

Gandhi and Mani Bhavan

Sandhya Mehta

Independent Researcher,
Social Media Coordinator of Mani Bhavan, Mumbai,
sandhyarmehta@gmail.com

Abstract:

This narrative attempts to give a brief description of Gandhiji's association with Mani Bhavan from 1917 to 1934. Mani Bhavan was the nerve centre in the city of Bombay (now Mumbai) for Gandhiji's activities and movements. It was from here that Gandhiji launched the first nationwide satyagraha of Rowlett Act, started Khilafat and Non-operation movements. Today it stands as a memorial to Gandhiji's life and teachings.

The most distinguished address in a quiet locality of Gamdevi in Mumbai is the historic building, Mani Bhavan - the house where Gandhiji stayed whenever he was in Mumbai from 1917 to 1934. Mani Bhavan belonged to Gandhiji's friend Revashankar Jhaveri who was a jeweller by profession and elder brother of Dr Pranjivandas Mehta - Gandhiji's friend from his student days in England. Gandhiji and Revashankarbhai shared the ideology of non-violence, truth and satyagraha and this was the bond of their empathetic friendship. Gandhiji respected Revashankarbhai as his elder brother as a result the latter was ever too happy to host him at his house.

I will be mentioning Mumbai as Bombay in my text as the city was then known.

Mani Bhavan was converted into a Gandhi museum in 1955. Dr Rajendra Prasad, then The President of India did the honours of inaugurating the museum. The walls resonate with the history of Indian freedom struggle and stand as testimony to the important events of Gandhi's personal life and his political activities.

From Mani Bhavan, Gandhiji launched the first nationwide satyagraha of Rowlett Act, started Khilafat and Non-operation movements. It was from here that Gandhiji conferred with his colleagues and inspired his followers the techniques of non-violence and satyagraha. The place from where he shaped the destiny of the Indian freedom struggle.

It was in Mani Bhavan that Gandhiji first started taking goat milk. In 1918 during Kheda Satyagraha, Gandhiji was suffering from a bad case of dysentery and his health was deteriorating. He was asked to consult a doctor in Bombay. Revashankarbhai invited Gandhiji to stay with him Mani Bhavan to recuperate and rest.

In Bombay, Dr Dalal advised Gandhiji that to regain his strength he needs to take milk. But Gandhiji did not agree with the doctor's recommendation. He explained to Dr Dalal that he has taken a vow of not taking cow's or buffalo's milk because of the cruel method of 'Phookan' for milking the cow or buffalo. Kasturba was standing by the bed listening to the conversation between doctor and Gandhiji, promptly she mediated, "But surely you cannot have an objection to goat's milk then?" (1). The doctor immediately agreed that taking goat milk is adequate to recoup his energy. Soon Gandhiji's health was regained and he was strong enough to undergo surgery for fissures.

In the same year, Gandhiji's daughter-in-law Gulab, wife of his oldest son Harilal, had died after a brief illness. While recuperating in Mani Bhavan, Gandhiji invited Harilal's children – Rasik, Kanti, Rami and Manu to spend a few days with him and Kasturba. This brief period of convalescing and rest with grandchildren in Mani Bhavan is best described by Gandhiji in his letter to Harilal written on February 23, 1919, "Just as I was about to start this letter, I had to hold a court. The accused was Rasik, and the complainant an innocent dog. The latter declared by his wailing that he had been assaulted by someone. I discovered that the guilty party was

Rasik. The accused admitted his guilt and confessed previous offences as well. I thought of Lord Krishna and Shishupal. Shri Krishnachandra had forgiven a hundred offences, of the latter. And so the court had compassion and forgave the accused, Rasik, five offences, warning him at the same time that, if he repeated the offence, it would not be forgiven and that he would be made to realize, in his own person, the dog's suffering when stoned. As I write this, Kantilal is holding the inkstand. He and Ramibehn read the letter as I proceed and correct me. The accused, too, is here, meekly standing by the bed. Manubai interrupts now and then to give us the benefit of her laughter. And now she has started crying, wanting to climb up the bed. Though I am confined to bed, you will see from the foregoing that my health can pass as good." (2)

