

K. Vedamurthy

15, Adpalapuram Thir 8th

Madras 600086

26.9.77

4375

Sri S.V. Raju.

Dear Sri Raju,

Kindly accept my hearty
congratulations on your being included as a
trustee of the Rajaji Foundation established
in Bombay by Sri Masani. In fact, Sri Masani
has been associating you with every laudable
venture of his and that speaks highly of
both of you - you will understand what I mean.

The news report of Sri Masani's
Friday Conference with the Press in Bombay is
scrappy. I tried my best to get at the Bombay
or Delhi edition of the Times of India of both
Sunday and Saturday last but in vain. I would
therefore request you to send us - by us I mean
Rajaji's son Sri C.R. Narasimhan and me -
two copies ^{each} of the verbatim report of Sri Masani's
press conference in connection with the Rajaji
Foundation and of the connected literature.
It is enough if you send them to my address.
I shall pass on a copy to Sri C.R.N. with the
compliments of Sri M.R. Masani and yourself
without delay. Did you by any chance glance

and the Times of India group of newspapers
to carry it in all their editions and
other publications prominently. I am
sure of your complying with my
request without any delay. Before Sir Hanu
A. Palchivala leaves Bombay for Washington
kindly make a courtesy call on him and
request him to use his good offices with
the governments of both the U.S.A. and
India to make our project click.
I think he should need no persuasion
to do this but these days you can't
predict how people will react - I
remember vividly what happened
when he was requested to lead the
Swatantra Party. Don't mistake me: I
have ^{still} the highest regard for him (in spite
of his turning down the offer to lead SP)
as I believe everybody has a right to act
as he pleases and on the dictates of his
conscience.

This has become lengthy - kindly
forgive me for inflicting it on you. Please
give my warmest regards to Sir M. R. Masani.
Kindly acknowledge
with best regards,
yours affectionately,
K. Vedamurthy

October 6, 1977

Dear Vedamurthy,

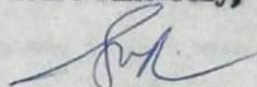
Thank you for your letter of the 26th and for your kind sentiments. I enclose herewith two copies of a press handout issued on the occasion of the press conference. You may pass one on to Mr. C.R. Narasimhan with our compliments. I also enclose copy of the report that appeared in the Indian Express which relatively speaking was the best.

About your anxiety to get government's approval to observe Rajaji's Birth Centenary year as the International Year of Human Rights, while I sincerely wish your effort success, personally I would not run after government officials. Whatever we can do voluntarily would be far more precious and meaningful and in tune with Rajaji's own advice to keep away from State action as much as possible.

I shall suggest to my fellow trustees that the Rajaji Foundation should observe the period as Human Rights Year and shall work out a suitable programme for the purpose.

With kind regards,

Yours sincerely,



(S. V. Raju)

Mr. K. Vedamurthy
15, Gopalapuram Third Street
Madras 600086.

Encls: As above

Text of Jayaprakash Narayan's tape recorded message
to the public meeting held by the Rajaji Foundation on
Sunday December 9, 1977 at the Tata Auditorium, Bombay
I regret that even though I happen to be in Bombay and could attend the function
held in memory of Rajaji, due to my ~~hospitalisation~~ being hospitalised that, is not
possible, ^{and} therefore I wish to send my greetings first of all to ^{Acharya Kripalani} who is
presiding ^{and} to my old dear friend Minoo Masani ^{and} BPS and the other ^{and} who are
the trustees and organisers of this function. Rajaji was a personalist like
whom India has produced no other in modern times. I am saying this deliberately
because I know a part of his life and work with which most people are not
acquainted. ^{where} There was a time ^{where} there were congress presidents nominated and
one after the other they had to go to prison. But the ordinance or order
was not extended to ^{Madras} I think it was still a presidency and Rajaji did not
come ⁱⁿ the mischief of that order and he was able to participate in public
life, make public speeches and so on. During that time I had visited him
~~at~~ at his ashram in Tiruchengode where he lived a very simple life. I think very
few people of the country except people of ^{Tamil Nadu} are acquainted with that aspect of
Rajaji's ^{life, his} ashram life; his life of service to the neighbourhood, to the families
living around that locality, ^{and} I think his attention was particularly directed
to ^{the question to the} women, the uplift of women ^{of} in that area. When I say women, I don't mean Brahmin
women, ^{I mean the} but non-Brahmin women and Rajaji I think is one of the few national leaders
like Gandhiji who gave his special attention to women and treated them as an oppressed
and backward community. ^{one} Though they knew that after all it is the women who ^{were}
the makers of the ^{sons} and daughters and therefore makers of new generations and ^{if}
that they themselves were deserving they could produce succeeding generations of
higher and higher quality. To this work Rajaji made a great contribution, among many
others that he did. I am talking of time when he was President of the Congress
and one after the other presidents were arrested and because the ordinance was not
applied to Madras Presidency, I remember this is a part of history, therefore there
is no harm in recounting that story how ^{Jawahar Lal Nehru} ~~he~~ was getting impatient and saying that
^{so} many people waiting in line ^{the} ~~for~~ I remember his mentioning Mr. Aney and a few others
they should also be offering themselves for arrest and imprisonment

