In this scholarly note, Hal French explores the lives and legacies of several of Mohandas (Mahatma) Gandhi’s (1868–1948) grandchildren and great-grandchildren, placing special emphasis on Ramchandra Gandhi (1937–2007) and his 1992 novel, *Sita’s Kitchen*.

Mohandas (Mahatma) Gandhi (1868–1948) was once asked the simple question, “How is your family?” He replied: “All of India is my family” (Fischer 1962, 162). Louis Fischer, one of Gandhi’s biographers, observed that this view made him behave rather impersonally toward his four sons—and made him perhaps too demanding and prescriptive of them (1954, 1962). While three remained engaged in his father’s activities, seven of his grandchildren seem to have actualized his ideals in rather remarkable ways. Likewise, three of his great-grandchildren have pursued similarly noble goals.

Although this piece briefly discusses the contributions of all of these descendants of Gandhi, the focus will be on Gandhi’s grandson Ramchandra Gandhi, who was born in 1937 and who died in New Delhi in June 2007. He was an outstanding scholar who taught at a number of universities in India and the West. I will draw on personal impressions from having met him on two occasions as well as from one of his chief works, *Sita’s Kitchen: A Testimony of Faith and Inquiry* (1992). This book, published shortly before the Babri Mosque was destroyed, was occasioned by Ramchandra’s visit to Ayodhya, Uttar Pradesh, site of tragic conflicts between Hindus and Muslims. His work suggests a way in which these conflicts in India and those in other settings might be bridged.

In *Gandhi’s Truth*, Erik Erikson asserts that Gandhi demanded the most and expected the worst of his sons. In other words, he associated his sons with what was worst in himself (1969, 320). In ordering and correcting them, he was combating those aspects of his own nature of which he was not proud. When asked “May not an artist or a poet or a great genius leave a
legacy of his genius to posterity through his children?” he responded, “Cer-
tainly not. He will have more disciples than he can ever have children” 
(Fischer 1954, 128). Many sources have faulted Gandhi for his parenting, 
and he himself acknowledged personal failures in this regard, particularly 
with reference to his firstborn son, Harilal (1888–1948), of whom he said, “I 
regard the birth of a bad son to me as the result of my evil past, whether of 
this life or previous. My first son was born when I was in a state of infatua-
tion. He grew up whilst I was myself growing and whilst I knew myself very 
little” (Fischer 1962, 162). Gandhi stated that, although each of his sons 
had charged him somewhat with sacrificing them at the altar of what he 
wrongly believed to be the public good, only Harilal had not forgiven him.¹ 
His other three sons actually made very significant contributions to India 
and beyond, embodying many of their father’s ideals.

Gandhi had a particular fondness for children, and this fondness seems 
to have meant that, as he matured, he was able to enjoy his grandchildren— 
as may be the case with many grandparents—without the need to control 
and discipline them as he had his sons. Originally, I intended to offer a 
piece focusing on the legacy of Gandhi’s life and thought through the lives 
of his descendants. But, because this task proved to be much larger than I 
initially imagined, I must restrict myself to sketches of five of his grand-
children and three of his great-grandchildren. I devote more attention to a 
sixth grandchild, Ramchandra, son of Devdas (1900–1957)—and the only 
grandchild of Gandhi I have met—and on his book Sita’s Kitchen. Some ad-
ditional details about Gandhi’s four sons and some of their children and 
grandchildren are provided in the appendix.

On Being a Descendant of Gandhi

Each of Gandhi’s descendants has had to cope with being part of the lineage 
of such an illustrious man. Tara Gandhi Bhattacharjee (b. 1934), daughter 
of Devdas, stated it this way: “While Bapu [father] had his own ideas about 
life and truth, I grapple with my own life and truth” (quoted in Rathore 
2007). Each of us must. But being one of Gandhi’s 144 descendants must 
present a singular challenge. Tushar (b. 1960), grandson of Manilal (1892– 
1956), is a case in point. Called “Gandhi in Jeans” by the press, he eats non-
vegetarian food and has been involved in several controversies. But he states, 
“I wish they [the press] could understand I am a descendant of the Mahatma, 
not Mahatma myself” (quoted in Rathore 2007). The same must be true of 
other descendants, who represent a pluralistic pattern, geographically and 
ideologically, including an American great-granddaughter, a Swedish great-
granddaughter, a Turkish-American great-grandson, a Parsi great-grandson, 
and a Christian great-grandson.