Gandhi was of the view that spinning charkha was the most economical and simple solution to get rid of poverty and to make Indians self-sufficient by spinning their own cloth. He wanted to learn spinning. One day when a carder was passing by Mani Bhavan, "Gandhiji sent for him. He agreed to card cotton for making slivers but demanded exorbitant wages. Gandhiji was willing to pay any price. A spinning class was opened in Mani Bhavan. Gandhiji was the most ardent pupil of the class. (3) Gandhiji wrote to Gangaben, from Mani Bhavan on June 15, 1919- "A school for teaching spinning has started from here Mani Bhavan today. It will work everyday from 12 to 3." (4) People from all strata of society joined the charkha classes which were started in Mani Bhavan. In a letter to Chhaganlal on July 14, 1919, Gandhiji wrote, "Today Lady Tata, Lady Petit and Mrs Jehangir came over to learn spinning ... I don't know how it happens but women have taken to spinning as a fish takes to water." (5) To encourage more people to learn charkha and make the spinning process easy, Revashankarbhai announced: "the prize of Rs 5000 to anyone inventing the portable spinning wheel of indigenous components, as far as possible which could take on 10 spindles at a time". (6)

Encouraged by the response from the people, Gandhiji wrote, "Revashanker Jagjivan Jhaveri has at my request expressed his wish to give a prize of one thousand rupees to the writer of the best essay on the message of the spinning-wheel and khaddar. The essay should trace the history of the destruction of the industry and discuss the possibility of its revival. Further terms will be announced

in the next issue.” (7). From then on, the charkha became a symbol of self-sufficiency and freedom.

1919 and Satyagraha against Rowlatt Act

1919 was a very important year for Gandhiji and India. In February 1919, Rowlatt Bill was passed by the Imperial Legislative Council in London which curbed the liberties of Indians. (meant govt can arrest any person without a trial suspected to have anti-British activities and strict control over the press.) Gandhi felt that this Bill was a severe blow to the freedom and rights of an individual. He called a nationwide Satyagraha or passive resistance against the Rowlatt Act or Black Act as it was known in India. Thus “the first step that shook the mighty British Empire was taken here (Mani Bhavan).” (8)

Gandhi gave a call that 6th April 1919 should be observed as Satyagraha Day against the Rowlatt Act. It was a day of national humiliation and mourning. Gandhi urged people to keep fast and take the pledge of Civil Disobedience on that day. The day was known as Black Sunday. “On 4th April 1919, the poster of the ‘Black Sunday’ appeared in The Bombay Chronicle. Directions (and the poster both presumably drafted by Gandhi) were also given to the demonstrators to observe 6th April as ‘a day of humiliation and prayer and also of mourning by reason of the Delhi tragedy.’” (9)

Early morning of 6th April Gandhiji walked from Mani Bhavan to Chowpatty to observe Black Sunday by taking bath in the sea, offering prayers and observing the fast. He was the first to arrive on the scene.

To defy the Rowlatt Act, “Gandhi as the President of the Satyagraha Sabha and D. D. Sathye, Umar Sobani and Shankerlal Banker as its secretaries, had appealed to people to make copies of the prohibited literature themselves and making them freely available to the people.”(10)

On 7th April, the day after 'Black Sunday', Gandhi published a newspaper Satyagrahi, in defiance against the Indian Press Act. It was published by Mani Bhavan. The paper was the size of half a sheet. The Editor was: Mohandas Karamchand Gandhi and the address given was Laburnum Road, Gamdevi, Bombay. The price of the paper was one 'pice'. On top of the paper was written, 'Please read, copy and circulate among friends; and also request them to copy and circulate further'. On the same day from Mani Bhavan Gandhiji sent a copy of 'Satyagrahi' with a note to Mr F.C. Griffith, the Commissioner of Police Bombay, "Dear Mr Griffith, May I send you a copy of the unregistered newspaper issued today by me as its Editor? Yours sincerely, M. K. GANDHI." (11)

The enthusiastic support from the people of Bombay made this hartal a complete success.

It was during his stay in Mani Bhavan in 1919 that he took over Young Indian and Navajivan weeklies in English and Gujarati respectively. (12)

Non-Cooperation Movement

In 1920, Gandhiji decided to start the Non-Cooperation Movement against the British Government. He asked the Indians to relinquish their titles, resign from government jobs, asked the parents to withdraw their children from government schools, boycott foreign clothes, councils and courts as a mark of protest. To put into action the scheme of non-cooperation, Gandhiji returned the Kaiser-i-Hind gold medal, granted to him for his humanitarian work in South Africa.

"In his letter dated 22nd June 1920 to the Viceroy, written from Mani Bhavan, Gandhi stated that the Muslims and the Hindus as a whole had lost 'faith in British justice and honour'. Under the circumstances, non-cooperation was the only dignified and constitutional way." (13).

