

11p A Prabhudas Gandhi 19881228

So mostly you lived on fruits, at this time he had his diet experiments already, no? No, not only fruits, when we experimented, we left corn, taking no wheat or so, but fruits we took it first, because we enjoyed fruits. It was the fruits, seeing many fruits there, and you can prepare many fruits, that was the idea of Mahaprabhu, and then in this land we can have so much proper food, why don't we commercialise our business? Simply have field and prepare food and stay on that. Be self-sufficient, self-supporting.

Only here, after India, it was questioned that fruits are very costly, costly, because opposite, that is only because we don't grow the fruit. If we grow the fruit, it won't be as costly. There is a tomato, nowadays it is one rupee per kilo, no? And when it is not there, then it is one rupee per kilo.

Kasturbaran told me, nowadays a bucket of 5 or 6 kg is 3 rupees. What? 5 or 6 kg. What? 3 rupees.

3 rupees. 3 rupees, very cheap. What contains your food? And because the first attempt was to start, the idea was that now to go to India, as long as you came, departed from, returned from South Africa, told Bapu, come soon to India.

Only having a settlement, what is the settlement? Two or three questions. Settled and then you come back. And the main question was, at that time, tax of three parts was established.

And government officers or ministers, they promised Gokhale that we should abolish that bond. That three-pound tax was, I don't know how it was put here, but it was, every adult should give three pounds tax if he stays in South Africa, every Asian, every Indian, every Asian. And the neighbours who went from here for agreement, when the agreement is finished, they should return to India and not stay in South Africa.

They stay there and take land and if they have any cultivation, they should give to government three pounds per head. Yes. And the child, more than sixteen, and mother and father, so that means every farmer who should pay more than, say, fifteen pounds per year.

And that's very heavy tax for him. At that time, fifteen pounds means the wages of my father, of my parents. He took three or four pounds per person.

That in South Africa, you say, I pay for half-time. Half-time in printing press, half-time in your own field. For your own field, you won't get any salary.

But when you work in printing press, you'll get half-time. Half-time means per month, four months. Only as a Mr. West, one pound more or so.

As an editor, chief editor. No, he was not accustomed to very simple life. If you don't have simple life, you can't make your expenses.

But he lived in Phoenix Settlement. It was a beautiful, giant field, our house. Our field and his field was together.

Only one line didn't cross. My father and my uncle worked in their field. Mr. West was working there.

After meals, they all went to printing press. So, Papa's idea of being a farmer's wife and bread-labourer should be done compulsorily for everyone. Which he took the idea from his daughter.

To make their life living, because that was the foundation of the farm. But development was taken up in Phoenix. John Ruskin's idea was based on Phoenix.

The Phoenix Settlement was started after reading John Ruskin. And Tosca Epoch was started after reading or studying Tosca Epoch. The passive resistance was started by the idea of Thoreau.

The inspiration was from them. And not to change their religion. Not to become Mohammedan, not to become Christian.

Be Hindu, but be perfect Hindu. That idea came from Raj Chandra. That was the discussion with Raj Chandra.

Orally and visually. Be a good Hindu, be a good Christ, be a good Muslim. Be in your religion and go to the supreme practise in the same religion.

In my book, this all is mentioned very illustratively, step by step. From children to elders. How children took it, how women took it.

That my mother and my sister also. And how elders took it, how Europeans took it, how Indians took it. Chapter by chapter.

That is why it is said that it is the second book after Bapu's biography to know Bapu. I think we should make an attempt to get it translated into English also, the complete volume. A friend told me that you do yourself a translation.

As much as you know English. And then I will, he is a professor in English. I will do it properly.

But first it is your business to translate from Hebrew to English. But I am not able to write. First translation was edited by my father.

He stayed in the press and he was all the time watching the translations properly. That book was written by me. But you can say it is told by all the people of Phoenix.

First I wrote in your school magazine. And Agarwal Kaka was there. And he said, go on, it is right, you are going on.

And I criticised him very, very, very seriously. Not annoyed him, but I said he was so harsh and so strict. Because when he was beating people, soldiers were beating us.

Now Cordis didn't agree that he was beating. Cordis was very... Until that time, the students should be beaten. If they don't beat, he can't go on.

Even when we were writing and our ABC was not proper, he would just hit us. With a stick. Write good writing, not with a stick even.

Nice. And my uncle, if I can't pronounce it, he just says, and then he is not pronouncing, he slaps me. So I wrote this.

Because at that time I didn't know how to teach, how to behave with children. He was just like a horse. Horse on horse.

What about Bapu? I returned one day, one place, one or two. At that time, I was a kid. And I said I only saved from slapping.

Because Bapu had told him all that I won't beat him. But he slapped on us, he slapped on us. But my turn, at that time, he slapped me instead.

He told not to slap you? No, not anyone. Then my beating is not proper. And then he began to fast.

For our guilty, he began one day fast, two day fast, seven day fast. This fast at that time was only on water or? Only water, plain water. But once he declared that I won't take one drop of water or a single seed or anything in my house.

Until now, until he wouldn't accept that you had told false. False should be declared to you that I was telling a wrong lie. Telling lie, he can't bear it.