Nevertheless, I have been powerfully impressed by the unique ways in 
which a number of Gandhi’s grandchildren and great-grandchildren have
continued his legacy. They seem to have forged their own significant paths, yet they have followed what seems to be a pattern of fidelity to his ideals.

The Children of Manilal: Sita, Arun & Ela

Sita (b. 1928), the eldest child of Manilal, is the subject of her daughter Uma Dhupelia-Mesthrie's biography (2003). The biography records some delightful letters from Gandhi to Sita and to her parents, such as the following, dated January 13, 1934 (when Sita was five years old), following a report to Gandhi by her parents: “Personally I like Sita being talkative and mischievous. It is for the parents to put these qualities to good use. They can in this way impart a good deal of education. Naughtiness and talkativeness are a kind of energy, like steam” (Dhupelia-Mesthrie 2003, 53). Sita’s own early questioning of her father’s deference to Gandhi was modified when in 1944 she, too, fell under his spell.

In her biography of her grandfather Manilal, Sita’s daughter records how Gandhi asked Manilal to consider him “a friend” rather than his “prisoner,” giving rise to the title of the book *Gandhi’s Prisoner?* (2005). She elaborates, indicating that Manilal was not imprisoned by his father’s ideals, but was a fervent “disciple” of “simple living, high thinking and passive resistance to injustice” (Dhupelia-Mesthrie 2005, 400). He seems, however, to have blossomed in his own right following his father’s death, being jailed several times by the British colonial government for protesting against unjust laws.

Dhupelia-Mesthrie also refers to the problems of writing biography of someone who is widely revered, and, in this case—given the family connection—of retaining objectivity: “how to phrase what must be told, how to force the seals, twist back the locks, burgle the cabinet of the soul” while taking “care to consider the feelings of my family.” Yet, she says, “There has been no censorship” (2005, 27).

Arun Gandhi (b. 1934) lived with his grandfather from 1946 until his assassination in 1948, after which he moved to South Africa until his father Manilal’s death in 1956. Arun then returned to India, working as a journalist for the *Times of India*. In 1987 he moved to the United States with his family, working for a time at the University of Mississippi on a study of prejudices that exist in India, the United States, and South Africa. Moving to Memphis, he founded the Gandhi Institute for Non-Violence, which was moved in 2007 to the University of Rochester. He has continued the legacy of his grandfather by giving many speeches on non-violence; and his own personal remembrances are contained in his book *Legacy of Love: My Education in the Path of Non-Violence* (2003).

Arun has a strong commitment to the Palestinian cause, urging Palestinian refugees to march home from Jordan en masse in order to shock the
world into taking notice. Comparing the Israeli occupation of the West Bank and Gaza with the treatment of blacks under South Africa’s white majority regime, he stated in an August 29, 2004, speech cited by the Palestinian International Press Center that Palestinian’s fate is “ten times worse.”

Ela Gandhi (b. 1940), Manilal’s third child, has been notably active in South Africa’s political sphere since the 1960s. A member of parliament from 1994 to 2004, she aligned with the African National Congress, representing the Phoenix area of KwaZulu-Natal Province. She was one of the members of the United Democratic Front who met with Nelson Mandela before his release from Pollsmoor Prison in 1990. After serving in parliament, she developed a 24-hour program against domestic violence, founded the Gandhi Development Trust, and began overseeing a monthly newspaper. Interviewed at the World Parliament of Religions in 2004 in Barcelona (the second such parliament she had attended), Ela indicated her own commitment to interfaith dialogue as a way of promoting understanding and reducing violence: “Violence must be eliminated because it is the main cause of the world’s problems, including the destruction of the planet, of its resources. We manufacture nuclear and chemical weapons. What are we doing to the earth? What will be our legacy to the next generation? Violence must be stopped and we must begin by eliminating it at home” (Forum Barcelona 2004).