On 1st August 1920, the Non-Cooperation Movement was to start with hartals and fasts. On the same day, Bal Gangadhar Tilak died in Bombay. From Mani Bhavan

Gandhi wrote in *Young India*, "Lokamanya Bal Gangadhar Tilak is no more. It is difficult to believe him as dead. He was so much part of the people. No man of our times had the hold on the masses that Mr Tilak had. The devotion that he commanded from thousands of his countrymen was extraordinary. He was unquestionably the idol of his people. His word was a law among thousands. A giant among men has fallen. The voice of the lion is hushed." (14). Gandhiji announced to collect Rs 1 Crore towards Tilak Swaraj Fund within a year.

The Prince of Wales was to arrive in India in 1921. To advocate for non-cooperation movement, the Congress Working Committee meeting passed a resolution, "on the day of the landing of His Royal Highness the Prince of Wales, there should be a general hartal throughout India; and as to the effective boycott of any public welcome to His Royal Highness during his visit to the different cities, the Working Committee leaves the arrangements in the hands of respective Provincial Congress Committee." (15). The Prince of Wales arrived in Bombay on 17th November 1921. People were asked to observe complete *hartal* that day by boycotting the functions held in honour of the Prince of Wales and attending the public meeting of a bonfire of foreign clothes at Elphinstone Mills compound.

On the morning of 17th November, Gandhiji addressed the public meeting of the bonfire of foreign clothes at Elphinstone Mills compound. He appealed to the people to be peaceful and follow *swadeshi* to win *Swaraj* and then lit the bonfire of foreign clothes. This was the third bonfire, the previous two were held on 31st July and 9th October respectively. The meeting was peaceful but in other parts of the city the riots broke out. Gandhiji was aggrieved. He issued an appeal to the people to maintain peace. Realising that the riots were not going to end soon, Gandhiji undertook an indefinite fast till the people from the different communities in the city made peace with one another and normal conditions in the city prevailed. When he was assured that the riots had subsided and the peace had been restored in the city, Gandhiji broke the fast on 22 November 1921 in Mani Bhavan along with the representatives from different communities who were invited to partake in the refreshments.

The Congress Working Committee meeting – 1931

Mani Bhavan remained an important venue for the Congress Working Committee meetings. National leaders like Sardar Patel, Jawaharlal Nehru, Maulana Abul Kalam, Sarojini Naidu, Pattabhi Sitaramayya, Rajendra Prasad, Pandit Madan Mohan Malviya, Rajagopalachari and Abdul Gaffar Khan came to here to attend the meetings or to confer with Gandhiji.

On 9th June 1931, the Congress Working Committee met in Mani Bhavan “to discuss the general situation in the country. Gandhi was against proceeding to London to attend the Second Round Table Conference unless the Hindu-Muslim question was resolved in India. (The First Round table Conference convened in London on 12th November 1930 could get no result, as neither the Congress nor Gandhi was a party.) He felt that if the conference became entangled in the communal issue right at the beginning, the real political and economic issues would not get adequate consideration. The Working Committee decided that if other conditions were favourable, Gandhi should represent the Congress at the Round Table Conference. He accepted the verdict but took the public into confidence. “(16). “The talks between Gandhi and the Congress on one hand and with the government on the other continued. Following the talk between Lord Willingdon and Gandhi at Simla, a communiqué, sometimes called the ‘Second Settlement’ was published on 28th August. It provided that the Congress would be solely represented at the Round Table Conference by Gandhi. The document was signed on 27th August. A special train from Simla to Kalka was arranged to enable Gandhi to reach Bombay in time to catch S.S. Rajputana. The Commissioner of Police, Bombay, received a telegram from Simla on 27th August “Gandhi will arrive at Bombay on Saturday morning to catch the mail steamer leaving for England that day he has no passport will you kindly arrange that he has no difficulty in getting one-Home.” A special passport was issued to Gandhi in twenty-four hours. A noteworthy feature of this passport was that a wrong birth-year was entered in it on account of the hurry involved. Gandhi wrote from Mani Bhavan before his departure, “I must go to London with God as my only guide.... The horizon is as black as it possibly could be. There is every chance of my returning empty-handed.” (17)