INDIAN COMMITTEE FOR CULTURAL FREEDOM

ARMY & NAVY BUILDING, 148 MAHATMA GANDHI ROAD, BOMBAY 400 023.

Executive Council :

Dilip Chitre
Arvind Deshpande
C. R. Irani
Laxmanshastri Joshi
V. V. John
P. G. Mavlankar M. P.
M. R. Masani
Asoka Mehta
Fredie Mehta
Jayaprakash Narayan
Ramu Pandit
Soli Sorabjee
Khushwant Singh
Sophia Wadia
N. C. Zamindar

Honorary Secretaries :

V. B. Karnik
S. V. Raju
J. B. H. Wadia

PRESS RELEASE.

THE RAJAJI FOUNDATION

"When I see the spreading abuses, the cant, the hypocrisies, and the general fall in moral sense at the highest levels down to the unfortunate poor, I do not feel inclined to run away from the struggle for improving things, old, weak and incapacitated though I am."

This was Rajaji on his 93rd birthday. A year later on Christmas Day, December 25, 1972, he passed away.

A giant among intellectuals and among the world's clearest thinkers Rajaji was the champion par excellence of the rights and duties of man. Throughout his life he advocated the rule of Dharma in the life of the individual and of the State.

Dharma was not a mantra that Rajaji prescribed. To him, Dharma embodied the living truth of the superiority of means over ends. "Dharma rules whether you believe in it or deny it, or take no notice of it. Dharma is nature, not dogma," he wrote in December 1962.

"The Dharma of government is to govern justly and with care for the welfare of the nation. The dharma of the opposition is to criticise the Government justly and with care. Both Government and the Opposition should fulfil their respective dharmas."

To Rajaji Dharma and Gandhiji's theory of trusteeship were one and the same. He wrote:

"Liberty is felt in the bone of every sentient civilized being. We are not wild beasts captured and ordained to live in the cages of somebody's zoo; we are free human beings living in voluntary cooperation as a nation. The system of government under which we live can make the one into the other.

"The cause of emancipation from State socialism is a great cause, not a mere political cliché. The obverse of individual freedom, viz., self control and respect for the moral laws governing social life should not, however be forgotten. The obverse of Swatantra consists of the duties that arise out of freedom and is given the name of

Dharma in the Hindu tradition; it is called the principle of trusteeship in Gandhiji's discourses. The legitimate claim to be free carries with it obligations of social justice. This should be wrought into the internal sense and conscience of the individual. Every one should consider himself a trustee of that share of God's benefits that come to him. He is a trustee for those around him and the discharge of the obligations of that trusteeship should form his spiritual happiness. It is, therefore, a way of life as much as State control is a way of slavery."

An educated and enlightened citizenry was the sine qua non of Rajaji's concept of a truly democratic system. He advised the Swatantra Party which he founded "to work to educate the electorate rather than run after the immediate pleasures of transient political power". He strongly believed that "the foundation of our independence and self respect has to be improved" through "sound education of all our population and nothing less."

Individual initiative, enterprise and energy maximising individual freedom and minimising interference by the State; fostering a sense of moral obligation in respect of legislative or other forms of compulsion; maintaining and preserving spiritual values and what is good in our culture and tradition; strict adherence by authority to the Fundamental Rights and guarantees in the Constitution as originally enacted in 1950 including the freedom of property, trade and occupation; reducing considerably the cost of public administration and giving the farmer his rightful place in the Indian sun were among the principal tenets of his political and social philosophy. Rajaji was a philosopher among politicians and a politician among philosophers.