Three of Devdas’s Children: Rajmohan, Gopalkrishna & Tara

Rajmohan (b. 1935), the eldest of Gandhi’s youngest son, Devdas, is a scholar of the India independence movement and biographer of his two grandfathers. Devdas’ maternal grandfather, Chakravarthi Rajagopalachari (1878–1972), was a close associate of Gandhi and was the first Indian governor general of independent India. Devdas and his wife Lakshmi, Rajagopalachari’s daughter, wished to marry in 1927; but the fathers, despite their closeness, opposed the marriage because Lakshmi’s family were Brahmins and the Gandhis were Vaisyas, and the marriage was proposed as a love match. When the young people persisted, the fathers gave their permission if they still wanted to marry after five years of separation. They agreed and, passing the painful test, were married in 1933 in the presence of their joyous parents. Subsequently, Gandhi refused to attend any but intercaste marriages (Fischer 1954, 112). Apparently not resenting the extended waiting period, Devdas remained the closest son to his father, serving as secretary when invited, but sometimes observing that the Mahatma was more affectionate as a grandfather (1954, 128). Devdas’ professional career was that of a journalist, serving as the managing editor of the Daily Hindustan Times.
In addition to his scholarly and journalist work chronicling the Indian independence movement, India-Pakistan relations, human rights, and conflict resolution, Rajmohan has served as a member of the Upper House of India’s Parliament. His biographies of his two grandfathers, *The Good Boatman: A Portrait of Gandhi* (1995) and *Rajaji: A Life* (1997), have been supplemented by at least three other significant volumes, his latest being the massive *Mohandas: A True Story of a Man, His People and an Empire* (published in India in 2006 and by the University of California Press, under a slightly different title, in 2008). A research professor at the Centre for Policy Studies in New Delhi, he is currently a research professor in the Center for South Asian and Middle Eastern Studies at the University of Illinois at Urbana-Champaign.

Rajmohan’s writing style is often colorful, as when, in his biography of Rajagopalachari, he writes, “In 1959, the elderly watchdog became a greyhound!” (quoted in *Rediff on the Net* 1997). He then proceeded to indicate how, despite their long-term friendship, Rajagopalachari challenged Nehru and the Congress Party, which had become stagnant and corrupt, in founding the Swatantra Party, India’s main opposition party through the 1960s.

Along with Ela Gandhi in South Africa, the most politically active of Gandhi’s grandchildren has been Devdas’ youngest son, Gopalkrishna (b. 1945). A member of the Indian Administrative Service since 1968, serving in Tamil Nadu, he next became secretary to the vice president of India, then joint secretary to the president of India from 1987 to 1992 and again from 1997 to 2000. With other administrative posts in England, South Africa, Sri Lanka, Norway, and Iceland, he became governor of West Bengal in 2004, adding the same post in Bihar in 2006.

In a 1997 article, Gopalkrishna asked the insightful question, “Is there such a thing as Gandhi’s legacy?” And he answers:

There is, well, the name; a legacy for some. Legacy of a kind. His natural heirs have come into it through the accident of birth. They have had an immeasurable advantage, as a result. For the name works. Let those who say Gandhi is irrelevant ask the heirs. But they, the descendants, would be foolish (apart from being insufferable) if they wore the name like a glowing badge on shirtfronts or shawls. Much better for it to be a tailor’s label on the inside; a point of curiosity, not proclamation. For if the name can work, it can also mock, depending on what the wearer is doing.

Then Gopalkrishna expands on Gandhi’s larger legacy, writing that}

many of us, particularly in government offices, prefer the meditative Mahatma, eyes closed in contemplation. The Mahatma who does not disturb. We do not like the inconvenient Gandhi, the one who raises questions, very inconvenient questions, about ends and means. About veracity. The legacy we rather did not have is the legacy we need. The legacy of the inconvenient Gandhi. The one who
assembles facts, lawyer-like, and who questions the accused in us. . . . We need that Gandhi legacy, not the encased, showcased, marigold-loaded Mahatma.

And again: “British India locked him up in jails; we have jailed him in museums. They placed him behind bars; we have put him on pedestals. We too have immobilised him” (1997). Powerful words, indeed.

Devdas’ daughter, Tara Bhattacharjee (also spelled Bhattacharya), has been particularly involved as an artist in the promotion of khadi, the hand-spun and hand-woven cloth which was so vital to her grandfather. She is vice-chairperson of Gandhi Smriti and Darshan Smriti in New Delhi. Tara shares the stance taken by her brother Ramchandra in stressing the Mahatma’s universalism. In a recent interview she said: “People keep researching Gandhi and discovering new things, which are relevant even today. I find more people interested in Gandhi than, say, 30 years ago. We, his family, lay no claim to him. He belongs to everybody. Or, in fact, he is beyond belonging to anybody!” (Mehrotra 2007). These same feelings about her grandfather also appeared in another anecdote: Once, when at a meeting in Shimla, Himachal Pradesh, that had been organized to allow schoolchildren to interact with her about her grandfather, the children flooded her with many questions. One question referred to the movies being made of him. She felt that entertainment media was one way of spreading Gandhi’s way of life; and she also stated that while she was his granddaughter, he belonged to the entire nation and the world in his message of non-violence.

