

**Speeches and Discourses of
Mahatma Gandhi
On
Cleanliness and Sanitation**

Compiled from

'The Collected Works of Mahatma Gandhi'

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(1)

**Mahatma Gandhi's Speech At Benares Hindu University, February 4,
1916;**

(The Collected Works of Mahatma Gandhi -XIII-pp.210-216)

“I have merely removed some of the verbiage which in cold print would make the speech bad reading: Friends, I wish to tender my humble apology for the long delay that took place before I was able to reach this place. And you will readily accept the apology when I tell you that I am not responsible for the delay nor is any human agency responsible for it. (Laughter.) The fact is that I am like an animal on show and my keepers in their over-kindness always manage to neglect a necessary chapter in this life and that is pure accident. In this case, they did not provide for the series of accidents that happened to us-to me, my keepers, and my carriers. Hence this delay. Friends, under the influence of the matchless eloquence of the lady (Mrs. Besant) who has just sat down, pray, do not believe that our University has become a finished product and that all the young men who are to come to the University that has yet to rise and come into existence, have also come and returned from it finished citizens of a great empire. Do not go away with any such impression and if you, the student world to which my remarks are supposed to be addressed this evening, consider for one moment that the spiritual life, for which this country is noted and for which this country has no rival, can be transmitted through the lip, pray, believe me you are wrong. You will never be able merely through the lip to give the message that India, I hope, will one day deliver to the world. I myself have been "fed up" with speeches and lectures.

I except the lectures that have been delivered here during the last two days from this category, because they were necessary. But I do venture to suggest to you that we have now reached almost the end of our resources in speech-making, and it is not enough that our ears are feasted, that our eyes are feasted, but it is necessary that our hearts have got to be touched and that our hands and feet have got to be moved. We have been told during the last two days how necessary it is, if we are to retain our hold upon the simplicity of Indian character, that our hands and feet should move

in unison with our hearts. But this is only by way of preface. I wanted to say it is a matter of deep humiliation and shame for us that I am compelled this evening under the shadow of this great college, in this sacred city, to address my countrymen in a language that is foreign to me. I know that if I was appointed an examiner to examine all those who have been attending during these two days this series of lectures, most of those who might be examined upon these lectures would fail. And why? Because they have not been touched. I was present at the sessions of the great Congress in the month of December. There was a much vaster audience, and will you believe me when I tell you that the only speeches that touched that huge audience in Bombay were the speeches that were delivered in Hindustani? In Bombay, mind you, not in Benares where everybody speaks Hindi. But between the vernaculars of the Bombay Presidency on the one hand, and Hindi on the other, no such great dividing line exists as there does between English and the sister-languages of India; and the Congress audience was better able to follow the speakers in Hindi.

I am hoping that this University will see to it that the youths who come to it will receive their instruction through the medium of their vernaculars. Our language is the reflection of ourselves, and if you tell me that our languages are too poor to express the best thought, then I say that the sooner we are wiped out of existence, the better for us. Is there a man who dreams that English can ever become the national language of India? (Cries of "Never".) Why this handicap on the nation? Just consider for one moment what an unequal race our lads have to run with every English lad. I had the privilege of a close conversation with some Poona professors. They assured me that every Indian youth, because he reached his knowledge through the English language, lost at least six precious years of life. Multiply that by the number of students turned out by our schools and colleges and find out for yourselves how many thousand years have been lost to the nation.

The charge against us is, that we have no initiative. How can we have any if we are to devote the precious years of our life to the mastery of a foreign tongue? We fail in this attempt also. Was it possible for any speaker yesterday and today to impress his audience as was possible for Mr. Higginbotham? It was not the fault of the previous speakers that they could not engage the audience. They had more than substance enough for us in their addresses. But their addresses could not go home to us. I have heard it

said that after all it is English-educated India which is leading and which is doing all the things for the nation. It would be monstrous if it were otherwise. The only education we receive is English education. Surely we must show something for it. But suppose that we had been receiving during the past fifty years education through our vernaculars, what should we have had today? We should have today a free India, we should have our educated men, not as if they were foreigners in their own land but speaking to the heart of the nation; they would be working amongst the poorest of the poor, and whatever they would have gained during the past 50 years would be a heritage for the nation. (Applause.) To-day even our wives are not the sharers in our best thought. Look at Professor Bose and Professor Ray² and their brilliant researches. Is it not a shame that their researches are not the common property of the masses?

