other colleagues on such occasions. I went further and argued that work on such lines would become almost impossible. People act together when there is a general agreement between them on fundamentals and [provided] that their deductions from those fundamentals were, as a rule, identical, and that if, at times, they came to different deductions, a timely confession of error would keep their friendship in tact, as also the common cause. Nothing that I could say, however, would conciliate Vallabhbhai. The curfew bell, mutually agreed upon by us, came to the rescue, and put an end to what promised to be an endless discussion. But I retired to bed with a determination that I would refer the matter to you. Your reply, one way or the other, would bring some consolation to your counsel, and you know that it won't make me disconsolate if you agreed with your counsel on both his propositions, namely, that before giving to the world the compromise proposal which I had given to Pandit Panchanan Tarkaratna I should have consulted you, and that it, as a matter of fact, did embarrass you. You would also add

<sup>1</sup> For a discussion, *vide* Appendix "Talk with Sadashivrao and Shinde", 13-1-1933.

to your opinion on these points, your opinion whether on merits you consider my proposal to be sound or otherwise.

A perfect tragedy was enacted here yesterday. Five pandits and their five advisers came to the jail gate yesterday an hour and a half after the appointed time and took two hours and a half in exchanging brief notes with me, the three notes<sup>1</sup> that they exchanged with me taking all the two hours and a half. And, will you believe it, when I tell you that they would not come in and carry on the discussion because I would not remove one word I had added to their draft, the word being an adjective added to the word 'untouchables'. The adjective applied was 'as at present classified'. Of course it altered the whole scope of their discussion. So they went away. Of course it is not our position that there is no untouchability at all in the Shastras. Our position is that there is no untouchability in the Shastras as we practise it today. They were expected to prove that untouchability as at present practised has sanction in the Shastras. It is an impossible task to perform honestly. No text that has yet been cited on their behalf has proved it. The *Shastris* on our behalf are really very learned men, and also pious men. It is their honest conviction that there is no warrant for the untouchability of the present day in the Shastras. The real untouchability will be there for all time. It is a sound hygienic rule practised all over the world.

*Yours sincerely,*

From a microfilm: S.N. 18922

### 655. LETTER TO GEORGE JOSEPH

*January 13, 1933*

MY DEAR JOSEPH,

You can better imagine than I can describe my joy at receiving your letter, and especially your letter<sup>2</sup> to Pyarelal. I shall try to have your letter delivered to him. But let me say two things in connection with that letter.

<sup>1</sup> *Vide* "Note to Deonayakacharya", 12-1-1933.

<sup>2</sup> In which the addressee had expressed his views on Pyarelal's book *The Epic Fast* and stated: "The Inner Voice is either a hallucination or the voice of God. If it is truly the voice of God, it cannot counsel self-destruction because the life that God gives is for Him alone to put an end to . . ."

My fast was not a fast unto death in its literal sense. The Roman Catholic priest, who is a visitor to this prison, knows me, and when I was on the eve of taking that fast, he came over to me in his kindly manner just to say one word, and he said how he drew the distinction between a suicide and a sacrifice. A suicide carried with it a certainty of destruction. A sacrifice meant risking life, the greater the risk, the greater the sacrifice. But there should be nothing beyond risk. I had no hesitation in agreeing with the distinction, and my fast being conditional was not a fast amounting to suicide, but it was a fast involving the greatest risk, but still a risk and no more.

You will be interested to know that some of my Roman Catholic friends have detected no flaw in the fast. Of course, in Hinduism some few extreme cases there are in which ending of life is peremptory, but these I need not consider at present. There is general agreement between Hinduism and other faiths that suicide is a sin.

Now, about the Inner Voice.<sup>1</sup> Here again I can agree with you whole-heartedly when you say that the voice of God can never counsel or countenance sin. Encouragement to sin can only come from the devil. But the real difficulty comes in when the question of sin itself is debatable. Those who would consider a particular act to be sinful will naturally reject the claim that it was prompted by God. Hence it was that in answer to a question I said that whilst in self-defence and for the sake of truth which I worship I was bound to say what I believed, my claim was not to be accepted as part of argument in determining relevant questions. The opponents were bound to rule [out] that claim as wholly beside the point. Whether the claim for the voice of God was well or ill-made in a particular case can only be decided after the claimant's death, and in some extraordinary cases it may even then be difficult. Apart from the danger of hypocrisy there is the still greater danger of self-deception to which mankind is prone, and it is possible for self-deceived people to attain great things and yet their claim that the voice of God was behind their acts might be wholly wrong. These are final difficulties which will remain to the end of time, but if the truth is to make any progress, then self-deluded people must also be allowed full play.

Finally comes the question of confession. You may not know that I have some very valued Roman Catholic friends also. I am in the habit of picking up knowledge more from personal contact than from

<sup>1</sup> For a discussion, *vide* Appendix "Discussion with a Friend", 13-1-1933.

printed texts. These friends have not yet been able to clearly define the function of Confession and the Confessor. For instance, what is one to confess who has no consciousness of guilt and when there is, I can understand a Confessor granting absolution, but can he also guide the future acts of the penitent? In the place of the Confessor Hinduism has the Guru. I have all my life striven to find one, one to whom I can shift all my burdens and roam about merely doing his will. But then such implicit limitless obedience is not a mechanical act; and having got the spirit of obedience instinctively within me I would be satisfied by nothing less than tendering complete obedience. But it seems to me that it is not given to all to find the true Guru in this short span of life. But it is given to all to make that diligent search, and it may be that that very search is its own reward, and that it keeps one in possession of peace and joy everlasting. Anyway, you will accept my testimony that ceaseless search has not only given me such joy and peace, but has protected me from conscious error.

I thank you for copying for me that extract from *Imitation of Christ*. I read that book in one single sitting, I think, in the year 1905 or 1906, and a friend, only a few months ago, sent me another copy.

With our love to all of you,

*Yours sincerely,*

GEORGE JOSEPH, ESQ., M.A., BARRISTER-AT-LAW  
"HILL VIEW", MADURA

From a microfilm: S.N. 18923

### 656. LETTER TO G. V. MAVALANKAR

*January 13, 1933*

BHAISHRI MAVALANKAR,

I got your letter. Vinabehn also told me about your illness. Illness does not spare even a lawyer, nor the chairman of a municipality! It is something to be thankful for that you will be able to move about soon.

I read Keshavji's questions. We should willingly endure a great many things like this to atone for the sins of our ancestors and our contemporaries. When to suspicion is added selfishness, you can expect nothing better. But I suppose the skin of your back has become sufficiently thick by now so that you feel such blows as light

as flowers.

Thakkar Bapa<sup>1</sup> suggests that I should write to Dada<sup>2</sup> for the Harijan fund. Since when did you become Dada? It must have been before I was born. May you live long and serve the Harijans. Bapa suggests that you should use your influence with Vaishnavas like Chimanbhai, Sakarbhai, etc. They may not permit Harijans to enter temples for *darshan*, but they should liberally help with money for activities other than the movement for temple-entry. But need one commend the cause of the tongue to the teeth? If Bapa's word does not carry weight with Dada, how can Bapu of merely fifteen years, standing hope that his will? I have only passed on to you the load put on my head by Bapa. He has also ordered me to write to Kasturbhai<sup>3</sup> and make a similar request to him. May I give you my power of attorney?

