IN THE THICK OF PUBLIC LIFE

1. EARLY LIFE :

Hardekar Manjappa was born in 1886 at Banavasi (hallowed by the memory of Pampa, the first great poet in Kannada), in the Karwar District of the erstwhile Bombay Presidency. His brother Shri Madhulingappa was a clerk in the Revenue Office at Sirsi and he was the chief 'bread-winner' of the family. Naturally Manjappa had to leave Banavasi for Sirsi in 1903. In the same year he passed his 'Mulki' examination in the first attempt at the age of seventeen. Shri Sanganabasayya, the head-master of the school was overjoyed when he knew that Manjappa had passed Mulki examination, that too in the first attempt. There was reason for this joy. No Lingayat boy till then had passed it in the first attempt in the whole of Karwar District. Thus the Head-Master appointed Manjappa as a teacher with immediate effect on a monthly salary of Rs. 7/-.

Further, Manjappa undertook private tuition to two boys in the evening, which added to his monthly income by Rs. 4/-.
In order to enthuse boys studying under his care, he used to compose small poems which could be used in the games and other physical training activities of the students. Within a year, he impressed the head-master so much that the head-master put him in exclusive charge of a separate school. Thus Manjappa proved himself to be one of the most successful teachers.

Quite early in his life he displayed his talent for writing. When he became a teacher in exclusive control of a school of his own in 1905, he came in contact with a pleader Shri Halkar whose house was near the school and whose brother was also practising as a lawyer in Bombay. The Bombay lawyer was the secretary of 'Bombay Arya Samaj.' When he visited Sirsi during summer vacation, Manjappa came in touch with this gentleman also. Manjappa's talent for writing caught the attention of the Bombay lawyer who suggested that he (Manjappa) should translate Swami Dayanand's Satyarth Prakash (Marathi edition) into Kannada. Manjappa did translate as many as hundred pages of the

original, but there the project came to an end. The lawyer left for Bombay, but he was very anxious that the translation work should be completed. He insisted on Manjappa's accompanying him to Bombay for the purpose. Manjappa was also very eager to go, because he was told by the lawyer that Sanskrit was taught there to everyone without any discrimination and even one could read the Vedas! He was, in fact, aspiring to learn Sanskrit and become a 'Shastri'. The lawyer was prepared to bear the expenses towards Manjappa's study there. But Manjappa was doubtful whether his elder brother would allow him to go to Bombay. Hence, he did not broach the matter at all with his brother.

It was a period when the agitation against the partition of Bengal was at its Zenith. Tilak had exploited this issue in a different manner. In order to spread the feeling of dissatisfaction, he toured throughout India and started to speak in favour of Swadeshi, just to resist the British Government against the measure of partition of Bengal. Swadeshi and boycott of foreign goods were, according to him, the means for the attainment of Swaraj or self-government. When he took a tour of

2. Ibid.
North-Karnataka in 1905, people of Karnataka came under magic spell of Tilak's speeches and ideas. In order to spread among the middle-class, the four cardinal items of Tilak, namely Swarajya, Swadeshi, Boycott and National education, meetings were held everywhere. Many leaders of Karnataka like Snyuts Alur Venkata Rao, Sakkari Balacharya, Krishna Rao Mudavedkar, Anantha Rao Dabade and many others undertook extensive tours and delivered speeches. At about this time Hardekar Manjappa spoke in favour of Swadeshi at Gokarn. He was very much impressed by the speeches of Tilak. Thus his political interest naturally drew him to Tilak's 'Kesari'. His brother was also drawn to political issues, and even toyed with the idea of abandoning Government service in favour of nationalist journalism. The fact that his brother Manjappa possessed some gift for writing further encouraged him.