Let us now turn to another subject.

The Congress has passed a resolution about self-government and I have no doubt that the All-India Congress Committee and the Moslem League will do their duty and come forward with some tangible suggestions. But I, for one, must frankly confess that I am not so much interested in what they will be able to produce as I am interested in anything that the student world is going to produce or the masses are going to produce. No paper contribution will ever give us self-government. No amount of speeches will ever make us fit for self-government. It is only our conduct that will fit us for it. (Applause.) And how are we trying to govern ourselves? I want to think audibly this evening. I do not want to make a speech and if you find me this evening speaking without reserve, pray, consider that you are only sharing the thoughts of a man who allows himself to think audibly, and if you think that I seem to transgress the limits that courtesy imposes upon me, pardon me for the liberty I may be taking.

I visited the Viswanath Temple last evening and as I was walking through those lanes, these were the thoughts that touched me. If a stranger dropped from above on to this great temple and he had to consider what we as Hindus were, would he not be justified in condemning us? Is not this great temple a reflection of our own character? I speak feelingly as a Hindu. Is it right that the lanes of our sacred temple should be as dirty as they are? The houses round about are built anyhow. The lanes are tortuous and narrow. If even our temples are not models of roominess and cleanliness, what can our self-government be? Shall our temples be abodes of holiness, cleanliness and

peace as soon as the English have retired from India, either of their own pleasure or by compulsion, bag and baggage?

I entirely agree with the President of the Congress that before we think of self-government, we shall have to do the necessary plodding. In every city there are two divisions, the cantonment and the city proper. The city mostly is a stinking den. But we are a people unused to city life. But if we want city life, we cannot reproduce the easy-going hamlet life. It is not comforting to think that people walk about the streets of Indian Bombay under the perpetual fear of dwellers in the storeyed buildings spitting upon them. I do a great deal of railway travelling. I observe the difficulty of third-class passengers. But the Railway Administration is by no means to blame for all their hard lot. We do not know the elementary laws of cleanliness. We spit anywhere on the carriage floor, irrespective of the thought that it is often used as sleeping space. We do not trouble ourselves as to how we use it; the result is indescribable filth in the compartment.

The so-called better class passengers over-awe their less fortunate brethren. Among them I have seen the student world also. Sometimes they behave no better. They can speak English and they have worn Norfolk Jackets and therefore claim the right to force their way in and command seating accommodation. I have turned the searchlight all over and as you have given me the privilege of speaking to you, I am laying my heart bare. Surely we must set these things right in our progress towards self-government. I now introduce you to another scene. His Highness the Maharajah, who presided yesterday over our deliberations, spoke about the poverty of India. Other speakers laid great stress upon it. But what did we witness in the great pandal in which the foundation ceremony was performed by the Viceroy? Certainly a most gorgeous show, an exhibition of jewellery which made a splendid feast for the eyes of the greatest jeweller who chose to come from Paris. I compare with the richly bedecked noblemen the millions of the poor. And I feel like saying to these noblemen: "There is no salvation for India unless you strip yourselves of this jewellery and hold it in trust for your countrymen in India." ("Hear, hear" and applause.) I am sure it is not the desire of the King-Emperor or Lord Hardinge that in order to show the truest loyalty to our King Emperor, it is necessary for us to ransack our jewellery-boxes and to appear bedecked from top to toe. I would undertake at the peril of my life to bring to you a message from King George himself that he expects nothing of the kind. Sir, whenever I hear of a great palace

rising in any great city of India, be it in British India or be it in India which is ruled by our great chiefs, I become jealous at once and I say: "Oh, it is the money that has come from the agriculturists."

