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MAHATMA
GANDHI

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228. *LETTER TO UTTIMCHAND GANGARAM*

SEVAGRAM,
August 23, 1946

BHAI UTTIMCHAND,

I have your letter. I was delighted to see your Hindu-stani. I read the Urdu also. I am sending the cheque to Sardar. I like the analogy from geometry and I got the answer too by drawing the figure.

Yours,
M. K. GANDHI

SHRI UTTIMCHAND GANGARAM
BOMBAY BAKERY
HYDERABAD (SIND)

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

229. *ADDRESS TO TRAINEES OF BASIC TEACHERS' CAMP¹*

SEVAGRAM,
August 23, 1946

One of the complaints that has been made by one of you is that too much emphasis is laid here on manual work. I am a firm believer in the educative value of manual work. Our present educational system is meant for strengthening and perpetuating the imperialist power in India. Those of you who have been brought up under it have naturally developed a taste for it and so find labour irksome. No one in Government schools or colleges bothers to teach the students how to clean the roads or latrines. Here cleanliness and sanitation form the very Alpha and Omega of your training. Scavenging is a fine art you should take pains to learn. Persistent questioning and healthy inquisitiveness are the first requisite for acquiring learning of any kind. Inquisitiveness should be tempered by humility and respectful regard for the teacher. It

¹ Extracted from Pyarelal's "Weekly Letter". There were 79 trainees sent by various Congress-ruled provinces and by the Kasturba Trust. The meeting was held in the Talimi Sangh Hall.

must not degenerate into impudence. The latter is the enemy of receptivity of mind. There can be no knowledge without humility and the will to learn.

Useful manual labour, intelligently performed, is the means *par excellence* for developing the intellect. One may develop a sharp intellect otherwise too. But then it will not be a balanced growth but an unbalanced distorted abortion. It might easily make of one a rogue and a rascal. A balanced intellect presupposes a harmonious growth of body, mind and soul. That is why we give to manual labour the central place in our curriculum of training here. An intellect that is developed through the medium of socially useful labour will be an instrument for service and will not easily be led astray or fall into devious paths. The latter can well be a scourge. If you grasp that essential point, the money spent by your respective governments in sending you here for training will have been well-spent.

Harijan, 8-9-1946

230. COCHIN¹

I have read all that has appeared in *The Hindu* of 30th July about the announcement² made by the Maharaja of Cochin. It is good as far as it goes. His Highness deserves congratulations for his courage. But good words do not carry us much further, unless they are accompanied by present action. It would certainly be a tremendous advance if the Maharaja were to make the beginning today, irrespective of what Travancore or other States do or do not do. Will Cochin become a part of what is called British Malabar today, the Maharaja keeping for himself no status other than what the free vote of the adult population of Cochin gives him?

SEVAGRAM, August 24, 1946

Harijan, 1-9-1946

¹ This appeared under the heading 'Notes'.

² The Maharaja of Cochin in a statement had declared that he was prepared to discuss the unification of his State with Malabar and Travancore to form a State of Kerala.