Naturally Manjappa resigned his job, but his head-master, Shri Sanganabasayya, did not like the idea. The head-master suggested that if he (Manjappa) did not like the present job, he could go to a training college. Anyway his resignation made the head-master unhappy. On

3. Ibid, p.88
4. Ibid, p.361
the contrary, Manjappa felt jubilant. By this time he had embraced the Swadeshi vow, and was using only the cloth manufactured in Indian Mills, and mostly from those in Ahmedabad.5

2. JOURNALISTIC VENTURE:

Though he thought of undertaking journalism but it was not so easy, for two reasons. Firstly, North Karnataka was directly ruled by the British and the Press Acts were very stringent. Secondly, since he was a poor teacher he could not afford to undertake journalism. Luckily he got help from his friend in Davangere, which was then in the princely state of Mysore, where Press Acts were not so stringent. Thus Manjappa went to Davangere in 1906.

With the financial aid of Shri Maganahalli Doddabasappa of Davanagere he started to edit the Weekly Dhanurdhari from Davanagere in 1906. The journal was to appear every Friday. Its contents were mostly Kannada translations of the Marathi material in Tilak's 'Kesari'.

The paper successfully weathered the first year, and achieved a readership of 700—no mean feat by the standards of those days. Its finances were rather precarious, the expense being just made up out of the income. However, the owner of the press where it was got printed disliked the outspoken tone of the paper and virtually killed it by raising the rent beyond Manjappa's means. As a result, Dhanurdhari was forced to be discontinued. A little later, plague broke out in Davanagere. With nobody to help him, all alone, Manjappa determined not to give in. After a short period of starvation, he succeeded eventually in gaining the financial support of his friend Shri Bondade Balappa of Davanagere. They discovered an old printing machine in Shimoga, and bought it for Rs. 400/-. The press was named "Sachchidananda Press" and Dhanurdhari was resumed in the year 1908. The staff was less than meagre, and the machine was none too good. Ink had to be smeared over the types by hand, yet when the paper appeared at the end of the week, it more than compensated for every hardship and handicap. 6

The political situation of India in 1908 was terrible. Bengal was simmering and the revolutionaries

went about killing and plundering. Bengal was fraught with the danger of bombs. The political controversy between the Moderates and Extremists at the great Congress plunged the country into a mood of depression. The goal of the extremists was Swaraj (first coined by Tilak). However Swaraj was not different from the idea of self-government as existed in the self-governing countries of the British Empire. That is, they wanted the establishment of an absolutely free and independent form of national government in India. Tilak summed up the extremist attitude in these pithy and gripping words; "Our motto is self-reliance and not mendicancy". The interesting thing was, the Extremists were gaining strength while the Moderates were loosing ground beyond doubt. Thus Indian politics was lit with the luminous personalities of the famous Trio: 'Lal-Bal-Pal'. Manjappa read their speeches and articles in 'Kesari' and 'Kala'—journals with great enthusiasm, and he published them in his paper Dhanurdhari without fail. In the same year the government arrested Tilak (13-7-1908), due to his fiery speeches against the British rule. After five days' trial, Tilak was given six years' transportation, to which was added the half year that was remitted in

his sentence of 1897. When Manjappa heard this news at 12.00 noon, he retired to the backyard, and wept loudly and he did not even take his food that day, because he, as an admirer of Tilak, could not bear it. He was in fact under the erroneous impression that Tilak would not come back alive out of this imprisonment. At this juncture, the suppression of popular forces, both in British India and in the Indian states, was at its height. Manjappa severally criticised the policy of the British Government for which he was warned by the British Government through the Mysore Government.

As he had to give up the publication of the journal *Dhanurdhari*, partly due to paucity of funds and partly due to political reasons, the propagation of the views of Tilak on *Swadeshi* by Manjappa was adversely affected. Subsequently he turned his attention towards religion. As he thought that marriage may come in the way of his public life and social activities, he took a vow of celibacy in the year 1910. Accordingly he changed his food habits, also. Plato was also of the opinion that philosopher statesman should not marry so

that they would be free from family worry and attractions of kinship. Manjappa thought that by remaining unmarried he would devote his undivided attention to the service of the society. But Manjappa unlike Plato believed in strict celibacy throughout his life and practised it strictly. In this respect Manjappa was more logical and went a step further than Plato. By pleading practising celibacy as a part of his mission he improved upon Plato by removing the inconsistency in the Platonic concept in this respect.

