

NOTES AND REFERENCES

- 1 Nehru to P.Subbarayan, November 21, 1937, SWJN, 8, pp.359-60.
- 2 Ibid., 8, p.249.
- 3 Rajagopalachari, C., Swarajya, May 27, 1961. "When I read your book on Hinduism, it seemed to me that you really have a utilitarian approach to religion. You preach Hinduism not as if you believe in its doctrines, but because you think they will make for morality in politics." Minica Felton, I Meet Rajaji, (Macmillan, London, 1962), p.7.
- 4 Brecher, Michael, Nehru : A Political Biography, (OUP, 1959), p.86.
- 5 According to C.Rajagopalachari, "the whole plan of socialism is based on this axiom, namely that the world is sufficient in itself and it is only inequality in distribution which makes us miserable. If the world is sufficient for all its inhabitants then divide it equally amongst us. Socialism is the extension of a Hindu joint family system to the whole world." Rajagopalachari, C. Chats Behind Bars, Madras, 1932, p.30.
- 6 According to C.Rajagopalachari, "what socialism really demands is a change of heart, not an unwilling people yoked to the law. A new way of life, a new culture what is aimed at. This cannot be achieved by coercion but only by a change of heart." Rajagopalachari, C., Satyam Eva Jayate, Madras, Volume I, p.283.
- 7 According to C.Rajagopalachari, "Dharma is not to be confused with the fanaticism of some followers of Hinduism. Dharma is the widespread inner call among people of all classes in India to reduce their wants and to give their possessions for the good of others." Rajagopalachari, C., Satyam Eva Jayate, Volume I, p.434, October, 1959.
- 8 C.Rajagopalachari commented that "I cannot understand all this stuff about dialectical materialism. I never could. I suppose I have too much prejudice against it. These young men (Marxists) who have lost their faith are looking for something fresh to hook themselves on to. Their god has fallen down and now they need another one. They are honest, but they are not ready to acknowledge that there is no final answer. They are looking for panacea, for a solution which will solve everything." Minica Felton, I Meet Rajaji, (Macmillan, London, 1962), p.84.

- 9 Mrs.Dr.Arunasivakamini, Reader, Department of Public Administration, University of Madras, Interview was taken on 8.4.91.
- 10 Dr.P.Jagadesan, Reader and Head, Department of History, University of Madras whom I interviewed on 18.4.91. Also to be noted is the comment of Jay Dubashi, "Copley is wide of the mark in describing C.Rajagopalachari as a moralist in politics. Actually, C.Rajagopala-chari had the temperament of a priest, only he changed his gods from time to time. It was once Gandhiji, then Jinnah; later still, when all gods are in proper heavenly niches, it was private enterprise garbed in the mantle of liberty. Like Bernard Shaw, C.Rajagopala-chari never really believed in anything. But like most lawyers, he was clever at rationalising anything he happened to believe at any time." India Today, December 16-31, 1978.
- 11 Regarding inconsistency, C.Rajagopalachari said, "It should be foolish for anyone to claim that his views on every subject had been unchanged for fifty years. If there was a change of opinion the later opinion should be held as more correct as based on more experience and more thought." Iyer, M.V., Rajaji : A Study of his Personality, Volume I.

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