Since you have just risen from the sick-bed, I tried to lighten business with a little humour and that has made the letter long. I, therefore, leave it to you to speak to Kasturbhai. As for Chimanbhai, I also will write to him.

BAPU

From a photostat of the Gujarati: G.N. 1234

### 657. LETTER TO NANALAL K. JASANI

January 13, 1933

BHAI NANALAL<sup>4</sup>,

I got your postcard. I had a wire from Lilavati<sup>5</sup> too. She has replied that she cannot say anything without consulting Padma. Let me have all the information you possess regarding this marriage. Who is the bridegroom and what kind of a man is he? What is his age? What is his economic condition and what sort of health does he have? What is his occupation? I suppose you know that Maganlal<sup>6</sup> is against the marriage.

<sup>1</sup> Amritlal V. Thakkar; "Bapa" means father.

<sup>2</sup> "Grand-father" in Gujarati, but "elder brother" in Marathi. Addressee's mother tongue was Marathi.

<sup>3</sup> Kasturbhai Lalbhai, a mill-owner of Ahmedabad

<sup>4</sup> Business partner of the late Dr. Pranjivan Mehta

<sup>5</sup> Lilavati Mehta, wife of Chhaganlal Mehta

<sup>6</sup> Maganlal Mehta

You seem to be very busy with the marriage in your family. I hope you have not been incurring unnecessary expenditure. Utilize the occasion also to give as much money to worthy causes as you can.

*Blessings from*  
BAPU

From Gujarati: C.W. 9628

### 658. LETTER TO NARANDAS GANDHI

*January 13, 1933*

CHI. NARANDAS,

Dr. Kanuga writes and tells me that Radha<sup>1</sup> does suffer from tuberculosis. She should be sent away to a place like Deolali. She will be restored to health only if she takes complete rest there. You should discuss this with Santoks and Radha<sup>2</sup>. This is a difficult problem, but we must solve it.

Do you get any letter from Ramabehn<sup>3</sup>? Chhaganlal has received no letter from her at all.

BAPU

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

### 659. LETTER TO SHANKERLAL BANKER

YERAVDA MANDIR,  
*January 13, 1933*

CHI. SHANKERLAL,

I have your letter. Enclosed are the letters from Chamanbhai and Sakarbhai. Show them to Bhai Mavalankar. If his health has improved go with him to both of them. Or, you yourself do what you can. If we fail today, we shall succeed tomorrow. Let us not give up hope. My booklet for the Gujaratis will certainly materialize. It is taking time but now it will soon be ready, provided nothing fresh crops up to impede it.

You and Anasuyabehn must be in good health.

*Blessings from*  
BAPU

From the Gujarati original: S. N. 32735

<sup>1</sup> Radha Gandhi, daughter of Maganlal Gandhi.

<sup>2</sup> Widow of Maganlal Gandhi

<sup>3</sup> Ramabehn Joshi, wife of Chhaganlal Joshi

660. LETTER TO CHAMANLAL GIRDHARDAS PAREKH

YERAVDA MANDIR,  
January 13, 1933

DEAR CHAMANBHAI,

Bhai Shankerlal and Thakkar Bapa write that apart from the temple-entry, you are also declining to help to other activities of Harijan service. I did not, and still do not, expect this of you. Others may find fault with me as a Vaishnava, but surely you would not join them. My ideas about Harijan service are not new. Some day, you will yourself admit that my ideas are in keeping with Vaishnava dharma. However, I will let that pass for now. Do not bring into Gujarat the conflict prevailing elsewhere. I am entitled to ask this much of you. Bhai Mangaldas gave me this right and you acknowledge it. Therefore, I urge you to contribute what you can to the Fund.<sup>1</sup>

*Vandemataram from*  
MOHANDAS

From the Gujarati original: S. N. 32752

661. LETTER TO MARGARETE SPIEGEL

January 14, 1933

MY DEAR MARGARETE,

I must continue to dictate. You are entitled to call yourself an Indian since you have felt like one from your childhood, but that is not a substitute for your German birth. The adoption should be an addition both to your name and to your strength, and what can be finer than that we should all add on the virtues of our own nations to those of the others!

Why was there a struggle to choose between Gurudev and myself? We are no competitors. Gurudev occupies a throne which belongs to him by sheer merit. I have none of the gifts that he has, and what is more, we dearly love each other, and as years roll on, our love becomes stronger, and we understand also each other better and better. I would have you therefore to say that you like us both equally for whatever gifts God has bestowed upon us. No more therefore of

<sup>1</sup> *Vide* also "Letter to G. V. Mavalankar", 13-191933.

choice-making, if you would be a real daughter like Mira.

I hope you got my previous letter<sup>1</sup> in which I acknowledged your letter written from Aden. The registered packet addressed to Mahadev was also duly received.

Love from us both.

BAPU

Spiegel Papers. Courtesy: Nehru Memorial Museum and Library

*662. LETTER TO M. THIAGARAJAN*

*January 14, 1933*

DEAR FRIEND,

I have your letter. The question is not so much what the Harijans need, but how the caste Hindus should behave towards them. In my opinion, it is the clear duty of caste Hindus to give to the Harijans the same rights that they enjoy. The fact that evil has survived numberless generations does not make it any the less an evil. Similarly, the fact that untouchability has survived the great religious teachers whom you name does not warrant the present generation in continuing it, if it can be proved to be an evil. I am convinced it is.

A person who has heard the inner call should still be open to reason and therefore conviction. That attitude enables him and others to test the truth of his claim.

I do say with my conception of Hinduism that God denies Himself what Harijans are denied, because they are called Harijans.

*Yours sincerely,*

SJT. M. THIAGARAJAN

42 SINGARA TOPE

TRICHINOPOLY

From a microfilm: S.N. 18928

<sup>1</sup> *Vide* "Letter to Margarete Spiegel", 12-1-1933.



### 663. LETTER TO BHAGWANDAS

January 14, 1933

DEAR BABOO BHAGWANDAS,

I have your letter. I read an account of your meeting<sup>1</sup> in the papers. We are bound at the present moment to find obstruction at our meetings. I know that the Benares meeting was in the safest hands and I knew how you took the wind out of the sail of the adversary by always giving him the chance and even the first chance of speaking and restraining the sympathizers from retaliating. I do hope that you soon got out of the effect of the little fever. It does not do to take unnecessary risks at our age. I suppose you are a few years older.

I will send you the other essays as soon as I am ready, and I shall thank you to ask someone to send me all the cuttings dealing with untouchability from the *Aaj* and even other Hindi newspapers. I am getting cuttings from Marathi and Gujarati but not from Hindi. I have not forgotten the message for the *Aaj*, nor the book you kindly left for me, the very first copy. I acknowledged it in a previous letter which I hope you duly received. You will be pleased to know that I have already made the commencement, but I have to confess that I am going very slow and sometimes misreading it altogether.

*Yours sincerely,*

DR. BHAGWANDAS  
SEVASHRAMA, SIGRA  
BENARES (CANTT.)

From a microfilm: S.N. 18929

### 664. LETTER TO VERRIER ELWIN

January 14, 1933

I want to warn you against resisting nature beyond the saturation point. In Biblical language, I should say: "Thou shalt not tempt the Lord, thy God." I would say without the slightest hesitation, if you have another bad attack you should treat it as the clearest call from God to return to England and render what service you can render there. If God wants you here, the first thing He would give you is health of body. If you have humbly to acknowledge defeat, you should do so. Your defeat will be victory for God of truth. There is no

<sup>1</sup> Held on January 8, 1933, which passed a resolution in favour of temple-entry

waste in God's laboratory. The work begun there by you will not die. I do not mind if one man who has good health and is beyond reproach in character is there in sole charge. If there is no such worker just now, let the whole thing be temporarily wound up. This is no doleful picture. It is the real background for a Godly life. "Not my will, but thine, of Truth." I must not prolong this sermon. You know what I mean. Where there is complete surrender, there is no room for self-will.

