

11m A Prabhudas Gandhi 199403

Okay So I read out the text, the transcription of the interview we did I think three years ago with Ambedevi regarding your marriage And you give your commentary to each sentence Since Prabhudas by Gandhi was a grandson of Gandhiji in brackets according to Indian genealogy The letter He took the letter means Gandhiji Took care for all his life affairs It was Gandhiji's desire that Prabhudas should remain unmarried and should go on the path of Vinoba Bhave With whom he lived closely Prabhudas by made a vow to stay unmarried till the age of 25 When he reached this age, he extended the vow for another seven years In the days of salt Satyagraha Prabhudas by was arrested and Kept in Belgaum jail for six months You may say seven months for seven months we were one month I was for I had 50 rupees fine I had to stay one month more Six months plus one month All right It was it was at that time That he decided not to stay alone Longer and to find a life partner Yes After release from jail he informed Gandhiji about his decision He realised that Prabhudas by was not made of the same material like Vinoba and Gave his consent The task to search And Babu said that now it is your dharma You know dharma To enter your family life Right Not only consent but support So what to enter the family life Right Support to enter Family life the task to search for a proper girl laid on Gandhiji's shoulders Who discussed the matter with? Shade JB I'm not a general have a judge said general by judge Full stop Firstly a widow living in the ashram was proposed to Prabhudas by but as she was very short-tempered She was not found proper And That is not a widow, I'm not we don't I'm not So your mother opposed If he had been we don't Meanwhile general by judge told Gandhiji about a girl called Amba Devi She belonged to a rich Marwadi Banya family No at that time The name I I forgot her name. She is from Bharatpur. Mother, there was a girl from Bharatpur who wanted her father to marry her.

Jamnalal refused her. What was her name? Marwari. I don't remember her name.

Do you remember her name? What? It's written here. You made me write it. What? You made me write it.

Jamnalal ji took a Marwari girl. Tell me her name. I forgot her name.

Was it Pragya or Padma? No, not Padma. Padma is different. Jan.

Jan. Jan. Jan.

Jan. Jan. J. Y. A. N. Like knowledge.

Jan. She was in my class. In my spinning class.

And another girl came to me that she doesn't want but she is blessed. Then I wrote Bapu that I won't go. I would like to go and see her at her home at Bharatpur.

Near Jaipur. But I and not only my mother but my wife Narayan's mother. She told that she is not they both are not mixing proper.

She is very short tempered. And it won't do. So we decided my mother that I should tell Bapu ji that even if Jamnalal ji asks we won't accept.

She was the widow? She was widow? That was another one. The widow was first. That was suggested by Bapu.

But Bapu said that I suggest her name. But she is short tempered. Jamnal was very angry tempered.

Angry tempered. She belonged to a rich Marwadi Banya family. But was angry tempered.

So who discovered Amba Devi? Who discovered Amba Devi then? No actually here it is written that Jamnalal Bajaj told Gandhiji about a girl called Amba. She belonged to a rich Marwadi Banya family. Gyan Devi.

Gyan Devi. Oh I see. Okay.

The end, I mean your denial of Gyan Devi is not mentioned. And also it is not mentioned now how Amba Devi was found. Now it only continues that it was known that Amba Devi was not interested in wealth and at the age of 13 she decided to Yes.

Yes. So she was angry. You cannot No, no, no.

It's okay. There is sufficient paper. There is sufficient paper.

So you this Gyan Devi was denied because she was angry tempered. Was not suitable for you. Did not suit you.

The Ashram Ashram elder ladies denied that this was not suitable. Okay. Okay.

So then how Amba Devi was discovered? Then Bapu told that you write here to your friends in UP. Because you are working in UP. And I am writing, I am trying for you a girl from Bangalore.

From? Bengal. I didn't get I was trying for Manilal but I was not capable at that time. Then he wanted for me a Bengali girl.

After all, he got a Bengali girl for Kanu. He wanted one Bengali girl. And he asked me that you write to Arya Samaj, Gurukul, your friends which you know each other.

