

## 11n B Prabhudas Gandhi 19901220

I explain this way, that Bapu's ashram was a hereditary institution which developed from the Karamchand Gandhi's life. That joint family living, that was converted in ashram. And extended, means not only close family members but also... Extended, but the style was that.

Yes. Purified. Yes.

Achha, so ashram is just an extended joint family system. System purified more. Because in the family you cannot choose the members, you have some black sheeps are there.

But in ashram only those who really want to join and participate and follow that spirit they join. In ashram there is only good living will there. And want to have good living, they can be there.

If you don't good living, we are not pressed to stay. Mohan Parekh wrote a book and asked all that, write down how you came to ashram and how you stayed there. I wrote that there was no question how I came.

I can say I didn't leave ashram. It was not your choice to go there, you were taken by your parents. Yes.

I had choice to run away but I did not run away. You never had the idea to leave Bapu? No. At that time? You liked life there and... Once there was a good scholarship for me to go to London and I learned and I was educated.

I was family member there. My Jamnadas Gandhi told, my uncle, he told that for two person I gave. That one Jamnadas Gandhi said, I am going, come with me to London.

I said I won't leave Bapu. I said Vinoba, I don't want to come now, I don't want to go. Then she took his wife.

Otherwise I would have been in London and I can tell you what it is also. But I said I am just learning Sanskrit with Vinoba. I don't know, when Bapu is in India, I won't go out of India until Bapu is in India.

This offer was given to you when? In 1920. Good. That was just the time when Sabarmati Ashram was beginning to flourish and non-cooperation movement was just... Then there was... Bapu started that struggle in 1921.

So Jamnadas Gandhi left studies there and came for here to help Bapu. From England he came back? Yes. And just to join him? I will study there, but won't take degree.

I am not going for degree, I am going to gather his knowledge. And for me he said, come and you will know English properly. For one year, come with me.

And then I went there, I would be a writer in English. Maybe you would have stayed there your whole life in England and would have missed a lot in India. Don't know.

Because that was not my attraction, that attraction I had in my childhood. So it was not any attraction for me in European life. I had no desire to have European life.

So that was not danger there. But danger was that I would have not learned this Sanskrit. And did this job at Sabarmati Ashram as well, as an editor? At that time what was your duty at Sabarmati Ashram? I was student there, learning.

But working for Young India as well? No, no. No, at that time no. I was working for Sibli Khadi.

I see. Working weaving, studying weaving, carding. Fought on disability.

Only later you were doing some editor's job there, writing? No, no. Never in India. I wrote articles in Hindustan Times.

Hindustan Times? Hindi Hindustan. I see. That is when Bapu was, Bapu's lecture I took up and gave all the reports, Bapu's lectures to Hindustan.

That is 1947-48. Before that I gave some writings to children's magazines. But I have not that collection now.

Yes, somewhere. Because if we think of translating Jeevan Paro, then this should be included. Six chapters are there.

Six chapters even. That is the time when Bapu passed away for 14 days. In 1933? No, no.

1913. 1913? Oh, in South Africa still? Oh, so that means it is not a following up of, after the end of, means Jeevan Paro is finished when you returned to India. Jeevan Paro is finished when Bapu went away to, when Bapu left Phoenix, not South Africa.

I see, I see. But before that I didn't touch this 14 years, 14 days fast. It was a private fast.

It was declared in South Africa also. Bapu said, don't have any publication at all, otherwise people will come and gather in Phoenix. So I, why that fast and what was that? That is a good chapter, that six chapters are so prepared there.

Ah, yes. So we will search for them, we will try to get, to find them. That we can ask.

I have seen Mekhani also, if you can find. It is a very popular magazine weekly in Bombay. When did it come out? It came out in 82 or 83 also.

I see. I should have written one by one, but then I may leave it and finish it. They never returned the manuscript to you? They never returned the manuscript to you? No, they sent the out print of it.

But they printed it completely? Completely. So there is no difference between the manuscript and what they printed? No, no difference. So we can use the... No, at that time Suruji was learning in BX and I asked her to copyright.

So the manuscript went in by Suruji's writing. I see. And you went through the published article carefully and you saw there is no difference between manuscript and... Very good.

Still if I get energy I should write that, but I am fatigued. I should finish all reading and writing and do simply this and sit in one buffet and do that. I have not done it.

And someone should be with me. I see. Indra leaves everything and I sit somewhere and do it.

Then that can be done. But none of three daughters is able to do that. Janki is good writer.

But whenever I asked, she... Class examination. Ah. Yogesh could certainly do more about that.

He could help you more. I am finishing now this. After this only so many pages left.