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

### 665. *LETTER TO NARANDAS GANDHI*

*January 14, 1933*

CHI. NARANDAS,

I got your letter. I don't require any information about Liladhar from you. Do you know if Shankarbhai neglects his father? I have already written to Mahavir again. Vallabhbhai suggests Wadhwan for Radha.

I asked you to write to me about the Chharas. Their harassment of us seems to have stopped. Does a bhajan party visit their settlement? Has the Government posted police to keep watch on them?

Prema causes me some worry. Her conduct frightens me. If she is silent because she has realized her error, I need not mind. If, however, she is silent because she is angry, she has more serious defect of character than I had thought. Try and discover, if you can, what is in her heart.

If you have any news about Gangabehn, Kusum and Lilavati, let me have it.

BAPU

From a microfilm of the Gujarati : m.m. u./i

## APPENDICES

### APPENDIX I

#### DISCUSSION WITH “THE TIMES OF INDIA” REPRESENTATIVE

November 21, 1932

REPRESENTATIVE: Have you decided to devote the rest of your life to eradication of untouchability?

GANDHIJI: I cannot say that that is my present intention or that there is a possibility of it. It is wholly true to say that my life is devoted to this most important reform of Hindu dharma. But then my life is devoted to so many other things. I cannot divide my life into water-tight compartments. My life is indivisible. The root of all my activities is the same. In every sphere of life, be it small or big, my aim is to promote truth and ahimsa. This morning I read an article appearing in *The Times of India*. I would like to say something about it. I wish to correct an error in your editorial. It is not correct to say that all the questions regarding giving social rights to Harijans are covered by temple-entry. Temple-entry is just one of the many questions. If today it has come to the fore it is not because of me. At my request Shri Kelappan has given up his fast. So I am under an obligation to help him. Therefore, naturally, I have to do all I can to attract public attention to Guruvayur and see that before the second of January, the famous temple is thrown open to Harijans. The fast will be only to get that temple opened and no other. The fast will not be of my choosing. Only if Shri Kelappan is obliged to fast, it becomes my duty to undertake a fast too. In the effort to have the temple opened to Harijans, there is no thought of coercing any section of society. According to the information I have—and I have no cause to doubt the truth of it—many caste Hindus are in favour of throwing open the temples to Harijans. If this is so, it cannot be said that there was coercion. It may be kept in mind that though this question was put before the public only recently, Shri Kelappan and his associates have been working for it for a long time. And if he has won the public over to his view, it has not happened in a few days. It is the result of many years of sustained work.

R. Is your duty towards Shri Kelappan so great that if he undertakes a fast you must stake your life ?

G. If I lose self-respect, I would at once become useless for any kind of service. I do not consider it a great thing to risk my life to keep a pledge made in all awareness in a just cause.

R. Do you consider this of more importance than the work you are doing for the Harijan cause?

G. Once I have violated a pledge, my life would be of no use to Harijans. But if in keeping a vow I have to die, it will be in my view a precious thing not only for the Harijans, not only for Hinduism, but I humbly submit, for the whole of India and the entire world.

R. Since you do not believe in image-worship, why are you taking so much trouble to have the right of image-worship given to Harijans?

G. I don't think I have ever said that I have no faith in image-worship. I don't remember that there is anything of this sort in my articles either. What I have repeatedly said is that I am both an iconoclast and an idolator. Is it not a very different thing from saying that I have no faith in image-worship? But if someone says that I hardly ever go to a temple, it will be quite true. I would not like to go into the reasons why I don't visit the temples. But I will say this: that my religion is so all-embracing that I go with the same devotion to a Hindu temple, a Muslim mosque, a Christian church or a Jewish synagogue. I have never gone to any of these places as an atheist or a critic, but always with full devotion.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 261-2

## APPENDIX II

### *DISCUSSION WITH "FREE PRESS" REPRESENTATIVE<sup>1</sup>*

*December 3, 1932*

1. From the point of view of the duty of the caste Hindus the question of Guruvayur is not a small one. It is wholly wrong to use the phrase 'uplift of Harijans'. According to me, the first duty of the caste Hindus towards the Harijans is to throw open all the temples to them which are open to others.

2. I would not place the responsibility for temple-entry on the Anti-Untouchability League. Before the League was born, the question of Guruvayur was before the people. The League should certainly do as much as it can about the matter. But if the temple is not thrown open within the time fixed for it, the Sangh would not deserve to be castigated more than the other institutions.

3. If it is proved that Guruvayur is a private temple, there can be no ground for the fast.

4. If the reformers are truthful and humble, they can bring about a change of heart in the sanatanists. They should bear in mind that before they became reformers, they were sailing in the same boat with the sanatanists.

<sup>1</sup> *Vide* "Statement on Fast to Anti Untouchability Committee", 4-12-1932.

5. Reformers are trying their best to cultivate public opinion. And as a reformer myself, I think that public opinion has veered towards the reform to a considerable degree. I do not believe at all that most of the Hindus are under the influence of *dharmacharyas*. They listen to the Shankaracharya and other *acharyas* only to the extent it suits them. Suppose the Shankaracharya issues an injunction that nobody should drink liquor, do you think everyone will abide by it? If the *dharmacharyas* themselves observe restraint, then only can they make others do so.

6. I cannot wait to see myself fully restored before I undertake the fast. I believe that it will be at the command of God. When my body is weak, I am better able to stand fasting.

7. Millions of people—if they love me—will be distressed by my fast. They will raise such a powerful voice that it will become irresistible. There is a war between me and untouchability. If you want me to live, untouchability has to go. If you want untouchability to stay, I have to die.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 302-3

### APPENDIX III

#### *LETTER FROM E. E. DOYLE<sup>1</sup>*

INSPECTOR-GENERAL OF POLICE,  
BOMBAY PRESIDENCY,  
POONA,  
*December 4, 1932*

DEAR MR. GANDHI,

I am in receipt of your letter of today for which many thanks. I shall convey its contents, tomorrow, personally to Government. There is one point, a very important point, to my mind, on which we were agreed, which you have not touched on in your letter, it is, that the present practice of employing so-called 'low-caste' prisoners is of very wide import, and that you realize it cannot at present be altered. I feel I shall have a stronger case, if I have your confirmation of this in writing. I am sorry to worry you on your day of silence, especially after the strain of interviewing the Deputation, but I am sure you will appreciate that I desire to have all my points absolutely correct, when I place your case before Government tomorrow.

*Yours sincerely,*

E. E. DOYLE

Home Department, Political, File No. 31/108-Poll., p. 22, 1932. Courtesy:  
National Archives of India

<sup>1</sup> *Vide* "Letter to E. E. Doyle", 4-12-1932.