Return from London

Gandhi returned from London on December 28, 1931. As Gandhiji disembarked from S S Pilsna, he was greeted by Kasturba, Vallabhbhai Patel, C. Rajgopalachari, Abbas Tyebji, Pattabi Sitarammayya, Subhash Bose, K. M. Munshi, Revd. Elwin, Mrs Perin Captain and other leaders. The Bombay Chronicle gives a vivid description of the reception accorded to Gandhiji at the pier, “ holding a bunch of red roses in his hand and wearing a benevolent smile, Mahama Gandhi passed through seething masses of humans on the Mole to the ‘Mani Bhuvan’, Bombay on Monday morning. The car bearing Mahatmaji passed swiftly through the city streets, reaching ‘Mani Bhuvan’ in less than 15 minutes....At Mani Bhuvan crowds thronged to have ‘Darshan’ of Mahatmaji throughout the day, necessitating Gandhiji to appear on the balcony to acknowledge the people’s greetings.”(18)

On 30th December 1931, the Congress Working Committee met in Mani Bhavan. It was attended by Subhash Chandra Bose, C. Rajgopalachari, Govind Vallabh Pant, Pattabi Sitarammayya, Vallabhbhai J. Patel, M. K. Gandhi, Dr M. A. Ansari, Abul Kalam Azad, Babu Rajendra Prasad, Madhavrao S. Aney, Dr Mohamed Alam, Dr Syed Mahmood, K. F. Nariman, Jamnalal Bajaj, Prabhashankar Pattani and Jairamdas Daulatram Alimchandani. In the meeting, Gandhiji gave a detailed account of his work in London.

The Round Table Conference was not successful. Gandhiji had returned home with empty hands. Though he received a grand ovation upon his return, he was heartbroken.

Just before his arrest on 4th January, Gandhiji wrote to Tagore from Mani Bhavan expressing his anguish, - “Dear Gurudev, I am just stretching my tired limbs on the mattress and as I try to steal a wink of sleep I think of you. I want you to give your best to the sacrificial fire that is being lighted. With love, M.K.Gandhi. January 3, 1932.” (19)

Arrest in 1932 from the terrace of Mani Bhavan

Gandhiji was arrested from the terrace of Mani Bhavan in the early hours of 4th January 1932, “He emerged out Mani Bhavan, walked arm in arm with Devdas to the police car, and quickly took his seat. He was cheered by the large crowd which by then had collected outside Mani Bhavan.” (20)

Verrier Elwin, the renowned anthropologist and tribal activist, was invited by Gandhiji to stay with him. He wrote an eloquent description of Gandhiji’s arrest from the terrace of Mani Bhavan - “Gandhi was staying in a house called Mani Bhuvan and he invited us to stay with him there. There was great excitement in the city; the Viceroy had finally rejected the Congress offer of peace; Nehru was already in jail, and arrest of other national leaders was expected at any moment. But when we reached Mani Bhuvan and climbed to the roof, we found a great serenity in astonishing contrast to the crowds and turmoil outside. The roof was a very pleasant place. Low tents had been erected, and there were palms and plants; at least 300 people could gather there. It was cool and you could see the stars. Bapu was sitting at the wheel quietly spinning. He had already begun his weekly silence. I carried on a one-sided conversation with him, and he wrote down his questions and replied on a scrap of paper which I still have. I must have begun by asking if there was anything I could do...Then Shamrao and I retired to the smaller tent and Bapu lay down about three yards from us, while some thirty others lay on the roof under the canvas shelter. Mrs Gandhi and Mirabehn gave us a surprisingly satisfying supper of dates, nuts and fruit. But I could not sleep... At last I lay down between Shamrao and Bernard on my hastily improvised bed on the floor, just beside Bapu, and fell into a deep sleep, when suddenly like the coming of a dream there was a stir and a whisper: ‘The police have come.’ We started up and I saw what I shall never forget—a fully uniformed Commissioner of Police at the foot of Bapu’s bed, and Bapu just waking, a little bewildered, looking old, fragile and rather pathetic with the mists of sleep still on his face. ‘Mr. Gandhi, it is my duty to arrest you.’ A beautiful smile of welcome broke out on Bapu’s face and now he looked young, strong and confident. He made signs to show that he was keeping silent. The Commissioner smiled and with great courtesy said, ‘I should like you to be ready in half an hour’s time.’ It was five minutes past three. Bapu looked at his watch and the Commissioner said, ‘Ah, the famous watch!’ and