Tara was present at the cremation of her brother and was quoted as recalling that he had told her just a week before that he wanted to make at least one child happy a day. “It will be a long time before we fully realise the impact of this loss. He was such a genuine person,” she said (IBN Live, 2007). Ramchandra’s brothers, Rajmohan and Gopalkrishna, were also present, along with other notables and family members, including his wife, Indu, from whom he had been amicably separated for some years, and his daughter Leela (b. 1966), who performed his last rites.

**Devdas’ Son Ramchandra Gandhi**

As I was researching materials for my fall 2007 honors course on Gandhi, I searched for Ramchandra Gandhi’s name on the Internet. I had not followed him for some time and—to my surprise—found that he had died suddenly on June 13, 2007. He was at the India International Centre in New Delhi, where he often stayed to escape the summer heat, and it was just a month short of twenty years since I had met him there. I was at the India International Centre to speak, and Ramchandra had been asked to moderate the session. I was very impressed with his gentle and gracious bearing, his handling of the questions, and the depth of his own responses.
When I learned that he was to be in residence the following academic year (1987–88) as the first Haridas Chaudhuri Professor of South Asian and Comparative Philosophy at the California Institute of Integral Studies, I invited him to speak at the University of South Carolina in the spring of 1988. He accepted, and he spoke four times—twice at the university, once each at Columbia College and Benedict College—on the subjects “Gandhi,” “The Self and Survival,” and “Issues of Sex and Race”; he also presided over a roundtable discussion entitled “Peace and Nonviolence: Impossible Dreams?” And he was also honored at the local Hindu temple. In each of these appearances he was extremely lucid and challenging, sharing the same ideals of the Mahatma, yet he was very humble in not claiming for himself any special status with reference to his family origins. He was ten years old at the time of his grandfather’s death, and was with him almost every day in the last years of his life. Yet in his public appearances, he never indulged in reminiscences such as, “I remember when I was with my grandfather. . . .” He never referred to Gandhi, in fact, as his grandfather. It seemed that he was conveying Gandhi’s universals, the truths that belonged to everyone.

In his book *Sita’s Kitchen*, the same feature can be noted. Ramchandra refers to Gandhi only twice, each time with reference to the mural of Gandhi in Oxford University’s oldest church, St. Mary’s, where Gandhi is portrayed as “a small figure in the cross-legged posture, wearing what look like John Lennon spectacles, with upraised hands in abhaya mudra offering a double boon of fearlessness in a bold extension of conventional iconography” (1992, 2). He elaborates on these themes and their extension, in Gandhian teachings of non-violence and *advaita* (non-duality) philosophy, but never once does he refer to Gandhi in terms of his personal relationship. He speaks in several instances of his father and his mother, and of his mother’s father, but again, he does not describe Gandhi as “my grandfather.” It seems once more a calculated strategy, which accords with his own strongly articulated non-dualistic philosophy, stressing universal oneness and not separate, personal identity.

I return to a more detailed discussion of *Sita’s Kitchen* in the next section. First, though, who was Ramchandra Gandhi himself? Arindam Chakrabarti, professor of philosophy at the University of Hawai‘i, has shared a number of reflections written a few days after Ramchandra’s death, describing him as “by far the most original philosopher that India had produced in the 20th century since K. C. Bhattacharya. . . . He overwhelmed us with millions of absolutely fresh ideas. It was hard not to disappoint or offend him. He exemplified and held us to steep standards of humane, responsible, honest and authentic thinking. No one could meet such expectations” (2007).

His description continues: “Peppered with mannerisms—he would often close his eyes in the middle of a conversation, enacting the depth of the thought he was about to utter, then stretch his mouth in a smile, opening
up a pair of gleaming eyes unmistakably resembling classic photographs of the Mahatma, his grandfather—and with silly puns and jokes, his conversation would actually be exceedingly demanding in content and style” (2007). Chakrabarti refers, also, to Ramchandra’s only novel, *Sita’s Kitchen*, and remarks how in the novel he expresses his deep feeling for the unjust sufferings of Sita, while also suggesting that “in wisdom, courage and service, mankind ought to evolve into ‘Hanumankind’ ” (2007).5