## APPENDIX IV

### DISCUSSION WITH POONA SANATANISTS

December 7, 1932

GANDHIJI: Temple-entry is a purely religious question. I have never regarded it as a question of expediency. For me religion is practice. Every Hindu has the right to go to a temple. The rules regarding personal hygiene apply to all. The custom of admitting Hindus of one particular class into temples has been in vogue for many years. But which Hindus should be admitted into a temple and which not is not a religious question. About this only the temple-goers should be consulted. Dharmashastras should not be brought in. The few who are left out should not coerce others. They should build another temple for themselves. From what study I have made of my religion, I feel that for those who are not permitted in other temples, the temple should be opened for a few hours. True religion is that which leads to spiritual progress and for which we are ready to sacrifice everything. The temple should be thrown open for 'touchables' for a few hours; but if the reformers are few, it cannot be thrown open to untouchables. The question of minority and majority arose from my fast. In answer to those who doubted if the majority wanted temples to be opened to untouchables, a referendum was suggested. If you prove beyond doubt that temple-entry by untouchables is against the Shastras, I shall be helpless.

QUESTION: Do you promise to listen to the *Shastris* if they secure a 51 per cent majority?

G. I would give up the fast today if you prove it to be *adharmā*.

Q. Would you consider this opportunity for a discussion with the *Shastris* ?

G. Whether it is my good luck or bad luck, you people have come here because of my fast. I had resolved that it was our duty to throw open the temples. I decided this long ago. I met the *Shastris* at Vaikom. They showed me *Shankara Smṛiti* and translated it too. But there was nothing in it to support what the *Shastris* said. I shall, of course, listen to you, since you have come to throw new light on the question; but, in the course of discussion I will not give up the resolve to fast. I read through many *granthas* and their translations and in the end decided that that which stands the test of ahimsa and truth is dharma. I did not go to the *Gita*, instead the *Gita* came to me. The *Gita* is for me an independent support. To save myself from all sorts of criticisms, I fell back on my faith, reason and *bhakti*. If what you say appeals to my reason, I shall say that I have lost on the rational plane. Then I shall depend on my heart. You will have to satisfy my heart.

Q. Will it not follow that what appeals to your heart is your dharma?

G. Whatever appeals to a man's heart is dharma to him. Dharma cannot be reached by the intellect. It can only be reached by the heart. That is why it is for fools too. The question of temple-entry is purely religious. To alter my views is very difficult indeed because behind my views is a past. An ordinary man cannot decide what is and what is not dharma as regards temple-entry. It would be a mistake on my part to advocate temple-entry, if I regard it as *adharmā*. But after a prolonged study and experience I have come to believe that it is our religious duty to throw open the temples to Harijans. I do not want to force on others what I have decided for myself. But I tell you that if your heart does not rebel against the existing tradition, I will be forced to undertake a fast. If it rebels, there will be no need for me to undertake it. I have already decided for myself. People have to decide for themselves.

Q. How can we appeal to your heart?

G. It is the teacher's duty to convey the lesson to the student. How to do it, is the teacher's look out. If he does not know this, how can he be called a teacher? Where am I to look for the guru? The guru should find me. If I go in search of him, I may stumble. Man does not have to go in quest of God. If we have to go in quest of Him, is It God? God finds His servants and devotees.

Q. Please talk in Sanskrit.

G. I am an ignoramus. If I were a pundit like you, I would not have allowed you to come here or I would have locked you up. I would have said, 'Go away, my study of Shastras is different from yours.'

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 310-3

## APPENDIX V

### LETTER FROM DR. B. C. ROY<sup>1</sup>

36 WELLINGTON STREET,  
CALCUTTA,  
*December 12, 1932*

MY DEAR MAHATMAJI,

Your letter reached me yesterday. I heard from Mr. Khaitan the details of the discussion he had with you regarding the Bengal Anti-Untouchability Board. You told him that you were going to write to me. After hearing Mr. Khaitan, I was prepared for a letter from you such as you have sent me. Before I proceed further, you will allow me to mention that the position of the Presidentship of the Bengal

<sup>1</sup> *Vide* "Letter to Dr. B. C. Roy", 7/15-12-1932.

Board was not of my seeking and I now know that Mr. Birla had, after consultation with you and with your approval, selected me as President. When the call came, I agreed, in spite of my imperfections and my other pre-occupations. I do not forget also that the whole scheme originated with you and friends who met at Poona and, therefore, when these friends wanted me to do so, I accepted the responsibility. You asked me to be the President because you were then convinced that I could do the work. Now that you do not feel so sure and want me to withdraw, I gladly do so. I am writing to Mr. Birla today offering my resignation. It is no matter of self-abnegation for me, because I have never in my life occupied any place or position for a moment when those who have it in their gift desired that I should not continue to do so.

You have, in your letter, suggested that I should call all workers representing different groups and parties and let them choose whomsoever they like as President. May I point out to you that under the constitution of the League, the President of the Central Board nominates the Presidents of the Provincial Boards, who in their turn nominate the members of the Provincial Boards. I have no power to dissolve the Board already formed in Bengal. It is not, therefore, possible for me to follow your instructions even if I desired to, but I am referring the whole matter to Mr. Birla, the President of the All-India Board for him to take such action as he chooses.

You say in your letter: 'But I see that the idea has not found favour in Bengal.' I feel it my duty to inform you that in Bengal there are many parties and groups, besides those led by Sjt. Satis Das Gupta and Dr. Suresh Banerji, who are interested in removal of untouchability and who are doing very valuable work now. We framed the Bengal Board very carefully and, as Syt. Debi Prasad Khaitan must have told you, the Board was representative of the various groups. Many of the district bodies already in existence have written to us signifying their desire to co-operate with the Board and in fact we have had no refusal except, as Syt. Khaitan told you, from Messrs Das Gupta and Banerji, though each had different reasons. As you, however, seem to think that in Bengal a Board cannot function effectively unless with the co-operation of Syt. Das Gupta and Dr. Banerji, which they have refused to give, there is no option left but to dissolve the Board.

As the work of the League has already begun in Bengal, it would be difficult for me and the members of my Board to explain the position unless I get your permission to send this letter and the first paragraph of your letter to the Press. I hope you have no objection.

*Yours sincerely,*

B. C. ROY

*In the Shadow of the Mahatma, pp. 77-8*



## APPENDIX VI

### *LETTER FROM E. E. DOYLE TO R. M. MAXWELL<sup>1</sup>*

POONA,  
December 8, 1932

MY DEAR MAXWELL,

I had hardly put down the receiver after telephoning you, when I received a communication from Gandhi—further “mahseer wriggle”—I attach a copy of his letter, I shall send the original by Registered Post tomorrow, as the alterations are in his own handwriting, and it is much too important a document to chance going astray in the Post.

As soon as I received his letter I went down to Yeravda and found him interviewing a ‘deputation’—however I got him apart and had a real talk—I told him straight that there was not a vestige of truth in the statement, as far as I was aware, that so-called high-caste prisoners had been doing conservancy work for several months in Ratnagiri Prison and that I had not issued any orders stopping this work. Also that when I saw him last he had appreciated Government’s inability to give a reply “off-hand”, and realized that if this question was to be *considered on an all-India basis* and *thoroughly* examined it must take time—and that I had reported this to Government. After a great deal of hedging and talk I got him to alter his letter as shown. I cannot help feeling that he is funking his so-called “contemplated fast” on the 2nd January and is casting round for any excuse to get out of it.