I was no good. And then my father and my aunts, I mean all, took over all the points and everything. And anyhow, it was accepted by him.

Penalty then, he told lie, he had told lie. Then he can't call all of you because taking no water. It was only for two days, it was very severe.

No water and no food. For this guilty, it was very... It is one step. But wasn't it seen as a violent step also? No? That is a very much, it's a very big force on others.

They see he is suffering so much he doesn't take even water. And of course I do not want let him die. So even if I did not tell a lie, I would confess yes, I told a lie.

Simply to make him eating and drinking. How was his aspect seen? No, it was not that I did that. That is, you gave very... It was very heavy pressure, very moral pressure, but not cruelty.

He was loved so much by all the people. That they understood his... No, it is difficult for me. What I told you.

I had this five boxes here. I had my things put here and that thing is there and that thing is there. After I got ill, everything was put up here and there.

So where is water, I can't find it. And now it is very difficult for me to gather all this. That is why I can't go further to write.

For six weeks I wrote that chapter. How and why Baba passed away for fourteen days. And how the people in Phoenix sat with him, talked with him for fourteen days.

And in that time how this prayer began. Which prayer is still going on. Daily prayers and evening prayers.

Which insight. It was begun when Baba passed for fourteen days. And that Gita.

Gita is the music of Asha. I have seen it. Everywhere.

Everywhere in India. Eighteen slogans from Gita. That eighteen slogans.

Babu passed on his time to people like this. So at that time he told that if you recite this I will disappear. Very difficult life.

That also I have written. But that is for the next part of this book and I have not written. So I blame that you are not doing the work what you should do.

But I said now I need some help in writing. And that I am writing. And when these things are going here, what is here, what is there, what is there.

And when they say here, the people say you are an old man. You can't go here. You stay as you like.

By all arrangements. Otherwise I could take this and do it in the night time also. And in 1930, until 1930 or 1940, it was not so many books were printed from all over.

Now it is so much printed that I should know that what is written there. Memory after 50 years has got so much. So many years.

Memory can't. Can't. You can't trust the memory.

Shall we make arrangement to get your things properly here? With a shelf or so? It can be only done when I get some new things. I will let you pay up to 200 per month. I get 500 pension, I may get 200 per month.

But now any youth won't work for less than 700 per month. And that I can't afford. And I ask RIT, they say give us the plan.

What you are building, what are your chapters. That I can't. When I begin to write, then I see that it is not going proper.

Rewrite, rewrite. It takes time. But you said you need help for writing? For writing? I want one surprise we had.

One man, secretary of this Tatva Samiti. Devendra Bai was in place before Devendra Bai's secretary. He asked me that I should give him help.

And he gave me help for some months. At that time 200 per month was sufficient. But that man got his service in bank.

And he becomes bank clerk. He would be my clerk. If I stay here, Hindi writer I get difficult.

If I go there, no one should join me from Gujarat to here. When I was in village in Assam, one or two days simply writing. In those days I wouldn't contact with anyone.

Even Khadi Khan. There is a mummy. First Scottish lady.

I used to do that. But in my absence, my mother was there. No one should bother me.

She was carrying me all the way in life. But when I say you did this, you are tired. I don't know why I am doing this.

I was useless. My life was useless. Every work which I started, she was there to not let me go to his house.

As Indira is not with us, Indira is not there, Hemant Khan is not there. But that I know that on Thursday, a whole day silence. I used to write to my daughter every day.

That day I was able to write to her. And that time I was writing very... My handwriting is good and I can see that he was still running over there. Now he finally... Yes.

I said... I said... They said, you can't find any person who will join me while I am doing. Only Yogesh says, I can do your work. But he has no time.

He should also study. And I was told that you have some girls. But I didn't.

I have proper for two or three hours. But whole day and night I am not suitable. It's all harsh.

Even if it is a young, interested girl who is interested in the subject? If she is interested also, she can... Say, suppose I can go to Mumbai and go to a party and go to Naishwityan's place. She won't come with me. She will only rush for me.

And I am not able to develop my office. So that is why now I am, you say, different. My time is very tight.

And that way, in Asapur there are two or three friends who are having my idea. They say that your thinking is proper and your direction is proper and will try to do it. There is one person, as not younger than you, but as old as a month or so, from last 15 years after I left, he is the secretary of that institution.

And he is a very, you say, learned, very good teacher. He can conduct very good school also. But he himself stays in the village and works in the fields.

He has his own living from that place last 15 years ago. Not a single wife or husband. And in my absence, he works in that institution.

He just has to help me. But if he is there since 15 years, he must have found somebody to, some young person to help him there and to... No, all the workers are working very hard and he is the secretary of that institution. Once or twice I tried.

But before this, that was my... I don't know about this. Now this is common. So far, for my difficulty, just now the hearing comes, I like to stop it.

It's a question just like having someone in Kasarva ashram who takes the responsibility. But can't find any person. My heart is beeping.

Because from the beginning now, everyone wants service. We know that here is this place is declared. If we want 20 teachers, application will be not less than 2,000, 4,000, 6,000.