Manjappa visited 'Arya Samaj' in Bombay, in 1911, and was very much impressed by the prayers and discourses at 'Arya Samaj'. It had a profound influence on his mind and he requested Shree Mrutyunjaya Mahaswami of Virakta Mutt, Davanagere, to start an association on the basis of the 'Prarthana Samaj' of Arya Samaj. Thus 'Phajana Sangha' (The Association for Devotional Singing), was founded in 1911 and a series of lectures was held once a week under the auspices of the Phajana Sangha. From 1911 onwards, he began to read more religious books, particularly on the tenets of Veersaivism.

10. Ibid, p.25.
He was impressed by the Vacanas of Shree Basaveshvara and thus decided to celebrate 'Shree Basava Jayanti' (the birth anniversary of Basaveshvara) just as the Brahmins celebrated the 'Ramanavami'. From 1913 onwards Shree Basava Jayanti festival began to be celebrated on an elaborate scale with the object of inculcating a new spirit of social and political regeneration. Because of his religious activities, his interest now, turned towards the problems of Yoga, rebirth and God (1914).

11. 'Vacanas' are nothing but the spontaneous outpourings of the deep-felt feelings of one's rich and sensitive mind. They are in the language of the common man, simple, unsophisticated and elegant, but at the same time, embodying noble ideas and the highest truths of religion. The greatness of these vacanas is that they touch the hearts and minds of even the humblest of men. Their verbal suppleness, their simplicity and felicity of language have endowed them with a cadence and an appeal rarely achieved by poetry in any language. This form of literature was adopted by many Veerasaiva saints and saints belonging to other faiths, in 12th century and in later times. Basaveshvara, who immensely enriched this literary form, has left an indelible mark on the history of Kannada literature. (S.S. Wodeyar (Ed.), Shree Basaveshvar Commemoration Volume, Government of Mysore, Bangalore, 1967)

12. Basaveshvara or Basava as he is called affectionately, was a statesman, a religious reformer, a literary figure and above all an eminent socialist of the twelfth century hailing from a region in the present Karnataka State. He was a Prime Minister under Kalchuri King Bijjala of Kalyana. By the middle of the twelfth century he sponsored a movement called Lingayatism or Veerasaivism which wrought many changes in the cultural life of India. The movement was not a revivalistic but a revolutionary one since it did not revive the cult of rites and rituals. It introduced a new method of worshipping God through Linga (representing the universe). Further to train the missionaries just to spread Veerasaivism he founded the "Anubhava Mantapa" (the Spiritual Assembly).
At this time Tilak was released, and Manjappa went to Poona to seek his permission personally for translating Tilak's *Gita Rahasya* (which was not published then and published only in the year 1915) into Kannada, and to seek his views on the problem of rebirth. The conversation did not satisfy the young man (Manjappa) but Tilak suggested that he would answer him in writing, if he (Manjappa) left a written note of his own views.

By this time Tilak had already launched the 'Home Rule Movement' and it was followed by Mrs. Annie Besant, the Theosophist leader. Now again Manjappa was attracted by Mrs. Annie Besant's Home Rule Movement, but, this time he could do little about it because he was bereft of his paper.

In 1919 Gandhiji appeared on the Indian political scene and started his activities in right earnest. By this time Indians were already impressed by Gandhiji's activities in South-Africa where he fought against the British authority with his *Satyagraha* weapon, based on truth and non-violence, in the cause of the Indians.