Over 75 per cent of the population are agriculturists and Mr. Higginbotham told us last night in his own felicitous language that they are the men who grow two blades of grass in the place of one. But there cannot be much spirit of self-government about us if we take away or allow others to take away from them almost the whole of the results of their labour. Our salvation can only come through the farmer. Neither the lawyers, nor the doctors, nor the rich landlords are going to secure it. Now, last but not the least, it is my bounden duty to refer to what agitated our minds during these two or three days. All of us have had many anxious moments while the Viceroy was going through the streets of Benares. There were detectives stationed in many places. We were horrified. We asked ourselves: "Why this distrust? Is it not better that even Lord Hardinge should die than live a living death?" But a representative of a mighty Sovereign may not. He might find it necessary even to live a living death. But why was it necessary to impose these detectives on us? We may foam, we may fret, we may resent but let us not forget that India of to-day in her impatience has produced an army of anarchists. I myself am an anarchist, but of another type. But there is a class of anarchists amongst us, and if I was able to reach this class, I would say to them that their anarchism has no room in India if India is to conquer the conqueror. It is a sign of fear. If we trust and fear God, we shall have to fear no one, not Maha-rajahs, not Viceroys, not the detectives, not even King George. I honour the anarchist for his love of the country. I honour him for his bravery in being willing to die for his country; but I ask him: Is killing honourable? Is the dagger of an assassin a fit precursor of an honourable death? I deny it. There is no warrant for such methods in any scriptures.

If I found it necessary for the salvation of India that the English should retire, that they should be driven out, I would not hesitate to declare that they would have to go, and I hope I would be prepared to die in defence of that belief. That would, in my opinion, be an honourable death. The bomb-thrower creates secret plots, is afraid to come into the open, and when caught pays the penalty of misdirected zeal. I have been told: "Had we not done this, had some people not thrown bombs, we should never have gained what we have got with reference to the partition movement!" (Mrs. Besant: "Please stop it.") This was what I said in Bengal when Mr. Lyons presided at the meeting. I think what I am saying is necessary. If I am told to stop, I

shall obey. (Turning to the Chairman) I await your orders. If you consider that by my speaking as I am, I am not serving the country and the Empire, I shall certainly stop. (Cries of "Go on".) (The Chairman: "Please explain your object.") I am explaining my object. I am simply (Another interruption.) My friends, please do not resent this interruption. If Mrs. Besant this evening suggests that I should stop, she does so because she loves India so well, and she considers that I am erring in thinking audibly before you young men. But even so, I simply say this that I want to purge India of the atmosphere of suspicion on either side; if we are to reach our goal, we should have an empire which is to be based upon mutual love and mutual trust. Is it not better that we talk under the shadow of this college than that we should be talking irresponsibly in our homes? I consider that it is much better that we talk these things openly. I have done so with excellent results before now. I know that there is nothing that the students are not discussing. There is nothing that the students do not know. I am therefore turning the searchlight towards ourselves. I hold the name of my country so dear to me that I exchange these thoughts with you and submit to you that there is no reason for anarchism in India.

Let us frankly and openly say whatever we want to say to our rulers and face the consequences if what we have to say does not please them. But let us not abuse. I was talking the other day to a member of the much-abused Civil Service. I have not very much in common with the members of that Service, but I could not help admiring the manner in which he was speaking to me. He said: "Mr. Gandhi, do you for one moment suppose that all we, Civil Servants, are a bad lot, that we want to oppress the people whom we have come to govern?" "No", I said. "Then, if you get an opportunity, put in a word for the much-abused Civil Service." And I am here to put in that word. Yes, many members of the Indian Civil Service are most decidedly overbearing, they are tyrannical, at times thoughtless. Many other adjectives may be used. I grant all these things and I grant also that after having lived in India for a certain number of years, some of them become somewhat degraded. But what does that signify? They were gentlemen before they came here, and if they have lost some of the moral fibre, it is a reflection upon ourselves. (Cries of "No".) Just think out for yourselves, if a man who was good yesterday has become bad after having come in contact with me, is he responsible that he has deteriorated or am I? The atmosphere of sycophancy and falsity that surrounds them on their coming to India de-moralises them as it would many of us. It is well to take the blame sometimes. If we are to receive self-government, we shall have to

take it. We shall never be granted self-government. Look at the history of the British Empire and the British nation; freedom-loving as it is, it will not be a party to give freedom to a people who will not take it themselves. Learn your lesson if you wish to from the Boer War. Those who were enemies of that Empire only a few years ago have now become friends”.