The Rajaji Foundation has been formed to propagate his ideas. The Foundation firmly believes that his views on man, State and society have a continuing relevance today as they did when he first propounded them. The Foundation is also convinced that the best memorial would be one not of brick and mortar but in the spreading of his message of Dharma and the norms for a free, liberal society.

To this end the Foundation proposes to organise public meetings, study circles, seminars and discussions; publish pamphlets and material of relevance to developing situations from time to time and at all times to seek to keep his memory fresh in the hearts and minds of the people.

The Trustees of the Rajaji Foundation are :

Mr. M.R. Masani,
Mr. Parmanand Kojriwal,
Mr. Girish K. Munshi
Mr. K.H. Subramaniam,
Mrs. Sosan L. Panday,
Mr. S.V. Raju

The Office of the Foundation is :

The Rajaji Foundation,
143, Mahatma Gandhi Road,
Bombay 400 023.

INDIAN COMMITTEE FOR CULTURAL FREEDOM

ARMY & NAVY BUILDING, 148 MAHATMA GANDHI ROAD, BOMBAY 1

Executive Council:

Adam Adil
 Dilip Chitre
 Arvind Deshpande
 Zafar Futehally
 C. R. Irani
 Laxmanshastri Joshi
 V. V. John
 Anant Kanekar
 M. R. Masani
 Asoka Mehta
 Jayaprakash Narayan
 G. D. Parikh
 K. Subba Rao
 A. B. Shah
 Shamim A. Shamim, M.P.
 Khushwant Singh
 Sophia Wadia

Honorary Secretaries:

V. B. Karnik
 S. V. Raju
 J. B. H. Wadia

Text of Jayaprakash Narayan's tape recorded message to the public meeting held by the Rajaji Foundation on Friday, December 9, 1977 at the Tata Auditorium, Bombay

I regret that even though I happen to be in Bombay and could attend the function held in the memory of Rajaji, due to my being hospitalised that is not possible, and therefore I wish to send my greetings first of all to Acharya Kripalani who is presiding, to my old dear friend Minoo Masani, ^{to} Mr. Bhanu Pratap Singh and the others who are the trustees and organisers of this function.

Rajaji was a personality like who India has produced no other in modern times. I am saying this deliberately because I know a part of his life and work with which most people are not acquainted.

There was a time when there were Congress Presidents nominated and one after the other they had to go to prison but the Ordinance or Order was not extended to Madras. I think it was still a presidency and Rajaji did not come within the mischief of that order and he was able to participate in public life, ^{public} make speeches and so on.

During that time I had visited him at his ashram in Tiruchengode where he lived a very simple life. I think very few people of the country except ^{the} people of Tamil Nadu are acquainted with that aspect of Rajaji's life, his ashram life, his life of service to the neighbourhood, to the families living around that locality. I think his attention was particularly directed to the ~~women to~~ uplift of women of that area. When I say women, I don't mean Brahmin women, I mean

the non-Brahmin women and Rajaji I think is one of the few national leaders like Gandhiji who gave his special attention to women and treated them as ^a an oppressed and backward community. [though they knew that after all it is the women who are the makers of their sons and daughters and therefore makers of new generations and if they themselves were deserving they could produce succeeding generations of higher and higher quality.] To this work Rajaji made a great contribution among many others that he did.

[I am talking of time when he was President of the Congress and one after the other the presidents were arrested and because the ordinance was not applied to Madras Presidency, I remember - this is a part of history, therefore there is no harm in recounting that story - Jawaharlal Nehru was getting impatient and saying that so many people waiting in the line I remember his mentioning the name Mr. Aney of Nagpur and a few others they should also be offering themselves for arrest and imprisonment and that Rajaji was not giving them an opportunity.]

During those days I think Rajaji was a strong believer in Hindi - strange as it may seem to today as the medium of national intercommunication, Not particularly the language of any State, of course there were many Hindi states, but he was not interested in Hindi in that sense. But he wanted to make Hindi take the place of English. I think later on his views changed and I think they changed because the Hindi wallahs or the Hindi enthusiasts tried to force the issue and even converted those who were friends into foes and there was unnecessary prejudice created against Hindi in the whole of South India and particularly Tamil Nadu.