*Yours sincerely,*

E. E. DOYLE

Home Department, Political, File No. 31/108-Poll., p. 30, 1932. Courtesy:  
National Archives of India

## APPENDIX VII

### *DISCUSSION WITH MACRAE*

*December 12, 1932*

GANDHIJI: I don’t think there is anything special I can say at the moment. I think, for the present, we should leave the question of wells. If at all I can say something, it will be about the fast. You may ask me about that.

<sup>1</sup> *Vide* “Letter to E. E. Doyle”, 8-12-1932.

MACRAE: What have you to say about the allegation that through this you impose your opinion on others?

G. My answer to this question will also cover what you have said about the resolution concerning my fast. Shri Jamnadas Mehta has perfect right to make the criticism he has made. But I do not accept his allegations. I have never tried to impose my views on others. I have never imposed my views even on the closest co-workers. But it has so happened that, despite my having admitted that I have committed Himalayan blunders, my views on many things have been proved correct. For me the question of untouchability is forty years old. Ever since, I have been facing opposition on this score. It has come not only from outsiders but also from my family members—old and young. But the views I have been holding and putting into practice for the last 45 years have been commonly accepted. Today, if my sanatanist friends charge that I have been forcing my views on the public or on the sanatanists, there is not much substance in the charge. Looking at the history of mankind, we find that whenever an individual has held some good ideas, has insisted on them and put them into practice in his life, the whole society has accepted them. Now, to say that he has forced his thoughts on the people is absurd. So long as there is no physical force behind one, it cannot be said that one has forced one's views on others. It is true that my fast has evoked some anxiety. But I have no doubt in my mind that I am not at all to blame for it. I am carefully watching, with the eye of a scientist, the impact that my contemplated fast has had, and is having. What I see fills me with joy and hope. The fast has made people think. The fast will not force anybody to do anything against his conscience, but those who are lethargic will give up their lethargy and will start working with zest, that is, all those who love me will actively start working. I do not in the least feel depressed by this development. Those who feel that I am destroying Hinduism write angry letters saying I should quickly undertake the fast and depart from the world. Such letters do not have any effect on me. I am talking about these letters on]y to show that those who are opposed to eradication of untouchability will not be affected in the least by the fast which I am thinking of undertaking and it should be so. But about the fast, I will have to say more later on. At the moment I can only say that nobody would be able to deflect Shri Kelappan or me from the resolve to fast which has been inspired by God. I appreciate the efforts of Shri Mehta who has already warned the public beforehand. What causes me pain and surprise is the fact that the Zamorin is bringing all sorts of allegations against those who are engaged in organizing voting. I consider him to be a gentleman. He knows that Shri Madhavan Nair, who is the Chairman of the Voting Committee is a respectable lawyer, well-known throughout Kerala. Rajaji is helping the Committee and supervising the work. They are people who will not tolerate any unfairness. It is the Zamorin's duty to point out if they have resorted to any objectionable means. This question is purely moral and religious. There can be no

room for taking sides, for love and hate. If the sanatanists and reformers work together they will be able to bring out the truth. Let me once again assure you that as soon as I come to know that I am mistaken about the public opinion, I will immediately give up the idea of fasting. I wish to worship Truth only. I have no other aim than that.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 325-7

## APPENDIX VIII

### *LETTER FROM SECRETARY, ALL-INDIA VARNASHRAMA SWARAJYA SANGH*

*December 8, 1932*

We have to thank you for your prompt reply to the 6th instant.

We note that you will be pleased to receive a visit from any sanatanist friends and that if they convince you of the error, you will gladly retrace your steps. Having regard to our letter to you of which this is a reply, we take it that you are prepared to retrace your steps if, from the discussion suggested by us, you are convinced of the error of your steps from the Shastraic point of view. The object of our last letter was to know from you, whether you were willing to have an organized discussion on the lines suggested in our letter, in order to ascertain what is the truth so far as the Shastraic view on untouchability and restrictions on the temple-entry are concerned. From your letter, it appears that you are willing to have such a discussion. We never suggested that you should call such an assembly.

After you definitely declare your willingness to have the Shastraic point of view investigated in the manner suggested by us, the work of calling together the assembly may be done by Acharya Dhruva of Benares on your side and by us on behalf of the All-India Varnashram Swarajya Sangh. We take it that after the investigation of the Shastraic view, your attitude would be in accordance with such a view.

Your division of the *Shastris* into no-change *Shastris* and pro-change *Shastris* is not relevant to the present discussion, as our common object is to find out the truth as regards the statement that untouchability and restrictions on untouchables' temple-entry have no Shastraic basis.

As regards your assurance that no coercion is intended by you by your fast, please allow us to tell you the well-known maxim of law that a man is presumed to intend the consequences of his own acts.

*The Hindu*, 19-12-1932

## APPENDIX IX

### *EXTRACT FROM T. CHINNIAH'S LETTER<sup>1</sup>*

*December 9, 1932*

“. . . You say the Poona Pact is much better than the Award for it gives more seats. I wish to inform you that it is not the quantity that is important but it is the quality. The Award gives 18 seats by separate election, voting power in the general election, and seats if liked by the Depressed Classes and allowed by the caste people in the general electorate. The Pact gives only 30 seats in the general electorate. . . . In the words of Dr. Ambedkar according to the Premier's Award we will send to the Councils 30 diluted (in Madras). Secondly by the Award the so-called high class people would beg of the Depressed Classes to give them votes by which the pride of the high caste people will be suppressed. . . .

You say the Poona Pact “provides against the election of any candidate who is not in the first place approved by the majority of Harijans”. I know you are referring to the Primary Election and its panel is four. I hope you would realize dear Mahatmaji that there is difference in confidence which each member in the panel enjoys among the Depressed Classes. Suppose in the Primary Election ten people contest. The first man secures 5,000 votes, the second 2,000 votes, the third 1,000, the fourth 900, the fifth 800, the sixth 700, . . . the eighth 600, the ninth 590, and the tenth 500. All these people enjoy the confidence of the Depressed Classes but there is difference in the confidence. . . . If the panel is six, the first six would be approved by the Depressed Classes, and if the panel is eight, the first eight would be approved by the Depressed Class. But don't you see there is vast difference between each man? After the Primary Election the selected candidates would have to stand in the joint electorate (I know the mentality of the caste people), and the result is the last man in the panel would be elected by the caste Hindus. The caste people would elect a man who possesses the least confidence among the Depressed Classes so that he may be subservient to them.

On 9-3-31 [I] wrote you a letter requesting you [to] stay in a paracheri (i.e., the place where the Depressed Classes live) whenever you visited Madras so that you may learn at first hand the difficulties of my people but you took up your residence in the palatial buildings of the Brahmins at Mylapore. If you had listened to my words, you would never have spoiled the Premier's award.

You say “I am certainly not in favour of special electorates for the merchants, landlords, and others. Then why don't you fast for their abolition; is it because that

<sup>1</sup> *Vide* “Letter to T. Chinniah”, 12-12-1932.

your fast won't have any effect over the merchants and the landlords ?

Dear Mahatmaji, though the Poona Pact has been signed by the M.L.C.[s] yet the people of this Presidency are against it. They want at least the panel in the Primary Election should be two and not four. I request you to consent to the panel being two. . .”

From a microfilm: S.N. 18673

## APPENDIX X

### *LETTER FROM RAMTARAN MUKHERJI<sup>1</sup>*

*December 6, 1932*

I humbly beg to approach you as the greatest man of India, nay of the whole world, in view of the fact that you claim to be a sanataniist.