(2)

**Discourse On Hygiene And Education: Speech at Second Gujarat
Educational Conference, Broach, Gujarat on 20.10.1917
(The Collected Works of Mahatma Gandhi-14-XIV-I-6: p.29)**

“As to Hygiene, it is no exaggeration to say that it is not taught at all. We do not know, after 60 years of education, how to protect ourselves against epidemics like cholera and plague. I consider it a very serious blot on the state of our education that our doctors have not found it possible to eradicate these diseases. I have seen hundreds of homes. I cannot say that I have found any evidence in them of knowledge of hygiene. I have the greatest doubt whether our graduates know what one should do in case one is bitten by a snake. If our doctors could have started learning medicine at an earlier age, they would not make such a poor show as they do. This is the disastrous result of the system under which we are educated. People in almost all the parts of the world have managed to eradicate the plague. Here it seems to have made a home and thousands of Indians die untimely deaths. If this is to be attributed to poverty, it would still be up to the Education Department to answer why, even after 60 years of education, there is poverty in India”.

(3)

Speech At Kathiawar Patidar Conference at Marad Village
The Collected Works of Mahatma Gandhi-16-XVI-I-109

“What must have been the condition of India's cities when it was a holy land? Men were sincere and frank of heart, and the homes in the country were pure and clean. The men who lived in these homes filled them with their sweet fragrance. What provides shelter to five men is a home and where 50 men live is a village. I saw rain water leaking through the roofs all over! If we are so idle, we should at least arrange for the water leaking through to be collected. I found the lanes here full of dirt. Even when it has been raining, a farmer's house must be clean and the streets such as would not make walking in them quite a task. It should not happen that when it rains a little they become all slush. If the streets in a village are bad, it would be painful for the bullocks to walk on them. We are the Government in the village. We should not be lethargic and wooden. If the subjects are straightforward and truthful, the king cannot be otherwise. If the subjects are unjust and extravagant, the king is bound to be so. The king is the sky over the people. The control of affairs in your village ought to be in your hands. You should look after all the arrangements in your own village.

The Government will not succeed in cleaning seven and a half lakh villages. Marad belongs to the people who live here. If the mistress of the house does not keep it clean, she must be an indolent hussy; in like manner, if the inhabitants of the village do not keep it clean, they must be indolent louts. I am your guest. You have been showering your love on me. Despite Marad's being such a fine village, I have had to say all this about the cleanliness of its lanes. Marad is no different from other villages in this latter. Things are the same in all the seven and a half lakh villages of India. Conditions here are not worse than elsewhere. Since, however, you have put me in this chair, I owe it to you to tell you that others may go to hell, if they will, but you must start cleaning up the village this very day. We should be judged by the state of our lanes. We look after our families, but we have not proceeded from the affairs of the family to those of the village or the town and, finally, of India”.

(4)

Discourse On Our Insanitation: Speech at Mandvi, 19.11.1925
The Collected Works of Mahatma Gandhi-28-XXXVIII : I-246 : p. 461

“During my wanderings nothing has been so painful to me as to observe our insanitation throughout the length and breadth of the land. I do not believe in the use of force for carrying out reforms, but when I think of the time that must elapse before the ingrained habits of millions of people can be hanged, I almost reconcile myself to compulsion in this the most important matter of insanitation. Several diseases can be directly traced to insanitation. Hookworm, for instance, is such a direct result. Not a single human being who observes the elementary principles of sanitation need suffer from hookworm. The disease is not even due to poverty. The only reason is gross ignorance of the first principles of sanitation. These reflections arise from the abominations I saw in Mandvi. The people of Mandvi are not poor. They cannot be classed as ignorant. And yet their habits are dirty beyond description. Men and women dirty the streets that they walk on with bare feet. They do this every morning. There is practically no such thing as a closet in that port. It was with the greatest difficulty that I was able to pass through these streets. Let me not be hard on the poor inhabitants of Mandvi. I know that I saw nothing better in many streets of Madras.

The sight of grown-up people lining the river banks and, after the performance, proceeding with criminal thoughtlessness to the river and cleaning themselves in it and injecting into its sacred water typhoid, cholera and dysentery germs has not yet faded from memory. This is the water that is used also for drinking. In the Punjab we violate God's laws by dirtying our roofs and breeding millions of flies. In Bengal the same tank quenches the thirst of man and beast and cleanses him and his pots. But I must not continue this description of our shame. Seeing that it is there, it would be sinful to hide it. But I dare not carry it any further. I know I have underdrawn the picture. I would urge the enterprising people of Mandvi to lead the way in model sanitation. Let them, whether the State help them or not, call in a specialist and spend money in improving their sanitation so as to make it perfect. 'Cleanliness is next to godliness.' We can no more gain

God's blessings with an unclean body than with an unclean mind. A clean body cannot reside in an unclean city”.