So these are some of the reflections that come to my mind about Rajaji. To anyone who wanted to speak at length about him, it would take many lectures, many hours to do

justice to his many sided character; ^{to} his innate political genius; to his great moral qualities and the work that he did during his life to uplift those who had been trodden/throughout the ^{by} /down centuries by the upper caste Hindus. Not only the Brahmins but the non-brahmins also both in the South and the North who treated the Harijans for instance and the other backward communities in a despicable manner. However, ~~that is all past history.~~

There is so much to learn from Rajaji's life - from his work, his thought, from his speeches and writings and above all from the life he lived - a simple life dedicated completely to the service of the ideals that he held. He had supreme courage of conviction . He did not hesitate to disagree with his master Mahatma Gandhi, when it came to that, but for that neither of them lost any respect for the other. That was the kind of age and that was the kind of men that lived in those days, ~~that existed at that time.~~

Text of Jayaprakash Narayan's tape recorded message to the public meeting held by the Rajaji Foundation on Friday, December 9, 1977 at the Tata Auditorium, Bombay

I regret that even though I happen to be in Bombay and could attend the function held in the memory of Rajaji, due to my being hospitalised that is not possible, and therefore I wish to send my greetings first of all to Acharya Kripalani who is presiding, to my old dear friend Minoo Masani, Mr. Bhanu Pratap Singh and the others who are the trustees and organisers of this function.

Rajaji was a personality like who India has produced no other in modern times. I am saying this deliberately because I know a part of his life and work with which most people are not acquainted.

There was a time when there were Congress Presidents nominated and one after the other they had to go to prison but the Ordinance or Order was not extended to Madras - I think it was still a presidency and Rajaji did not come within the mischief of that order and he was able to participate in public life, make speeches and so on.

During that time I had visited him at his ashram in Tiruchengode where he lived a very simple life. I think very few people of the country except people of Tamil Nadu are acquainted with that aspect of Rajaji's life, his ashram life; his life of service to the neighbourhood, to the families living around that locality. I think his attention was particularly directed to the women to ^{the} uplift of women of that area. When I say women, I don't mean Brahmin women, I mean

the non-Brahmin women and Rajaji I think is one of the few national leaders like Gandhiji who gave his special attention to women and treated them as an oppressed and backward community though they knew that after all it is the women who are the makers of their sons and daughters and therefore makers of new generations and if they themselves were deserving they could produce succeeding generations of higher and higher quality. To this work Rajaji made a great contribution among many others that he did.

I am talking of time when he was President of the Congress and one after the other the presidents were arrested and because the ordinance was not applied to Madras Presidency, I remember - this is a part of history, therefore there is no harm in recounting that story - Jawaharlal Nehru was getting impatient and saying that so many people waiting in the line I remember his mentioning the name Mr. Aney of Nagpur and a few others they should also be offering themselves for arrest and imprisonment and that Rajaji was not giving them an opportunity.

During those days I think Rajaji was a strong believer in Hindi - strange as it may seem to today as the medium of national intercommunication. Not particularly the language of any State of course there were many Hindi states, but he was not interested in Hindi in that sense. But he wanted to make Hindi take the place of English. I think later on his views changed and I think they changed because the Hindi wallahs or the Hindi enthusiasts tried to force the issue and even converted those who were friends into foes and there was unnecessary prejudice created against Hindi in the whole of South India and particularly Tamil Nadu.

So these are some of the reflections that come to my mind about Rajaji. To anyone who wanted to speak at length about him, it would take many lectures, many hours to do

justice to his many sided character: his innate political genius: to his great moral qualities and the work that he did during his life to uplift these who had been trodden/throughout the /down centuries by the upper caste Hindus. Not only the Brahmins but the non-brahmins also both in the South and the North who treated the Harijans for instance and the other backward communities in a despicable manner. However, that is all past history.

There is so much to learn from Rajaji's life - from his work, his thought, from his speeches and writings and above all from the life he lived - a simple life dedicated completely to the service of the ideals that he held. He had supreme courage of conviction. He did not hesitate to disagree with his master Mahatma Gandhi when it came to that, but for that neither of them lost any respect for the other. That was the kind of age and that was the kind of men that lived in those days that existed at that time.