The whole diary is finished. Because a year is finished. Yes.

But there is another diary available for next year. Then I would not extend this. No? I have to re-write all this.

In one diary I have written not less than 100 before this also. So all this will be 200 or so. I see.

So that is good material for another publication. This much I have only written that this is that Bapu's working hard, working all the pressure of the work from morning to morning and then being free from that pressure. That is why I took this for this.

This looks. Gita. Gita both.

This is not translation. But Bapu's version, you say, provision for Gita. That who has chosen, who doesn't know even Gujarati properly but can gather idea.

With simple words. Simple words. And this is the last page.

Here you see Bapu says. The last page. This is what I have told here.

Who is practising his own dharma. Practising his own dharma. And he has cleared his mind and soul.

Purified. Purified. Has control on the mind.

Control the mind. Wow. And what is this? All the taste of all I and there is also taste.

Attraction of the senses. Senses. Left of the attractions.

And and who has mastered affliction and hate. He has come beyond the affliction and hate. Yeah.

Yeah. And who is lonely. Not sitting alone.

Silent. Lonely. Lonely staying.

And seeing inside. He is looking inside. Yes.

And eating very little. All mind and talks and body are all controlled fully. One sentence is coming out.

All one sentence. Or thinking about God only. I am something.

I am nothing. All the person, what do you say? The ego. Ego.

Left the ego. And left that sexual sense. Complete.

And no anger. Left anger. And left all the possessions.

He can sit quiet. He is calm. Gita shlokas are not more than ten.

About ten shlokas are summarised in this Bapu's writings. I see. So it's a condensed interpretation, so to say.

I see. The whole book has just 78, 79 pages. Small pages.

I like this book very much. And after my father, I will... My book is Yashas to Ganga. About a hundred books like this I distributed to the students.

I see. But this is in Gujarati. There was a translation in Hindi also.

I see. Hindi translation is from... I took it. I see.

English is not available. I think it is not in English. No.

I have not seen. Gita bodh means the... Not summary, but the... Essence. Knowledge of Gita.

Wisdom of the Gita. Not wisdom, but the meaning of Gita. I see.

What Gita meant. I see. This bodh comes from the Bodhi tree? Bodhi tree.

Yes. The Bodhi tree. Where... Bodh.

Yes. Gautama Bodha got his enlightenment. Yes, yes, yes.

The word is that. Bodh. Bodh means no.

Yes, yes. He doesn't know anything. He is a dull minded.

He is called Buddhu in Hindi. Buddhu. Buddhu.

Meaning... Zero of... Of sense. I see. But why that? If Bodh means knowledge... And Buddhu means no knowledge.

No knowledge. Okay. But Buddhu means... No, it is... In Hindi it is... That word is... I see.

Buddha means senseless. And Bodhi means senseful. I see.

Similar... Here you have spinners. People who spin. Spinner in German means also... Originally someone who spins.

But nowadays it means somewhat crazy person. Spinner is somewhat... His mind is spinning. You know, so he is somewhat... It is in English also.

You have that here too? Yes. There is always... Tracing and tracing and tracing. I see.

Scratching. Scratching, yes. No.

Analysing, analysing. Always. Seeing.

See the seed. Tear it. Nothing.

Throw away. See that. Throw away.

So then, when did he write this? This he write from prison, from Yeruda jail. Every week. One letter.

To the ashramites. Oh no, this is available in English, I think. It is a book from... It is called From Yeruda Prison.

From Yeruda Prison. About Gita. Letters to his... To the people in the ashram.

And... Lectures about the Gita. I see. So then it is the same.

Very good. Why didn't you include Vinoba's interpretation? Talks on the Gita. Here? In your... This work.

Then why do you have to keep such a big volume? Then Kaka says also, and Kishore always also. I kept Kishore's book. Such a big book.

I see. About Gita. But actually Vinoba's interpretation is... Maybe... It's even of higher... How to say? Higher standard than Bapu's.

Or... Spiritually it is more recognised. Means his spiritual value is... I said it's... More valuable. I can't... I can't remember that way.

Every figure is different. Sure. Is mango good or banana? So then which interpretation you prefer? Bapu's? Which interpretation of the Gita? Or translation? Not prefer, no.

Except. Except. Then I guess it's Vinoba, Kaka, Kishore and Bapu.

Tilak's? No. Tilak is very high. I read it but I forgot it.

I see. It is not... I don't refer that. Reference that I mean is proper or not.

I see from this four. I see. But... Actually you use only three.

Now the Sanskrit, Kishore Ramashtavala's and Bapu's. So Vinoba's is not in there. No.