who suffered a lot under the draconian laws of the British. After the successful accomplishment of his mission in South Africa he returned to India in 1914. According to the suggestion of Shri G.K. Gokhale, the topmost leader of the Indian National Congress of the time and whom Gandhiji acknowledged as his 'Political Guru', Gandhiji toured almost all parts of India and studied the problems of the people and understood how Indians were suffering under the alien rule. Wherever he went he used to deliver lectures on the shortcomings of the British administration in India. When he delivered his lecture in Bangalore in 1915, Manjappa was very much impressed by his discourse. He also liked Gandhiji's way of simple living and high thinking and his dedication to the cause of the nation. That is why when Gandhiji appeared on the Indian political scene in 1919 as the leader of the Congress, Manjappa naturally became an ardent follower of Gandhian ideals and was determined to spread them in Karnataka. In order to spread the same among the people of Karnataka, he brought out a volume containing a sketch of Gandhiji's life and a few of his articles for the first time in Kannada. His work Mahatma Gandhi (in Kannada) was published by him in January, 1919, wherein he explained to the Kannadigas
as to how Gandhiji was able to solve problems of the Indians in South-Africa with his Satyagraha weapon against the authority. He also visualised in the same book on how Gandhiji is going to fight the British to attain India's freedom with the same weapon of Satyagraha. However one can appreciate Manjappa for recognising, as early as 1919 in Gandhiji all the qualities of the right type of leader and for hoping that India would attain freedom from the British through his leadership.

The Reforms of 1919 were considered to be utterly inadequate by the Indians. The Indian National Congress at its annual session in 1919 had condemned the Reforms of 1919 as "inadequate, unsatisfactory and disappointing". Though it had asked the British Government to take early steps to establish full responsible government in India in accordance with the principle of self-determination, it had resolved to give a trial to the 1919 Reforms as far as feasible with a view to bringing about the early establishment of responsible Government in India. So the Indians were not actually in an uncompromising mood, but certain events spoiled the political atmosphere in the country.
When Rowlatt Bill was passed in 1919, in spite of the opposition of the people, Gandhiji appealed to the people of India to offer Satyagraha against the Rowlatt Bill. Hartals and disturbances took place all over the country, after Rowlatt Act came into force. At this juncture the Jallianwala Bagh tragedy took place. Subsequent events like Khilafat Movement brought the Congress and the Muslims together. The Muslims of India protested against the hard terms imposed on Turkey after the First World War. Gandhiji joined hands with the Muslims and started his non-violent non-cooperation movement on August 1st, 1920 (the day Tilak died), for the redress of the Khilafat and the wrongs of the Punjab (Jallianwala Bagh tragedy) and the establishment of Swarajya in India. The Calcutta Session of the Congress in September, 1920, endorsed the policy of Gandhiji and called upon the people to give up their British titles and honorary offices, to boycott schools, law courts and also refuse to pay taxes to the Government. Side by side Gandhiji launched an economic programme of Khaddar spinning and weaving of Khaddar.

He made it a condition-precedent for the membership of the Congress. "The spinning wheel, in his view, would solve the poverty of the Indian peasant".  

Coming under the spell of Gandhiji, the people of the native State of Mysore took enthusiastically to the Khadi programme. Till then they were not connected with any other activity of non-cooperation movement. At about this time, Manjappa who was an ardent follower of Gandhiji, took a vow of Khadi on August 1st, 1920 and started to propagate Khadi cult under the auspices of "Jnana Prasaraka Sangh". Though he propagated the Gandhian ideal of Khadi, he disagreed with Gandhiji, regarding the bonfire of foreign cloth. He held a very sensible view that such cloth should be given to the poor, thus supporting Andrews against Gandhiji.

The Non-cooperation Movement was very strong for two years. However, the events of Chauri Chaura in the U.P., where 22 policemen were burnt to death by

17. Ibid.
a mob, made Gandhiji to suspend the movement. He was himself arrested in March 1922 and the movement collapsed.

3. SATYAGRAHA ASHRAMA:

When Gandhiji was sentenced to six years' imprisonment in 1922, Manjappa was not so intensely affected as he had been in 1908 when Tilak was arrested. But this is not to say that Manjappa's esteem for Gandhiji was less. Gandhiji's political, economic, social activities and his defiance of the policy pursued by the Britishers towards Indians after he appeared on the Indian political scene and his subsequent arrest for his activities, was actually hailed by Manjappa as the beginning of a new era, the "Gandhian era". It should be noted here that Manjappa who had a missionary zeal, propagated the ideals of Gandhiji in Karwar District of course with some modifications. His search for the basic principles of religion led him to compare Gandhiji's tenets with those enshrined in Islam, Christianity and Buddhism. In his book Mahatma Gandhi Praneeta Satyagraha Dharma, he sought to purge the