they both laughed heartily. Bapu took a pencil and wrote, 'I will be ready to come with you in half an hour.' The Commissioner laid his hand on Bapu's shoulder with a gesture so full of affection that I thought it was an embrace, until I realized that it was the formal token of arrest. Bapu then cleaned his teeth and retired for a moment. The door was guarded, and all of us who were on the roof sat round in a circle. I looked out onto the road where some had been keeping all-night vigil and where a little crowd, very quiet and orderly, had collected, but there were no special police precautions. When he was ready, Bapu sat in the midst of us for the prayers and we sang together the song of the true Vaishnava. Then Bapu took pencil and paper and wrote a few messages, some last instructions to his followers and a letter to Sardar Vallabhbhai, which was as follows: . . . He then wrote a short note and gave it to me: . . . Then Bapu stood up to take farewell. It was a strange sight: the police at the door, Mirabehn and Devdas bustling to and from with the baggage which was already packed, Bapu surrounded by his friends, many of them weeping. Mrs Gandhi with tears running down her cheeks said, "Can't you take me with you?" Everyone in turn touched his feet, and when I said goodbye he pulled my ear with a smile. He was in very good spirits: he might have been going to a festival rather than a jail. Then, followed by the whole company, he went downstairs. Shamrao and I watched from the roof. The tiny figure got into the car and the crowd surged round it. It was a wonderful tribute to India's non-violence that there were only a few policemen and they were able to be in the midst of the crowd without fear of danger. Just at that moment, a message came to say that Sardar Vallabhbhai, the Congress President had also been arrested. And then the crowd scattered as the car bearing the very soul of India drove away through the dark and deserted streets. "(21)

1934 Gandhiji's last stay in Mani Bhavan

"Congress Parliamentary Board met in Mani Bhavan on 15 and 16 June 1934. Prominent leaders who attended the meeting were M.K. Gandhi, Pandit Madan Mohan Malaviya, Sarojini Naidu, K F Nariman, Bhulabhai Desai, Bidhan Roy, K M Munshi, S Satyamurti, Asaf Ali, Maulana Abul Kalam Azad, M S Aney, Govind Vallabh Pant and C Gopalachari."(22). Again on 17th and 18th June 1934, the

Congress Working Committee met at Mani Bhavan, and “passed a resolution on the Communal Award without accepting or rejecting it.”(23)

While the Congress Working Committee meeting was in progress in Mani Bhavan, “the crowds of people had gathered in front of Mani Bhavan throughout the day and clamoured for his ‘darshan’. The large throngs outside repeatedly raised cheers of cries of ‘Mahatma Gandhi ki Jai’ and on one or two occasions the demand for darshan was so insistent that Gandhiji appeared on the balcony and addressed few words to the gathering advising them to help the Harijan Cause both by action and by funds. Gandhiji performed his prayers in the open compound of Mani Bhavan instead of the terrace at the end of which he collected money for Harijan fund.” (24)

This was probably Gandhiji’s last stay in Mani Bhavan.

Letters written from Mani Bhavan

Gandhiji was a prolific letter writer. Following are the glimpses of some of the letters which he wrote from Mani Bhavan or mentions about it, gives us insight into Gandhiji’s life. It is interesting to note that Gandhiji signed the letters endearingly to his close associates: for Charles Andrews he was Mohan, to Sarojini Naidu he signed as Spinner, to Sardar Patel he was Mohandas and to Nehru a simple Bapu. The letters reproduced here are taken from The Collected Works of Mahatma Gandhi, corresponding dates and volume numbers are written next to it.

Bal Gangadhar Tilak had written to Gandhiji inquiring about his health. Gandhiji replied to him on 25th August 1918, ” I am thankful for your sympathies. It is natural that you are worried about my health. By the grace of God I am now better. But for some days I shall not be able to leave my bed. The pain was severe. Now it has subsided. I do not intend to attend the Congress session. Also I do not intend to attend the Moderates’ Conference. I know that my view defers from those of both.” – Mohandas. (15:31)

To Devdas, Gandhiji mentions having dinner with Rabindranath Tagore in Mani Bhavan. "CHI. DEVDAS, (15th April 1920) I arrived in the Ashram today, Thursday. I completed the two-day fast in Bombay. I got the letter which you wrote after your return from Patna. Sarladevi and Panditji are in Bombay. They will arrive here on the 19th, leaving Bombay for Godhra on the 16th. I saw a good deal of the poet (Rabindranath Tagore) in Bombay, too. I also had him once for dinner at Revashankerbhai's (Mani Bhavan) The collection in Bombay should be considered good, though of course, it fell below my expectations.