But Vinoba has not written word by word. That is in Marathi. Marathi word by word.

In that way Kishore has made it in Gujarati. And Hindi, Haribhav. Same shlok.

Interpreted in Hindi, Gujarati. The best interpretation is Vinoba. Kishore has made the interpretation.

Seeing Vinoba's. As far as interpretation is concerned. But actually you use only translation.

Translation. Translation. When I take Gujarati, I take Marathi.

And then they take that Hindi. And that will be even longer. But then I am not certificate.

I am certificate for Sanskrit only. Even in the verse there will be... We have only 32 words to say. Not more than that.

One shlok is 32 words. Maximum. Maximum.

No maximum, only 32 words. Exactly. Exactly.

I see. In Sanskrit. In Sanskrit.

Not 32 words, but 32 letters. 32 letters only. Each shlok is of 16.

This is 8, this is 8, this is 8, this is 8. That is how Ramayana Maharaj has written that way. That is a kind of verse. And that, in that way they have written Marathi, Vinoba.

And that is translated Gujarati by Kishore Lalbhai. There are other translations also. But I prefer Kishore Lalbhai.

Yes. Who doesn't know Sanskrit, for them that Gujarati is all right. For myself, I prefer Sanskrit straight.

Original. Original. Yes.

And put your own understanding and ideas about it. Now you and other people, Bapu said parallel and many people said this, Bapu said this, Bapu said that, Bapu said that. That is one thing.

And I take Bapu's writing and understand myself, it is the other thing. No, sure. So one should try to use the original sayings and writings as much as possible.

Because by interpretation and interpretation and interpretation some... And I am not transmitting. I am simply having that, these, what lights are, what do you say? Spirit. Spirit, the flow of that light.

How it took place in our ashram. Yes. So I referred that this, if you want to understand this, just read Ravishankar Maharaj.

This, this was done by Kishore Lalbhai, this was done by Bapu in this place. So that memory. So I can say this is Gita, Gandhi and Gandhism.

Ah. The practical application of the Gita in Gandhi's life. Or how I learnt Gita, how I learnt, how I understand.

Because I am not Pandit of Sanskrit. And I don't want to have sermon, but I... Bapu has written that we in Sabarmati ashram were trying and trying, we were labouring to get practise Gita's life. We all were doing this practise for 40 years.

And after that I was writing this book that Bapu has written. So that 40 years which we, we want to, 40 years life in Sabarmati ashram was based on Gita. So I give as many incidents as I remember.

Here this incident today is that Bapu also thought that now my age is so much, I should rest. It is my time to rest, but I can't rest. That is what this shloka says, that work is not to stop.

And I gave that instance. Then even when I will read, I don't know what I will write. No, Bapu was working hard even at his old age and actually he was exaggerating, he was exhausting his body.

So that he had to go for a, take rest for some time. This Bapu, Kasturba, mother Kasturba told Bapu, due to you how people are troubled. They are going to jail and their family is so difficult, they can't afford.

And you are throwing them in this, this all agony. So many people, you are throwing these so many people in agony. So Bapu blamed him.

And Bapu said that is true, but I want to take that agony. We have to do it. We have to fight.

If there is fight then there is sacrifice. We have to sacrifice in order to free India and to get Purna Swaraj. But people tell that you slaughtered my son and he was killed due to you.

He went away leaving the shop and leaving all the business and went away in jail. All the mischief done by Bapu. So in this way he was like a leader of a country calling the male citizens to the army.

Yes. For war. Yes.

Purpose. Yes. Recruiting soldiers.

That was after when he came out of Aga Khan jail. He disliked every Khadi worker that was the time to not to keep Khadi. Why should you have your own business? Why didn't you go to jail? If I didn't go to jail at that time and work my Khadi work then Bapu took it as kindness.

So he expected the Khadi workers to give up at that time. At last time. Yes.

That was time to give up. After 1942 Bapu always told that you are not going to jail. You are not to break the law.

Don't go to jail. Do your Khadi work. After that time I told my mother you will go.

I will work. You will go. I will keep children.

You will go. I will keep the institution. Keep the children.

You go to jail. But in 1942 I told you keep children. This is not your business.

This is final business. This is final fight. You keep the children.

I will go. Means you considered it to be more dangerous fight than maybe... We should die or get... Freedom. Yes, independence.

Do or die. Do or die. So at that time sending our wives and we stay in home.

That was not allowed. And then after I was arrested, police went to Nassar. And police asked him to come to office or home.

In that road. Then... What he did? He took two daughters with him. Guardian.