Gandhian ideals of their political association and give them a purely ethical and religious content. On such ideological foundations he established 'Satyagraha Samaj' in Hubli in 1922 and 'Satyagraha Ashram' near Harlhar in 1923. Though he followed the Satyagraha Dharma of Gandhiji, he did not join the Congress party led by Gandhiji. This is significant. He explained the reasons for this in his small book Satyagraha Dharma as follows:

"Political, social or similar conferences or organizations function on the principle of majority opinion. Majority vote is their breath. But, for those who follow the principles of Satyagraha, truth is the breath. Therefore, a true follower of Satyagraha cannot join such meetings or organizations, and follow their injunctions. But he may join them only insofar as they do not conflict with his honest opinions, and help to run them. It seems necessary to me that, those who want to follow faithfully the principles of Satyagraha must refrain from associating themselves with such bodies initially".19

Since the withdrawal of the non-cooperation movement in 1922, there had been little excitement in Indian politics. Within two years, Gandhiji was released from prison in 1924, long before the expiry of the term of imprisonment, on health grounds. When Manjappa learnt of the release of Gandhiji from the imprisonment in February 1924, he went to Sabarmati armed with a letter of introduction from Shri Deshpande Gangadhara Rao; only to see and spend sometime and also to clarify his doubts regarding rebirth, Astheya etc., in his Ashram. Fortunately when he got a chance to talk to Gandhiji he raised the issue of rebirth. Speaking from the depths of his heart and faith, Gandhiji declared: "I am as certain of the existence of rebirth as I am of the existence of the Sabarmati river flowing here". 20 When pressed for proof, Gandhiji could only say that his belief was not amenable to any intellectual process of argument. They also discussed the Gandhian principle of Astheya (non-stealing). Gandhiji remarked that even though a thing is not of use to its owner, it amounted to stealing it, if one used it without paying for it. These discussions with Gandhiji confirmed Manjappa in his conviction that what

can not be intellectually apprehended can not be argued, and hence a belief in it can not be rationally founded. 21

In the same year the All-India Congress Session was held at Belgaum under Gandhiji's Presidency. This offered an opportunity to Manjappa to exhibit his capacity in more than one way. He trained a volunteer corps at his Ashram, called the 'Basaveshvar Sevā Dal', and took it to the Congress Session. At about this time he had published his Basava Charitre. On the basis of this work, he got written and published a booklet Satyagrahi Basaveshvar in Hindi and Marathi by Shri Bhide Lakshmana Rao. He presented these booklets to the delegates of the Session. When he persuaded Gandhiji to attend a "Veerasaiva Meeting", Manjappa gave a copy of the Hindi version of the booklet Satyagrahi Basaveshvar to Gandhiji, and had explained him, that Khadi was one of the tenets of Veerasaivism. 22

4. VEERASAIVA VIDYALAYA:

After the Belgaum Congress, the Bombay Chronicle printed Manjappa's photo with a comment that

he was the only Lingayat leader working for the national cause in Karnataka. Of course, this was not tolerated by a few people of his community. The communal prejudice of the people used to frequently obstruct his work and often discouraged him. Then he thought of collecting some Lingayat students to give them education on national lines in order to eradicate the filth of subcaste enmities. That is why his attention was turned towards the reformation of the society. Thus he undertook tour especially in the country side, along with Shri Banthanal Mahaswamiji of Banthanal. The main task was to wean away the people from tobacco and tea, and to convert them to the use of Khadi. The main aspects to which he directed his attention during his village tours were as follows: "The population of a village, the school, the extent to which the habits of tobacco and tea prevailed, spinning, the prevalent handicrafts, cleanliness, the leaders of village and the persons who were enthusiastic about this work."

24. Ibid.
25. Ibid, p.60.
Now the centre of his activities was shifted to Almatti on the banks of the river Krishna in the Bijapur District in 1927, where he continued to work for the next twenty years of his life and wherein he started his "Vidyalaya" (School). The school was craft-oriented and sought to bring education and life closer. It was from here till he died that he edited the journal Sarana Sandesh and for few years Khadi Vijaya (Victory of Khadi)— later renamed as Udyoga (Industry).