You know that Dadhichi gave up his bones for the benefit of the Devas, when they asked for them, but you are going to lay down your life without the asking. You know that Jesus was crucified under a decree of the then authority. You know that Socrates drank a cup of poison under certain decree of some sort of authority, but in your case, no such decree comes your way to obey. Under the circumstances it justifiable to lay down your valuable life without fulfilling the plainest duty of convincing the sanataniists that therefore they are in the wrong in not following your ideal?

Your ideal is lofty. But you cannot expect that the faith, conscience, and call from within of an ordinary row of sanataniists are similar to yours. Had it been so, all the sanataniists would have been transformed into so many Mahatma Gandhis. Therefore is it not just and fair and proper for the present conditions of mentality, to descend from the ideal, which is your own, to common, practical and realistic ground, with a view to enlighten and convince the sanataniists, with your sweet reasonableness? Please consider how Bhagwan Shankaracharya defeated the Bouddhas and drove them out of India by force of reason, etc. Please consider how Mahaprabhu Shri Chaitanya Deb succeeded in conquering the hearts of people by propagating the religion of love. But you have not yet launched any propaganda to convince the sanataniists that the old order of the sanataniists must be changed in a suitable manner, yielding place to new order of things and that the Shastras should not be thrown in the Ganges water, but according to the interpretation of Shastras the sanataniists must swallow the pill however bitter it may be. We admit that Bhagwan Shankaracharya had not had the occasion to refute the Christian and the Mohammedan religion. He

<sup>1</sup> *Vide* “Letter to Ramratan Mukherji”, 13-12-1932.

refuted Jain, Bouddha, Sankhya, Vaisheshik, Bhagavat and other persuasions. But now we have come in contact with democratic civilizations of the West, which we cannot ignore. On the contrary, we must consider how far varnasrama religion should be modified, so as to meet the pressing demands of the modern times.

I, therefore, earnestly pray that you will kindly take up the propaganda of enlightening and convincing the sanatanists in right earnest and in your own way and till then you should do well to abandon the idea of self-immolation.’

*Yours sincerely*

RAMTARAN MUKHERJI VEDANTATIRTHA

PS.

I humbly beg to inform you as, although I am an orthodox Hindu, we have removed the ban of untouchability, if Harijans think fit to be pure in body and dresses.

*Yours sincerely,*

RAMTARAN MUKHERJI VEDANTATIRTHA

From a microfilm: S.N. 18660

## APPENDIX XI

### *LETTER FROM C. RAJAGOPALACHARI*

CALICUT,

[*December 12, 1932*]<sup>1</sup>

I do not quite like the change of name you have agreed to for the League. ‘Servants of Untouchables Society’ is good in itself, but it means a continued recognition of untouchables as such. ‘Servants of India’ or ‘Servants of Bhils’ or ‘Servants of God’ are all right because ‘India’ must be there, ‘Bhils’ is a race name and not a name implying inferiority, and ‘God’ is always there. But ‘Servants of Untouchables’ or ‘Servants of Slaves’ would not be right if we intend to abolish untouchability or slavery. Suppose the American abolitionists had a league called ‘Servants of Helpers of Slaves’. It would not have expressed the object. Of course the Society may close down when the institution of slavery or of untouchability is abolished. But the argument is not right, for it is the abolition in the psychology of men that is wanted at once. You would have to say ‘Servants of Untouchables so-called’ which is cumbrous and in reality open to the same objection. I would have liked ‘Untouchability Abolition League’ or (Society) . . . As a matter of fact, I did not

<sup>1</sup> The source has “12-10-1932” which seems to be a misprint for ‘12-12-1932’.

like 'Anti-Untouchability' as a phrase. It is so barbarous. 'Untouchability Abolition Society' would be further a literal rendering of the names already in use in Hindi, Gujarati and other Indian languages without any objection. It is really abolition of a slave status and the phrase 'Abolition' would be suggestive and emphatic, as 'prohibition' has come to stay in connection with drinks and drugs. *Service* to a group of men is not really the object and aim, if we think about it. It is really the doing away with the evil. There is a school of thought which would keep the segregation, and asks us to do all we can to make them live and eat more comfortably. This is not all we want to do.

*In the Shadow of the Mahatma*, pp. 81-2

## APPENDIX XII

### *DISCUSSION WITH UNTOUCHABLES' DEPUTATION*

*December 15, 1932*

QUESTION: There is no mention of Dr. Ambedkar's letter in the report of the Anti-Untouchability League.

GANDHIJI: Your complaint should be that the issues raised in it were not considered. You let me know your complaint against me. I will tell you in what ways I am helping you.

Q. You said to Devrukhkar: 'Win these people through love.' But there should be love in him in the first place.

G. Then you reverse the thing, and you win him through love!

Q. No, no; he is as big as the Gaurishankar mountain. No doubt, we can fight him, but there is a limit to our violence too.

G. I firmly believe that factionalism should be avoided. I will try my level best to remove this tendency among caste Hindus.

Q. What about giving some social privileges to them?

G. This is going on in all the Provinces. People are being made to understand and there is no laxity about it. Go to Malabar and see what a great change has taken place.

Q. But what plan do you have for the betterment of this section of society ?

G. It is precisely for this that I have raised the question of temple-entry. Sanatanists have got frightened because of it. They tell me, 'You do everything else, let them take water from the wells; but please don't touch the temples.' This is just the first step. When the work progresses, other problems also will be solved. There is a lot of propaganda work to be done as regards temple-entry. And this work is already

going on proper lines in Malabar.

Q. To remove the sufferings of the untouchables and the hardships inflicted on them by the touchables, please appoint a committee of lawyers to find a remedy.

G. We shall use the services of volunteer-lawyers.

Q. Volunteers will not be able to do much.

G. Even if they are like me?

Q. They [untouchables] should be admitted in the weaving department of the mills. Today there is untouchability in eating-houses and in the matter of water-taps. It is there in the tea-stalls of Majoor Mahajan. Why don't you suggest to the Chamber of Commerce that they should take casual labourers from among the untouchables? Is there any change in your views regarding the four varnas?

G. I am afraid, no. I do believe in the four varnas. There should not be any restrictions regarding inter-marriages and inter-dining. There is nothing in the Shastras that says that different varnas cannot inter-marry. I have put this into practice in my life, but at present I do not want to propagate it. If I take up the programme of reforming the castes, my work regarding eradication of untouchability would suffer. All occupations should be hereditary. Millions of people are not going to become Prime Ministers and Viceroys. Moreover, so long as ashrams dharma does not revive, varna dharma too is not going to revive.

Q. To what extent can we consider you as our man?

G. Since before Ambedkar was born, I have been your man. You will find all the things that he advocates in my old articles. Nobody has opposed untouchability in such strong language as I.

Q. That is what the Editor of *Bhala* also claims?

G. Everyone who makes the claim honestly can do so. But, as Solon said, a man should be given a certificate only after his ashes cool down.<sup>1</sup> Who knows I may not prove to be the worst sanataniist!

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 340-2

<sup>1</sup> The saying attributed to Solon is: "Call no man happy till he dies."