*Sita’s Kitchen*, by Ramchandra Gandhi

The novel *Sita’s Kitchen* was occasioned by Ramchandra’s visit to Ayodhya and, as stated near the outset of this piece, was published only a few months before the destruction of the Babri Mosque there, which occurred on December 6, 1992. In the book, he had warned against the dangers of the communalism that threatened the site and which he sought to forestall by stressing the interreligious commonalities that the site historically evidenced. “I had to go to Ayodhya,” he states (1992, 13). The imperative came because of the centrality of Ayodhya to communal differences, with both Hindus and Muslims feeling violated by the presence of the other on this site, sacred to each. The rhetoric of bigotry on each side seemed to preclude any rational dialogue. Could any solutions emerge, or was the intransigence of each destined to escalate toward tragic violence?

“The mosque,” as Ramchandra described it, “stands on a high and wide mound which Hindu piety identifies as the area somewhere within which Sri Rama was born datelessly long ago, and also as the area somewhere within which was situated his wife’s, Sri Sita’s, Kitchen. Now the existence of a mosque within this ambience of sacredness need not as such hurt Hindu pride; it can as easily be seen as proof of the accommodatingness of Hinduism’s spiritual sensibility” (11).

How is this so? In the construction of the sixteenth-century Babri Mosque, many materials were used from discarded Hindu structures, and spiritual motifs common to Hinduism, Buddhism, and Jainism were carved on its pillars and stones. Further, Gandhi notes: “The location of the mosque in the sacred kitchen area of Ramkot draws pointed attention to the kinship of these traditions with aboriginal spirituality” (17). “I have no doubt at all,” he stated, “that the northern portion of the Ramkot mound in Ayodhya must have been in antiquity a sacred fertility grove, an aboriginal shrine of the Divine Mother which acquired the name ‘Sita’s Kitchen’ during the Ramayana age without the slightest loss of significance” (16). In claiming, then, the wider interreligious identity of the site, Ramchandra also refutes the Hindu claim to exclusivity: “The insistence that the sanctum sanctorum of the mosque is the precise and exclusive place of Rama’s birth is blasphemy, not faith, and of course it is not theology or archeology or history” (16).
Ramchandra supports the observation of the association with antiquity by an incident from Valmiki’s *Ramayana* (ca. fourth century B.C.E.), in which “the aboriginal king Guha and Rama embrace each other in a gesture of perfect equality, letting us into the secret that the truth of Guha and the truth of Rama are one.” This leads him to the wider conclusion: “Indian spiritual self-knowledge cannot become self-realization without encounter with non-Indian spiritual traditions, and without sharing space and time with them” (19).

If these are the general conclusions of *Sita’s Kitchen*, what occupies its main content? Here, in an unusual and creative format, Ramchandra has fashioned a fictional narrative based on a Buddhist *Vinayapitaka* tale, in which the Buddha gathers a group of wealthy young men who were sporting in a grove with their wives, except for one who has no wife. For him they had provided a harlot. But while they were distracted in love-play with the wives, the young men did not notice the harlot escaping with their possessions. They began to chase her when they came upon the Buddha, who counseled these young men to seek self and not the woman, from whom they would extract revenge. It is a story that supports Gandhi’s own *advaita* sensitivities: seek the Self. In his fictional and philosophical narrative, Ramchandra envisions a cast of characters that includes two nihilist masters, along with the Buddha and Mahavira (599–527 B.C.E.), founder of Jainism. There is no historical record of the meeting of any of these individuals, but the resultant imaginative dialogue is richly provocative.

One incident may suffice to give a flavor of the book. The nihilists are refuted by the Buddha, who states that they have unfairly attributed a false teaching to Mahavira by stating that he teaches that “non-human life is an arena of unrestrained violence and slaughter of life by life. As far as I know,” the Buddha states, “Mahavira acknowledges that by and large non-human life exemplifies admirable and adequate ecological restraint: non-human living beings rarely kill beyond the needs and necessities of survival, and although their struggle for survival is relentless and violent, their lives also poignantly exhibit the non-violent dimensions of playfulness and love and nurturing” (41). This, Buddha says of Mahavira, pointedly contrasts with the human species, “which massively and dangerously violates life’s deeply embedded code of ecological honor, wildly beyond life’s claims of need and necessity being the scale of its slaughter of non-human life” (42).