In 1930 Gandhiji launched the Civil Disobedient Movement for the second time, because of certain reasons. Firstly, unwillingness of the British Government to accept the Nehru Report. Secondly, acute economic depression had started in India as a result of the world-wide depression. Thirdly, in the middle of 1928 under the leadership of Sardar Vallabhai Patel, the peasants of Bardoli in Surat District had carried out a successful Satyagraha by non-payment of taxes. Further, in November, 1929 the All-India Trade Union Congress met under the Presidentship of Shri Jawaharlal Nehru when a resolution was passed for Indian Independence and to establish in India a socialist republic. Thus on
February 11, 1930, the Congress working Committee authorised Gandhiji to start the civil disobedience movement. On March 12, 1930 Gandhiji started his famous Dandi March along with his followers to break the salt law.

Though Manjappa liked certain constructive activities of Gandhiji, he did not actually join the Gandhian movement of deliberately breaking the laws in 1930. He opined as follows in his autobiography:

"I did not join the Gandhian movement of deliberately breaking the laws as it did not seem to me to be based on any principle. It is one thing to court imprisonment when one acts according to what one regards as truth. But to act deliberately in order to go to the prison is an altogether different thing. The Gandhian call to break the law fell into the second category. Hence I could not associate myself with it. It was merely a matter of political strategy, and not related to any principle of truth. If this is not the case, then there are so many unjust laws under the
British Government and that if we broke all of them we should never be out of the prisons". 26

This point will be discussed in greater detail in a separate chapter of this thesis.

However, after 1934, he got fed up with the Congress policies laid down by Gandhiji. This is evident from the fact that Manjappa did not hesitate to criticise severely its communal policy at the time of Bombay Congress of 1934. 27 According to Manjappa it helped the British to implement their plan of dividing this country. In 1935 the British Parliament passed the Act of 1935 which was bitterly opposed by all the leading parties of India. On getting assurance from the then Governor-General Lord Linlithgow that the Governors would not ordinarily use their special responsibilities and the discretionary powers, the Congress accepted the provincial part of Act of 1935.

The Second World War broke out in 1939. The British Government declared war on behalf of India without

27. Ibid, p.90
consulting the Congress Ministries. Thereupon the Congress Ministries in all the seven provinces resigned. But Manjappa expressed his dissatisfaction over the resignation of Congress ministries in the year 1939. He considered that step as the greatest blunder of the Congress party. Manjappa was, after all, correct because during war time, when Congress was out of power and was also suppressed by the British, Muslim League came into prominence and the way was prepared for partition.

It may be recalled here that the Hindu-Muslim antagonism was deepened because of the refusal of the Congress to recognise the Muslim League as the only representative body of the Muslims, which it was not; and the refusal by the Congress to form Coalition Ministries. But the fact remained that the League, though was not the only or the most representative Muslim organisation, had managed to make itself the most vocal and clamorous, perhaps due to the fact that it had the patronage and the blessings of the British. Thus Dr. Ambedkar rightly thought, the Congress should not have had "any compunction to deal with it (the League) for the purpose of effecting a settlement of
the Hindu-Muslim question..... The Muslims", he wrote, "rightly interpret this attitude of the Congress as an attempt to create divisions among them with a view to cause confusion in their ranks and weaken their front". Even Khan Abdul Gaffar Khan went to the extent of complaining that two individuals were prominent in agreeing to partition from the Congress side, and they were Jawaharlal Nehru and Vallabhbhai Patel. Of course, it was Shri C. Rajagopalachariar, whose was a lone voice then, that called out for an agreement on the issue between the league and the Congress when the League was reiterating its claim for Pakistan as the only acceptable solution for the Indian Constitutional problem. But Shri V.D. Savarkar, the then President of the Hindu Maha Sabha, suggested his own alternative to Pakistan. In his scheme, India that was made up of two nations shall not be divided, but the people of both nationalities "shall dwell in one country and shall live under the mantle of one single constitution; that the constitution shall be such that the Hindu nation will be enabled to occupy a predominant position that is due to it and the Muslim nation made to live in the position

of subordinate cooperation with the Hindu nation". (Presidential Address at the annual session of the Hindu Maha Sabha held at Calcutta in December, 1939).