## APPENDIX XIII

### *LETTER FROM G. D. BIRLA*<sup>1</sup>

*December 21, 1932*

MY DEAR BAPU,

I have your typed letter with its enclosures. Dr. Roy had already sent to me a copy of his letter to you, and now with your reply to the same I have got the full correspondence with me. I should not like to waste your time over this matter any more, yet I cannot resist my inclination to write as I feel. Your mistake was somewhat of a different nature from the one as understood by you. There is no question of my being placed in an awkward position. If you put me even in a more awkward position, you can do so with pleasure. But even now I do not agree with you that your mistake was confined to over-rating your influence with Dr. Bidhan. In fairness to Dr. Roy, I must say that he could not have helped feeling hurt. To my mind, the mistake lay in the fact that Sureshbabu and Satisbabu being more closely associated with you, you should have helped Dr. Roy in securing the former's co-operation instead of asking the latter to resign simply because your nearest friends would not give their co-operation to Dr. Roy. I may admit that Sureshbabu and Satisbabu had good reason to withhold their co-operation, yet I think you should not have chosen Dr. Roy for sacrifice. This, in my opinion, was your mistake. And I felt surprised when I saw your first letter to Dr. Roy, as constitutionally you are almost incapable of making such mistakes. We are so much dazzled with your superhuman personality that we have almost lost self-confidence in ourselves. The result is that whenever I feel doubtful about your actions I console myself with an explanation that the fault may be with my own capacity to understand the implication of your decision. So it was in this case. I still feel that in your last reply to Dr. Roy you should not have rebuked him, if I may use the word, for misunderstanding your letter. I hope I am not wasting your time. I am writing all this for my personal satisfaction and you may write to me if you think it at all necessary to do so.

As regards the definition, as you know in such matters I worry little. But your latest definition seems to be the best of all those discussed previously. As regards the complaint of Dr. Ambedkar's friends that we did not give serious consideration to the Doctor's letter, I think it is made under some misapprehension. Like Dr. Ambedkar's suggestion, there were many other suggestions before us which required to be considered and embodied in the Blue Pamphlet. But we decided not to discuss the Blue

<sup>1</sup> *Vide* "Letter to G. D. Birla", 15/16-12-1932 and "Letter to G. D. Birla", 27-12-1932.

Pamphlet at all in such a big meeting and therefore appointed a small committee of three to discuss and revise the Blue Pamphlet in the light not only of suggestions by Dr. Ambedkar but of many other criticisms which may be received from the Provincial Boards and other members. But I confess that our Secretariat is not so efficient as it ought to be. Poor old Thakkar is wandering from place to place and in the absence of a capable Secretary at the Head Office the work is, undoubtedly, suffering. Before we started this Society, Devidas had promised to help me, but he seems to be occupied with other work. In fact I made a grievance of it to him when I met him yesterday. But he has promised to get me a good man. As it is, I told him, the work must suffer. I myself can get a good man, but you know, my getting a good man means payment of so much money. I can get a man only on the market value. What is required in such societies is a man who wants to undergo self-sacrifice. I wonder, therefore, whether you could help me. If he can take charge of the work Devidas can do wonders, but unfortunately he is not coming.

We are issuing the Journal about the beginning of January and I am expecting a contribution from you (I have got it just now.). Viyogi Hari has been appointed to edit the Hindi Journal. I do not have a good man just now to look after the English Journal and so I am utilizing our office staff to do the work. But as you will realize all this requires the services of a good secretary and I must have one.

About the name of the Society, I am afraid it would look ridiculous to change it for the third time. Rajaji's letter although it impressed you so much did not make an impression on me. But probably it is due to the fact that I look upon all these things with some indifference.

I hope you are quite fit.

Please do not worry about my health. I am just all right. I have not tried the prunes. I propose to do so.

*Yours affectionately,*

GHANSHYAMDAS

*In the Shadow of the Mahatma, pp. 82-4*

#### APPENDIX XIV

##### *DISCUSSION WITH NATARAJAN AND DEVDHAR*

*December 18, 1932*

NATARAJAN: What you tried to avoid in England is taking place here. There is a big gulf between the sanatanists and the reformers. It is necessary for you to come out to stop our society from disintegrating. I strongly feel that you should come out to conduct this movement. To use your own words, you have to stand surety to stop

this fight. But I do not know how you can come out.

G. Nor do I. There should be no restrictions on those who want to do only this work. Those who are in jail can also go out saying that they will confine their work only to the eradication of untouchability. But whether or not they should do this, I cannot say. I cannot even say that I would like their doing so. But it is not that anyone who gives up civil disobedience will cease to be my co-worker and will become less dear to me. Suppose I am released unconditionally, it is possible I may advise people to give up civil disobedience. But today I would not like to bind myself by any such condition.

N. Is it not possible to postpone civil disobedience for the time being?

G. We can think over it after I am unconditionally released.

N. I cannot ask you for an assurance of any sort. But when you say that you have devoted your life to this work, it means that you will leave all other work and will concentrate only on this. You do not wish society to be divided. You want the caste Hindus to accept the Harijans as their own. The caste Hindus as well as the opposition both have faith in you.

G. We can certainly prevent division.

DEVDHAR: Bitterness can be removed if certain matters are cleared up.

G. I am not afraid that society will be divided. There may be some bitterness regarding Guruvayur, but I have kept that matter separate from all others.

D. If we go step by step, the sanatanists will join us.

G. They certainly will. That is why I have laid down so many restrictions with regard to other temples. But if there is laxity in securing the Viceroy's permission, I will have to undertake the fast.

N. But it will take two months to obtain that because the Bill would remain with him for two months.

D. Why don't you write to the Government that those who say that they will work only for the eradication of untouchability should be released? You must also make it public that those of your followers who devote themselves exclusively to this work will not, on that account, become less dear to you.

G. I cannot tell them to take up this work instead of going to jail. In that case, I myself should first come out by giving such an assurance. Only then I can tell others to do so.

D. If you really feel that this work requires the whole of your lifetime, you can come out without any sort of mental hesitation.

G. No. If I really felt the need for it, I would have written to the Government long ago. Today, it is my firm belief that if I go out in this way, I shall lose all the

strength for work.

D. Is it because people consider you a political leader?

G. No, people see me as a whole, for what I am. They know that politics is only a part of my service to them. They have instinctively understood that my whole life is for the service of the people. This is a question of mental justification. The moment I go out, I shall start wondering what to do in this calamitous situation. It is possible I may think only of civil disobedience and nothing else. I am fully satisfied that I am able to do this work even from here.

D. Try to find some way so that you are able to have these other people released.

G. The way I have suggested should have an impact on the Government. The Government should itself understand that the whole nation is occupied with this work.

D. Will you not say that this work is equally important and that workers should plunge themselves into it?

G. Take for instance Jamnalalji. He should not go out on any such condition. If I tell him to do so, he may agree, but I cannot tell him to go out like this. In this movement there is no need of old workers who are in jail. A new class of workers has emerged and I am happy about it. If Jamnalalji himself feels like going out, he can do so with my blessings. But I will not tell him to do so. Many prisoners meet me every fortnight. I have told them that, if they feel like going out by giving an assurance that they will work only for the eradication of untouchability, I will not say that they had done something wrong.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 351-3

## APPENDIX XV

### *LETTER FROM SECRETARY, ALL-INDIA VARNASHRAMA SWARAJYA SANGH*

*December 19, 1932*

DEAR SIR,

With reference to your letter of the 16th instant delivered this morning, you will please not mix up any other discussion with any other *Shastris* whether from Pandharpur or from any other place with the discussion which we have agreed upon with you.