Blessings from BAPU." (17:316)

To the Editor, the Times of India - DEAR SIR STANLEY REED, (April 30, 1919) I enclose herewith form of the swadeshi pledge. I am anxious, if I can, to secure English supporters. I am the more so at the present moment in order to emphasize in a concrete manner the fact that swadeshi is being taken up not in any spirit of antagonism or retaliation, but that it is being taken up as a matter of necessity for the well-being of India. I would be delighted if you could see your way to sign the pledge, and if you approve of it, I would like you to secure further English signatures. M. K. G. (15:261).

DEAR LADY TATA, (August 21, 1919) No apology was necessary regarding the spinning-wheel. I am sorry you remained without one for so long. If you would send your car about noon (Friday), I shall send one machine and some dressed cotton with Govind Baboo who will be able to give you a few tips about spinning and keeping the machine in order, if you could give him a little time. I shall treasure that story about the Governor. It is too good to be hawked about. You need not therefore fear publicity. God willing, your prophecy shall come true. Yours sincerely, M. K. GANDHI (16:54).

BHAI SHRI VALLABHBHAI, (On or after July 15, 1921) Please settle the matter of the grant (to schools) to Anasuyabehn (Anusuyaben Sarabhai). Go and see her and give her a cheque or as much as she wants. Go and see her and give her a cheque or as much as she wants.

Tell Manibehn or Dahyabhai that I had again a long talk with Vithalbhai. I think he understands the importance of the spinning wheel a little better now. I do feel that his proper field is the Councils. He cannot go among the people, mix with them and serve them. It is not as if he did not want to serve. Only he has not trained himself to do so. He has trained himself for the other work. It seems to me that the two kinds of work require different aptitudes. I have come across no one in Bombay who speaks ill of Vithalbhai. Vandemataram from MOHANDAS (20:374)

MY DEAR CHARLIE, (July 18 1921) I am neglecting you if not writing to you can be called a neglect of duty. You are ever with me in spirit. I had thought you were in Simla. I have not seen Stokes' open letter. But this week's Y.I.(Young India) will have a leading article on begar and on the position of women. I have dealt with your message to Bengal in the matter. Do please get well. Give my love to Gurudev and tell me how he is keeping in health. With love, Yours, MOHAN (20:396).

Sarojini Naidu (August 7, 1929) MY DEAR PEACE-MAKER, I have your letter giving me all the information about dogs and daughters. I suppose you put the dogs first because they are less troublesome. I shall be in Bombay on 11th by the Gujarat Mail, not the Kathiawar Mail which comes an hour later. I dare not stay at the Taj. I must go to Laburnum Road (Mani Bhavan). Nothing will be required at Mr Jinnah's house as I shall have taken horse's food at Laburnum Road. You will please send me back the same day. Lovingly yours, MATTER-OF-FACT (NOT MYSTIC) SPINNER (92:52).

Telegram to Revashankarbhai from SS Pilsna, informing him about the number of people accompanying Gandhiji to Bombay. The Telegraphic address of Revashankar Jhaveri at Mani Bhavan was MORALITY.

(On or after December 23, 1931) MORALITY BOMBAY NINE INCLUDING SWISS COUPLE. (48:437).

MY DEAR JAWAHAR, (January 2, 1932) I was delighted to receive your letter. You have no cause to envy us poor folk outside. But we do envy you for getting all the glory and leaving the drudgery to the outsiders. But we are plotting vengeance. I hope you are allowed to get some newspapers. In all I am doing you are constantly

before my mind's eye. I saw Kamala the other day. She does need plenty of rest. I shall try to see her once more and insist upon her not leaving her room till she is thoroughly restored. I hope you will approve of the action taken regarding Dr Mahmud. I am sure that the promise to pay the assessment on Anand Bhawan should be paid [sic]. Love to you both. BAPU (48:477).

Mani Bhavan – a place of pilgrimage

Mani Bhavan was the nerve centre of Gandhiji's activities and movements from 1917 to 1934. Whenever Gandhiji was in Mani Bhavan a large number of men and women would gather outside the entrance to get the glimpse of Gandhiji and sing patriotic songs. This house played host to prominent national leaders, Congress workers, businessmen, foreign delegates, journalists and well-wishers who would call on Gandhiji for meetings, discussions or consultations.

Today it stands as a memorial to Gandhiji's life and teachings. This house continues to inspire people from all walks of life. The distinguished leaders and dignitaries from India and around the world come here to pay rich tributes to their hero – Mahatma Gandhi.

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