From 6,000 people you have to select only 20. So places are not more than 100. And these youths are not more than, not less than thousands, not 10,000.

And again, even in my village there, one inmate who was with me there, he asked me to just dine with him in the village. I went there. He is as old as myself.

His son served me the food. But when I was quite old, old friend, he said, they said, Bhaiji, my dear brother, I want this. I am not elder than him.

He should become collector. So I want to manage that he can give the exhibition of S.I.S. or what is it, the exhibition for having collector's service. What is not done from this point, I think he should become collector.

Or he should be doctor. That is what he wanted. And the same thing is, yesterday we saw that Surabhi, Surabhi's son was there.

His father is a dean, that is to say, learns English medium. If he learns in English medium, he will pass good examination. He gets good education, he can become big officer.

That is the issue. And he rushed, and nothing else to think of. But this little boy taught by English medium in Rajput.

It is not Phoenix or it is not England. I was little child. I was with English people.

So I got that. But this was not there. This atmosphere was not there.

He doesn't listen. For one hour teach or book. So that is difficult.

So I can't pick up English. And he can't develop Gujarati. Now he is not sufficiently clever in Gujarati.

So that is a puzzle for Indira. Now prepare in Gujarati so she can, he can be, he can enter in school. So Indira is trying that.

That boy should be good in Gujarati. And these two children are, their father and mother know everything. And they are teacher.

Surabhi is not teacher, but his father, but he is not a teacher. But that also, if I say anything, Nalaji, your time has passed. This is not good.

So that is from top to bottom, everywhere, in every province, much less in Gujarati, more in other provinces, this, you see, competition. You compete, and you fight, and you get the job. You see, what is our mind, you may just remark about it.

It is pity that you can't talk, and mother you can't talk. Yesterday, something, Congress was telling, and how this, all the country is going down, and down, and down, society. She only said, that, we have to do everything, that next, we are born, and next life, we get life of men.

We don't know what to do, we get life of horse also. But if we got life, we have to sacrifice again, for this India. That was the inner voice, of my mother yesterday.

This life we have given, and future life also, for this country. That is the impression, of passing, this independent volunteers, they are in this mind, we can't do anything now, if we are again, to have over this life. We will again sacrifice.

Life is a duty, you have to find out, life is a duty, but you have to find out, what is your duty. In that way, I was able to write all my books, I could, very well, publish. In that time, I had to stay in, in Dawar, in Nojan, or in Saudi.

I stayed for months together. They arranged, Jitendra also arranged for me, to stay with him, in his house. Is it? Yes.

It was, he sent father, and we were, co-students with Kakasaheb. That is stay and work. For writing I stayed there, and then I went to, so I didn't, work whole-heartedly in Khadi, and not whole-heartedly writing.

Why? Two sides are broken sides. Still if I stay in, with Gargi, in Ahmedabad, something can be done. But, it is very difficult for me to stay in Ahmedabad.

In the city, yes. Just as, they say in Haridasa, they stay here. It is a good place to stay.

But, I feel I can't stay there. Although it is a, comparatively quiet place, but there is no village atmosphere. But the direction is different.

Thinking and working and talking, in the city is different. We don't have, refrigerator, we don't have fan, we don't have this, we don't have, why is the tile stuck to what here, we should have that cement here. That is whole day and night thinking.

That is depression. I wish very much. I wish very much I could.

And, Bapu's, miracle is that, that he made people thinking in right side. That was his, achievement. In the right side means, to find his, right, what is it, good life, better life, what is better, thinking, what is better, eating, what is better for health, everything much better.

We can go on. But, Tolstoy farm and fix. Tolstoy was, one step.

First was Phoenix, then Tolstoy farm, then again Phoenix, after that, Zavodash. Tolstoy farm was given up, when? When, 1912, after, Gokula came. Gokula returned from Africa.

He said that, if you have to struggle third time, then also it was, now the struggle centre was metal, not Tulsu. Because that tax was in metal. The increment labour, were in metal ore.

And for the labourers, you should be between them. That was Phoenix was the centre. It was, it is said now, the struggle of three pound tax, that salt Satyagraha, this was three pound Satyagraha.

Yes. Yes. But then, after Gokula returned to India, Tolstoy farm was given up completely, or people were still living there? No one was there.

No one? No. I see. Only Tolstoy, again given to, came back, his garden was there.

Wow. And, and when the struggle, the march, all the people of, sugar, sugarcane labourers, and coal labourers, were striped. He marched, saying that, so many people, think we can't, Phoenix was small land, Tolstoy a bigger land.

So we march to Tolstoy, we stay there. And these people will, who labour there, stay there. They would, that was not Babu who took them.

And then he was arrested. The historical march, was, started from, near from Durban, to Chornospur, and ended at Tolstoy. Aim was, all the, thousands of people stayed in Tolstoy farm.

So I think it was, still, not more than two or three hundred acres. No one can see from the photo, from the photo, how big it was. Yes.

From only this area. No, it is one spot. That photo can be taken at, at Phoenix also.

But this supposed, to be the whole area. At least all the buildings are there, of Tolstoy farm. More buildings.

It is took, took from, took a hill from somewhere. Okay, let us go on, with the book.