If you have fixed 23rd instant for discussion with Pandharpur *Shastris*, you

will please appoint some other day for investigation settled between us and after reference to the pundits who are to attend on behalf of the All-India Varnashrama Swarajya Sangh, we shall confirm the said date, if convenient.

We have mentioned no terms regarding the discussion. What we said was that some *madhyasthas*<sup>1</sup> will have to be appointed and it will have to be settled what books shall be relied upon and the rules of interpretation will have to be settled.

It is, therefore, absolutely necessary that you will please mention the names of any two gentlemen of experience, position and dignity to sit as *madhyasthas* and the names of the pundits whom you or Acharya Dhruva intend to call to support your statements.

As soon as this is done, we shall mention the names of our pundits and the two *madhyasthas*.

The duty of the *madhyasthas* will not be the duty of the Chairman but the duty will be to see that the discussion is carried on in writing in an organized manner.

Our sole desire is that the discussion should be carried on in an organized manner as has been stated to you in the very beginning and not merely a fruitless discussion.

As has already been settled in the correspondence, the objects of the discussion would be to investigate and find out the truth whether untouchability is enjoined by Shastras and whether there are restrictions in Shastras on untouchables' temple-entry. We take it that if it is done and the pundits whom you call are unable to support the view hitherto propounded by them, you will retrace your steps.

*Yours truly,*

HIRALAL D. NANAVATI  
SECRETARY, A.I.V.S. SANGH

M. K. GANDHI, ESQ.  
C/O YERAVDA PRISON  
POONA

From a microfilm: S.N. 18753

<sup>1</sup> Mediators

APPENDIX XVI

*LETTER FROM G. D. BIRLA*<sup>1</sup>

BIRLA HOUSE,  
ALBUQUERQUE ROAD,  
NEW DELHI,  
*December 14, 1932*

MY DEAR BAPU,

I have received today the resignation from Dr. Roy. He has also sent to me a copy of his letter to you which he wrote in this connection. I am accepting his resignation. The more I think of the matter the more I feel that our troubles are not ended. Dr. Roy is not a quarrelsome man, and I hope he may forget the whole incident. But I doubt if his followers will so easily forget it. Besides I feel the public would not sympathize with Satisbabu and Sureshabu, as in my opinion by humiliating Dr. Roy they have put themselves absolutely in the wrong. Thus your action instead of soothing the situation may cause a greater gulf between the various parties in Bengal. Satisbabu and Sureshabu both being closely related to you, probably it would have been better for them to yield rather than wish for Dr. Roy's resignation. This would have helped easing the situation. As it is, you have given Bengalis cause to feel that it was a non-Bengali who could make or unmake Presidents of public bodies. This would surely be resented. If I were<sup>2</sup> Dr. B. C. Roy, I would refuse to accept Presidentship under such circumstances. I, however, express these views just for your information and that of Satisbabu, if he is still there. Let me hope, this will end the trouble.

We are coming out with the first issue of our weekly on the 1st of January. Please therefore send us your article in time.

*Yours affectionately,*

M. K. GANDHI, ESQ.

POONA

From a photostat: S.N. 18704

<sup>1</sup> *Vide* "Letter to G. D. Birla", 20-12-1932.

<sup>2</sup> The source has "would be".

## APPENDIX XVII

### *EXTRACT FROM LETTER FROM C. F. ANDREWS<sup>1</sup>*

*November 10, 1932*

The whole of my own religious upbringing has been such as to make any thought of suicide on my part impossible.

I am really troubled still . . . such a practice as this will certainly be used by fanatics to force an issue which may be reactionary instead of progressive. Human madness or even doting affection may become tyrannical in this way. How far my anxieties and fears are mixed with weak human affection I can hardly myself understand. I do know that I saw you finally giving your life itself for the Depressed Classes, in your last fast, and I was glad—I saw in it the ‘greater love’. I can see you now preparing to do the same thing on January 1st, if the temple authorities do not give way.

. . . It seems to me that I would very gladly lay down my life to remove ‘untouchability’, between the white race fanatics who call themselves Christians and the other races. But you have evidently come to the point of forcing the issue, literally forcing it, and I have to think that out in terms of Christ.

I think He did force the issue, when He set His face steadfastly to go to Jerusalem. He saw then, I think, that only His own death could call the Jewish leaders to a halt. There is one strange saying of His, ‘The Kingdom of Heaven suffereth violence, and the violent take it by force.’ Again I am not sure whether His act in cleansing the temple was not of the same character, i.e., forcing the issue. But the method of fasting, committing suicide, still instinctively repels me.

*Charles Freer Andrews, p. 264*

## APPENDIX XVIII

### *DISCUSSION WITH K. KELAPPAN<sup>2</sup>*

*December 29, 1932*

KELAPPAN: When I asked you to share my burden, I said nothing about the fast.

GANDHIJI: Others gave what they could. What had I to give other than a fast? So you should have known that I would be sharing your burden only in some such way. There is nothing wrong in this. The more I think over it, the more I feel that the

<sup>1</sup>*Vide* “Letter to C. F. Andrews”, 20-12-1932.

<sup>2</sup>*Vide* “Interview to Associated Press of India”, 29-12-1932 and “Statement on Untouchability”, 30-12-1932.

complications I have created were necessary. Hinduism is dying before my eyes. If I want to revive it, what else is there for me to do? You don't know what is going on inside me. You must wait and enquire and suffer. If I have to fast, you must put up with it. For the present the fast is postponed. What the future has in store, I do not know. Maybe, fasting will be unnecessary. Or I may feel that to undertake a fast for Guruvayur will be foolish and a waste of energy. You will benefit from the confusion I am causing you. The questions which Rajaji asked yesterday have set me thinking and maybe my statement will take a different shape. But you should let the matter rest here and set to work at once. Try to understand the inner meaning of the fast, of the eradication of untouchability and of temple-entry. I feel that if we can get rid of untouchability the right way, it will be the saving of Hinduism. Otherwise, there is going to be a fierce fight between caste Hindus and the so-called untouchables. The untouchables will fight with violent rage and hatred and in sheer desperation will try to obliterate Hinduism from the face of the earth. They are not going to deny Hinduism. They are also not going to embrace any other religion. But they will deny God. This strife will be more fierce than between Brahmins and non-Brahmins because they feel the pain more deeply. My fast may prevent such a strife, though I do not know. Or it may not have any effect. But I did not go in search of the fast. I lay in bed thinking about an ugly decision of the Government and this question of yours came up before me and I plunged into it. At that time, I did not even know that it would call for a fast. You did right in acquainting me with all the facts. Other friends also sent me telegrams, which too was proper. Everything that has happened has been for the good.

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, pp. 382-3

## APPENDIX XIX

### *DISCUSSION WITH MAHADEV DESAI*

BAPU: In a religious matter nobody should accept anyone else's opinion as binding. One must rely on one's own intuition.

MAHADEV: Then we should not join in calling the Parishad.

BAPU: We are not doing that. They are calling the Parishad on their own. I tell them that if they can convince me that I am wrong, I will admit my error.

MAHADEV: Then we should not concern ourselves with whether or not the Parishad comes to a unanimous decision. You should merely say, you are keeping an open mind. That's enough.

Bapu further explained: Look at the man asking me why I do not challenge my opponents to a public discussion and defeat them, as Shankaracharya did. I tell him that that is beyond my strength. My strength is of a different character and I am using it. How can I change my idea of dharma in deference to other people's views?

[From Gujarati]

*Mahadevbhaini Diary*, Vol. II, p. 319