After 1939, Hardekar Manjappa came under the influence of the Hindu Maha Sabha and the ideologies of Veera Savarkar. That is why he could visualise in his book Ecchatta Hindusthāna, that India should not be divided into Hindustan and Pakistan after the attainment of freedom from the British. According to him the Muslim animus against the Hindus was to be attributed to the Hindus themselves. The native communalism of the Hindus served to alienate the Muslims and to provoke them to demand for a separate Islamic state in the sub-continent. Even the reputed historian, Gordesai observed the same thing in his book Muslim Riyasat. — "Despite the Muslim invasions for a thousand years no appreciable change in the way of Hindu life is noticeable. The present British domination has fared no better. Many Hindu old ways still persist. That Hindus and Muslims, though living together for such a long time, could maintain or

Why the Muslims had a notion of separate Muslim state, was explained by Navabjada Liyakht Alikhan, in the Muslim League Conference held at Tinnavelli — "A majority of Muslims are Hindu converts. But the Hindus for the last 800 years have treated them as aliens in all social and cultural matters".

Thus Manjappa opined that the communalism of the Hindus and the fanaticism of the Muslims had tended to keep the two communities ever apart. And both have now realised the error of their thinking and actions. In his book Pakistan Examined, Rajaul Karim rightly observes that "it is a sheer madness to think of a separate Muslim State in any part of the country. Hindus and Muslims are and should remain one people". Louis Fisher, an American Journalist, as revealed to him in

his interview with the Mahatma in 1942 writes in his book *A Week with Gandhi*, as follows:

"...Every Muslim of India, on tracing back his lineage, is sure to find in all of it a Hindu name. Every Muslim is a Hindu initiated into Islam....."

Manjappa thus visualised, in free India the Hindu-Muslim antipathy is sure to go. The original Dravidians of India being initiated to the Aryan Faith became Aryans and practised the teachings of the Vedas. In the same way Hindus and Muslims would be one people; prophesied Manjappa. Though history has not confirmed his prophecy, who could say at that time that it was an absolute impossibility?

It may be noted at this juncture that though Dr. Ambedkar was not in favour of partition, by studying circumstances of the Indian politics of the times he said, partition is inevitable and has become a political


necessity. He complained that Gandhiji and the Congress policies towards Muslims led the latter to demand for their own state. But Manjappa who was the follower of the Hindu Maha Sabha ideologies was not in favour of partition. Though there were communal feelings between Hindus and Muslims but in free India their antipathy would be vanished. Of course, he agreed with Dr. Ambedkar that Gandhiji and Congress policies towards Muslims reached ultimately led to demand for a separate Muslim State —— Pakistan. Hence, he was a great nationalist of Karnataka and always thought and fought for Akhanda Hindusthāna.

It is because of these reasons that though he preached the Satyagraha Dharma of Gandhiji earlier, he changed his mind after 1939. He did not get enough support for his views. Subsequent political developments and the Second World War made a great impact on the mind and thoughts of Hardekar Manjappa. He thought it may not be possible for the Indians to gain political independence through non-violence alone. After all,

35. Sharana Sandesh, 27.4.1942.
during his early days he was very much influenced by Tilak's teachings. Now he had also come under the influence of Veera Savarkar, the Hindu Maha Sabha leader, and the Hindu Maha Sabha ideology. Naturally this led him to think that it may not be possible to attain independence by following Gandhian principles. So he expressed his doubts about India getting independence through non-violence. But all the while he was anxious that India should somehow get her independence. After the Second World War and after watching the subsequent political developments in India he was optimistic about India becoming an independent nation. This he expressed clearly in his last work Ecchatta Hindusthana (Awakened India), published in 1946 before he breathed his last on 3rd January, 1947.

36. Sharana Sandesh, 16.3.1943.