How does this view relate to the tragedy of Ayodhya? This same propensity toward violence has also extended to our employment of it toward our own species, toward those whom we have regarded, by some bases, as “the other.” The whole substance of his “testimony of faith and inquiry,” then, is to examine this flaw, and it seems strangely prophetic that his warning was issued on the threshold of the mosque’s destruction, with all of the resultant violence that occurred. Ramchandra shares another telling re-
reflection, pondering once more on the upraised hands of the Mahatma in the mural at Oxford: “Could it be,” he asks, “that Gandhi’s upraised arms in the mural are a despairing gesture, an anticipation of annihilation?” (18).

What has been the substance of the Mahatma’s teaching? How have so many of his progeny continued that legacy? We may be lured by this research into a further investigation of these questions, in exploring the depths of the lessons of non-violence, and their relevance to our times.

Appendix: Gandhi’s Sons & Some of Their Children & Grandchildren

Sons

Harilal (1888–1948): Troubled son, with addictions; converted to Islam and back.
Manilal (1892–1956): Editor of Indian Opinion from 1920 until his death.
Ramdas (1897–1969): Active in his father’s independence movement.
Devdas (1900–1957): Prominent journalist; editor of Hindustan Times, New Delhi.

Children of Gandhi’s Sons

Harilal’s Children (unknown; may have had four children with wife Chanchal)

Sita ♀ (b. 1928): Subject of her daughter’s biography (Dhupelia-Mesthrie 2003). Felt that her father was too deferent to Gandhi until she herself fell under Gandhi’s spell on meeting him in 1944.
Ela ♀ (b. 1940): Peace activist, member of South African Parliament from 1994 to 2004. Subjected to house arrest for nine years during apartheid, during which time one of her sons was killed.

Ramdas’ Children (uncertain)

Sumitra ♀ (b. 1929)
Kanu ♂ (dates unknown)
Usha ♀ (dates unknown)

Devdas’ Children

Rajmohan ♂ (b. 1935): Scholar of Indian independence movement, biographer of his grandfathers; currently a research professor at the University of Illinois.
Ramchandra ♂ (1937–2007): Noted philosopher, founder of Philosophy Department at the University of Hyderabad. Taught at Santiniketan, West Bengal; University of Punjab; University of Bangalore; and several universities in the West. Author of Sita’s Kitchen (1992) and other works.
Gopalkrishna ♂ (b. 1945): Governor of West Bengal since 2004 and, since 2006, also Governor of Bihar; formerly secretary to the president of India and high commissioner of India to South Africa and later to Sri Lanka.
Tara Bhattacharjee (also seen as Bhattacharya) ♀ (b. 1934): Activist in a number of causes; chairperson of Gandhi Smriti (former Birla House) in New Delhi.
Grandchildren of Gandhi’s Sons

**Tushar ♂ (b. 1960):** Son of Arun. Head of Mahatma Gandhi Foundation in Mumbai. Caricatured in some journals as “Gandhi in blue jeans.” Controversial for negotiating deal with an American firm, CMG Worldwide, to market Gandhi’s image in a credit card ad (withdrawn because of public outcry) and for his 2007 book, *Let’s Kill Gandhi,* indicting Pune Brahmins with plots to kill Gandhi.

**Uma Dhupelia-Mesthrie ♀ (b. 1956):** Daughter of Sita. Associate professor of history, University of the Western Cape, Cape Town. Author of *Gandhi’s Prisoner?* (2005), the life of Gandhi’s son Manilal, and three earlier books.


Notes

1 Interestingly, Harilal’s three granddaughters—Neelam Parikh, Sudha Vajanja, and Umi Desai—sought to rehabilitate Harilal’s image and deflect perceived misconceptions concerning him in a mid-1990s Marathi stage play, *Gandhi virudh Gandhi.* (A film version of this play, directed by Feroz Abbas Khan, was released in 2007 as *Gandhi, My Father.*)

2 A profile of Tara can be found here: http://www.taragandhi.com/profile.asp.

3 The “mural” is actually an inconspicuous, small boss on the ceiling at the rear of the church.

4 I can take some personal, if whimsical, meaning in the fact that I am, through meeting Ramchandra Gandhi, just one handshake from the Mahatma himself! But Ramchandra was more of a pure Advaitan in this regard, again claiming no status toward Gandhi that was not available to everyone.

5 *Hanuman* refers to the ideal servant of the Hindu deity Rama; Chakrabarti was thus implying that Ramchandra, in *Sita’s Kitchen,* suggested we should all aspire to that servant mentality.

References