(5)

**Speech On Rural Education And Hygiene: Translated From Gujarati
Shikshanane Sahitya, 18-8-1929;**

The Collected Works of Mahatma Gandhi-41-XLI-I-238 : p.295

“Kakasaheb wishes to serve a number of purposes through this supplement. One of these is that persons who have passed what is ordinarily regarded as the school age, who are householders, are engaged in a profession or otherwise and are employed – the men and women living in about ten thousand villages of Maha Gujarat - should receive some kind of education which it is possible to give them. The term education in this sense should be interpreted in a wider sense. It is something distinct from a knowledge of the alphabet. Villagers today have no practical knowledge in many fields and we find, instead, that often ignorant superstition has established a hold over them. Through this supplement, Kakasaheb intends to rid them of these superstitions and give them some useful knowledge. From the standpoint of health, the condition of villages is deplorable. One of the chief causes of our poverty is the non-availability of this essential knowledge of hygiene. If sanitation in villages can be improved, lakhs of rupees will easily be saved and the condition of people improved to that extent. A sick peasant can never work as hard as a healthy one. Not a little harm is being done because we have a higher death-rate than the average.

It is held that our economically backward condition is responsible for our deplorable insanitation and that if the former is bettered, the latter will improve automatically. Let this be said in order to malign the government or to put all the blame on it, but there is not even fifty per cent truth in that statement. In my opinion based on experience, our poverty plays a very small part in our unsanitary condition. I know what part it plays and where, but I do not wish to go into it here. The purpose of this series of articles is to point out the ways and means of eradicating those diseases for the incidence of which we are responsible and which can be readily eradicated at little or no expense.

Let us examine the state of our villages from this standpoint. Many of these are found to be like heaps of garbage. People urinate and defecate at all places in the villages, not excluding even their own courtyards. Where this is done, no one takes care to cover up the faeces. The village roads are never well maintained and one finds heaps of dust everywhere. We ourselves and our bullocks find it difficult even to walk on them. If there is a pond, people wash their utensils in it, cattle drink, bathe and wallow in it; children and even adults clean themselves in it after evacuation; they even defecate on the ground near it. This same water is used for drinking and cooking purposes. No rules are observed while building houses convenience of neighbours, or residents' facilities for are considered when buildings are put up- neither the light nor air.

Because of a lack of co-operation among villagers, they do not even grow things which are essential to ensure their own hygienic conditions. Villagers do not put their leisure hours to good use, or perhaps they do not know how to do so, as a result of which their physical and mental capacity is depleted. For want of general knowledge of hygiene, when there is an incidence of a disease, instead of employing some home remedies very often the villagers seek the help of magicians or get involved in the web of *mantras* and spend money and in return the disease is merely aggravated. In this series, we shall examine all these reasons and see what can be done in the matter”.

(6)

**Discourse On Physical and Moral Insanitation: Published in Young
India on 31-10-1929;**

The Collected Works of Mahatma Gandhi-42-XLII-I-86 : p.75

“There can be no doubt that at one time Hardwar and the other celebrated places of pilgrimage were really holy. Their natural beauty, their ancient popularity would seem to show that at one time they were sanctuaries for the preservation and purification of Hinduism. In spite of my innate love of Hinduism, in spite of my conservatism that ever seeks to respect and justify ancient institutions, these holy places have few man-made attractions for me.

It was in 1915 that I first visited Hardwar, as a volunteer working under Pandit Hridaynath Kunzru who was in charge of the Seva Samiti organized by the Servants of India Society. I was therefore able to come in intimate touch with many men and things which otherwise I would not have done. I had gone there full of hope and reverence. But whilst I realized the grandeur of the holy Ganga and the holier Himalayas, I saw little to inspire me in what man was doing in this holy place. To my great grief I discovered insanitation both moral and physical. I found during the recent visit² not much change for the better. There is the same defilement of the mighty stream even in the name of religion. Thoughtless ignorant men and women use for natural functions the sacred banks of the river where they are supposed to sit in quiet contemplation and find God. They violate religion, science and laws of sanitation.