Guardian. I will take both daughters with me in jail. I won't leave these daughters here.

But she did. She was ready to be arrested. Don't know police could do anything.

If police takes her and arrest her. What? We will keep two babies. Yes.

He took two babies with him. But they did not arrest her? They did not arrest her. Because of the babies perhaps? No, no.

She was only going to Thadhi work. She was running the institution. Thadhi work only.

But she was ready to be arrested. If police comes and takes... She won't be alive. And you had been imprisoned at that time? Yes.

I was in jail. For how long? I was... I was in jail after Bapu's release. 44, 45.

I was arrested in 42. I was released in 45. Two years and... Three months also.

Five months. I see. So you were arrested in... During the Quit India Movement in August 42.

August 42. August. I was... No.

I was arrested in September. September. And then stayed in prison for three years.

Three years. In which... Murali. Murali prison.

District prison. Very hard prison. I see.

The conditions there for political prisoners... Were the same like for criminals or... I mean murderers and... Like murderers. Like murderers. I was put with murderers.

I see. Must have been quite difficult for you. Yes, very difficult.

Oh. Yes. Commonly in jail all the prisoners are opened in the early morning... Five o'clock or six o'clock.



As sun gets up. And at... After sunset they are locked. But I was in separate cell.

And I was locked up in... After that four o'clock. And opened at nine in the morning. And yard was not much bigger than this.

Really? Yes. After all I could stay only in this yard. I see.

That is the punishment in prison. Punishment... Prison in prison. Hmm.

And you had a cell of your own? Or you shared your cell? No, I was simply... Separated from all the prisoners. Because they thought I'll... I'm the... Agitator. Troubleshooter.

Yes. I should be kept... Kept separate from the others. For three years? No, for that... That was for eight months or nine months.

I see. It was the... As the idea of superintendent in jail I thought. I was not magistrate.

So then what did you do in prison all that time? What was your... Yes, what did you do there? I was at ease. Thinking and... I had... I had one... One Gita so I wrote this... Between the lines. That I can't read now also.

I got so little pencil. Otherwise recited these slogans and recited poems. And... Did yoga asanas? Oh yes, asanas all that.

And there is... There is a timetable in jail. That food will come that time. Superintendent will come that time.

Jailer will come. And you had to do some work for the prison as well? I was... I was to labour. Given work.

Yes. I asked for charkha. They didn't give me.

But there was some... Threads to twist. I see. I twisted.

I see. But you had your personal charkha with you? No, no. No? No.

You were not allowed to keep charkha there? No. I see. But... After some time it was period.

That... I asked jailer that I don't like this milk cloth. I want khadi cloth. I'll have your uniform.

Jail uniform. Then he said that... Ask your house... Your wife. He knew my wife.

Once my wife was in jail. In that jailer's time. When he was 150.

He went to jail. And the jailer was my jailer. After that.

So she knew her. Then I asked her that she will let me get your... Get your... Cloth. And... Stitch by yourself.

Then I made by... By... Snickers and... This. By hand. See there.

That... Took... Then I wore khadi. In jail also. Then I was given... One... One sibling came who was... He gave me... Free.

That you can... Move everywhere in... Jail. Everywhere you can. Then there was... Jail workshop.

I had... Just takli. Takli. And I... Asked several... Clerics.

Political members. With... I had to... Prepare not more than... Thing. Three... Bags of... Four bags of... Yarn.

I asked that I will... Leave. They said... You won't get anything. Because when you go to him... He will talk to... Criminals.

And you spoil the criminals. You will spoil the criminals. So you had some... Neighbour but separate.

We didn't get all the... Newspaper. We don't got... Connection. But we got... As far as... As... Gone as... There is war and... Japanese are coming.

And Japanese are... Have come to Burma. And they are progressing. And all your... You people... Will be shot in jail.

You won't get anything. Really? That... It was very difficult. Three or four months.

There is... There is... English... Oh, by the Japanese? No. Why? English people will shoot you. As Japanese comes.

And English will go. They won't leave you. They will shoot you here.

I see. Kill all the... Satyagrahis. And then English will go.

That time... What was... What happened to... But so many people... Killed in... Germany. We... We are revolutionaries. So we can't... Release from jail.

We should be finished. There was... Some people... Prabhupadaji, where shall we run away? In the house or... We will stay here. Let them come.

We are here. If we are to... Die here. We will die here.

But then after release... In 45... 45... Then... Independent... Talks began. Your time in prison was... Means you had a trial? You had a trial and the time was... Fixed or... No. No? Only six months... Every six months extended.

I see. So when you went into jail... You did not know how... For how long? No.