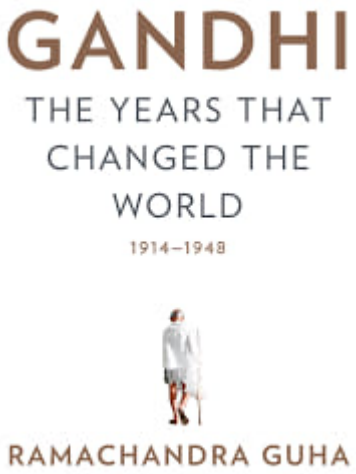
Twitter Thread by Sheshapatangi1 ■■■■■ ■■ ■ ■■■■■■■■ ■■■■■■■■■■

Sheshapatangi1 ■■■■■ ■■ ■ ■■■■■■■■ ■■■■■■■■■■
@sheshapatangi1

Why Gandhi Will Never Be A Mahatma?

Some of the most interesting parts of @Ram_Guha book concern another group Gandhi sought to instruct: women. Two sections in particular are likely to raise eyebrows. The first is Guha's account of Gandhi's relationship with the writer and



singer Saraladevi Chaudhurani in 1919-20. Gandhi was, by then, celibate; both he and Sarala were married to other people. Yet their letters speak openly of desire — "You still continue to haunt me even in my sleep," he wrote to her — and he told friends, "I call her my spiritual

wife." He signed his letters to her Law Giver, which, as Guha observes, was "a self-regarding appellation that reveals his desire to have Sarala conform to his ways." Gandhi's friends appear to have talked him out of making this "spiritual marriage" public. Eventually he

distanced himself, confessing that he did not have the "infinitely higher purity" in practice "that I possess in thought" to maintain a "marriage" that was perfectly spiritual.

The second section that will provoke controversy tackles an even more sensitive subject: Gandhi's

notorious brahmacharya experiments, beginning in 1946. When Gandhi was involved with Sarala, he was 50 and she was 47, a mature woman exercising her own free will. Nearly three decades later, when he was 77, he made the decision to “test” his vow of chastity by sleeping in a bed

with his teenage grandniece, Manu Gandhi, a vulnerable child.
Manu had lost her mother at a young age and had been taken in by Gandhi and his wife (who was deceased by the time the “experiments” started). Manu grew up in an ashram in which everyone was devoted to her great-uncle

She wrote a diary mentioning the “experiments” .
In the wake of #MeToo, we know that the powerful may delude themselves about the willingness of those they manipulate, and that their less powerful victims may go along with things they do not want because they are overwhelmed by

the status of their abuser.
Guha provides extensive evidence of the horrified reaction of many of Gandhi’s friends and followers at the time. Most were appalled that a young woman should be used as an instrument in an “experiment,” and some of his political allies, like

Vallabhbhai Patel, feared it would become a scandal. At least one, the stenographer R. P. Parasuram, left Gandhi’s entourage when Gandhi refused to stop sharing a bed with Manu.

Gandhi wasn't even good for his 3 children nor his lifelong companion Kasturba, how on earth can

anybody call this lunatic as Father of the Nation, that too, for a country which has given 1000s and 1000s of Mahapurush in 5000+ years.

#VandeMataram