All the religions in the world prohibit the pollution of streams, their banks, public roads and all thoroughfares. Science teaches us that human evacuations, whether liquid or solid, make most valuable manure if they are properly conserved. Hygienists regard it as a crime against humanity for any person to perform natural functions in the places enumerated by me. This pollution is a sin born of ignorance or laziness. But there goes on deliberate pollution too in the name of religion. I was taken to the river to perform the

usual ceremony. Flowers, yarn, curds, coloured starch, rice and the like were thrown into the river whose waters millions drink in the faith that they are doing a meritorious act. I protested that it was harmful to throw these things into the waters. "It is a tradition handed down from ages," was the priestly reply. Add to this the reported criminal emptying of the drain-pipes into the sacred waters. Although the passenger traffic is very heavy, the station is as primitive as it could be made. There are very few conveniences for the passengers. The streets are narrow and unkempt. The roads are indifferently kept. Thus the authorities have conspired with the people to render Hardwar as little attractive as possible. So much for the physical insanitation of Hardwar. I was reliably informed that moral insanitation was far worse. I have not the heart to narrate here the stories I was told of the horrible vice that went on in Hardwar. There was a naive admission in an address presented to me by the Pandas. They said that in Hardwar perfect sexual restraint was obligatory. They therefore left Hardwar to the pilgrims and not being celibates, were living outside the prohibited boundary. Needless to say there is not the least sign of this form of self-denial in Hardwar. And yet there is no reason why Hardwar should not become an ideal place of pilgrimage.

There are three educational institutions designed to revive the best of ancient tradition. There are rich *mahants* living in and near Hardwar. If any or all of these institutions will it, they can transform insanitary Hardwar within a measurable distance of time into a model sacred place. Acharya Ramdeva, who presided at the public meeting where I disburdened myself of my grief over the physical and moral insanitation of Hardwar, promised to work wholeheartedly through the Kangri Gurukul which has been shifted to Hardwar to bring about the desired reform. There are too some silent workers doing their best to make things look better. Hardwar uses only swadeshi sugar but imports annually seven lakhs of rupees worth of foreign cloth. There is a drink shop and a butcher's shop in Jwalapur. There is no reason why Hardwar should not stop all drink. A butcher's shop in a Hindu place of pilgrimage is an anomaly. The optimistic Acharya hopes to make Hardwar sanitary and to banish foreign cloth, liquor and butcher's meat from Hardwar. It is a worthy ambition. May it be fulfilled. It will be the truest education for the boys of the Gurukul if to their studies they add this service of the country and religion".

(7)

**Speech On Cleanliness, Truthfulness, Purity, Neatness: From a
microfilm of The Gujarati: M.M.U./II on 9-06-1932;
The Collected Works of Mahatma Gandhi-049-XLIX- 412**

“Now that I have succeeded today in acquiring over the Magan spinning-wheel brought by Dhiru enough elementary control to satisfy me, I feel sufficiently free in my mind to pay attention to the appearance of the wheel. Vallabhbhai's sharp eyes detected a spider's web on it, and he immediately joked about it. I discovered now the real source of Manibehn's great love of neatness. The envelopes in which I seal the letters for the Ashram are an illustration of this quality of Vallabhbhai's. Anybody who has not seen these envelopes should do so immediately. Along with neatness, they exemplify great economy. The letters which I write from here do not require very long envelopes. It will, therefore, be observed that two envelopes are made out of the original one. The brown paper which comes here in the form of packets, etc., is preserved and then used for making new flaps for the envelopes.

This was by way of introduction. I noted Vallabhbhai's comment, but at the moment I was impatient to try the spinning wheel. The doctor had been advising me not to use the left hand even for turning the wheel. Hence I thought that, if I could rotate the wheel with either foot, probably I would not have to drop spinning for a single day. In my impatience to acquire control in managing the spinning-wheel as soon as possible, I let the web remain where it was. But I felt confident today that I would be able to work with my right hand, and so began observing the poor condition of the spinning-wheel. I saw that there was not only one web, but that there were webs in seven or eight places. And the entire spinning-wheel was covered with dust. The brass spindle-bearers were covered with a sticky layer of grease and dust. There was plenty of dust on the wooden boards too. This should be deemed unpardonable. The spinning-wheel is the divine weapon of *Daridranarayana*. It is the chief means of worship. By neglecting it and allowing it to be covered with dust, we show lack of reverence for Him. Generally, temples, mosques and other places of worship are kept clean. But we believe that every spot on the earth is as sacred as a temple. There is no place anywhere where God is not present. To us, therefore, our bedrooms,