Write their letter and ask them that I will now search for any girl. That was the thing. And that letter reached to her teacher.

I see. And then teacher wrote and father wrote that we will accept this. The letter came to my mother.

My mother with photo. And it was near Ahmedabad. Then my mother at that time I was in Vardha with Bapuji.

So the letter came to Vardha that we support this suggestion and we like this. And you may try for that. Then that letter was given to me by the post I gave that to Bapuji.

Bapuji said it is good go and etc. But at that time my brother was there that now we should ask Jamnalal Ji to be mediator. Don't go straight.

So Jamnalal Ji wrote there. He wired that come here with girl, Vardha. But next wire came that we are not coming St. Prabhudas.

Because in India it was difficult that if girl goes and if Bapuji's family says we don't want her then it would be difficult for her to find another one. So they thought that we shouldn't go St. Prabhudas should come. And in that way we saw each other in Delhi.

And then decided at the three sittings for two days, three days after decision I was given that coconut and one pound also. I said I don't want that pound. Give me that coconut and grapes.

And that time she had she also said that I am ready. So I shall add this portion here. Now I continue.

It was known that she was not interested in wealth and at the age of thirteen she decided to vote to vote her life for the service of the nation. Why do you say it was known? It was her her braveness. She was brave to being in the Pardar system house.

To come out and get rid of all this. So I write she was not interested in wealth and at the age of thirteen she decided to dedicate her life for the service of the nation. Young Amba also decided not to marry and denied many many suggestions by her father.

Many suggestions or matrimonial offers? Yes. Matrimonial offers? She was rather interested to read Navajivan and to learn more about Gandhiji's work and Ashram life. Amba also was attracted by Mirabeen's life and wished to stay close to her in Sevagram Ashram.

No, Sabarmati Ashram. Sabarmati Ashram. Mirabeen was not at Sabarmati Ashram.

She was there. When she came in 1925? 24, 25? It was still Sabarmati. Yes, sure.

Of course. Sure. So, when she was proposed for the marriage with a relative of Gandhiji she accepted the proposal.

Amba's father was a bit confused because Prabuddha's income was very nil. Meagre. Not nil.

I told him I don't know him. But Amba Devi was firm. The marriage was fixed two days before Diwali.

But you should listen to Miracle is that she was also present at that time. In the jail she got the experience that staying alone we can't work in the society. Yes.

So she decided that if I get a real co-worker I'll marry. That was the decision of her in prison. And my decision in Belgaum.

That is a miracle. We don't know how God brings together but the same thing is thinking in that way. That alone we cannot work in society.

So we should find a co-friend. Friendly friendship in family. That is why she was ready.

And that she found in my personality. Hmm. So the marriage was fixed on two days before Diwali.

But as Ambedevi and her father lost the train and reached Varda late, the wedding was held... On the same day the time table changed. Railway time table. At that time table the train coming from UP and joining to Delhi Junction.

Yes. The connection was lost. Because of change of time table.

Of railway. Yes. The wedding was held only the day before Diwali.

But it was not an ordinary wedding. Gandhiji changed the interpretation of Saptapadi. Yes.

In brackets an important formula of marriage ceremony. Of seven steps. Close bracket.

According to his concept of Asavodaya, Satyagraha, Swadeshi and Swaraj. Thus the ceremony remained the same but its meaning was changed. Moreover Gandhiji added one more chapter in the marriage ceremony.

That is Panch Yagna. The Panch Yagna in bracket five sacrifices covered worship of the well, the cow and the tree. Cow worship.

And cleaning of the well. And planting a tree. Reciting Gita.

Yes. And spinning a takli. Yes.

Right. That's these are the five things. Worship of the well means cleaning the well.

Cleaning the well. Worshipping the cow. Right.

And planting a tree. Spinning takli and reciting Bhagavad Gita. In the day of the marriage Amba Devi wore a white sari with red border.

Kasturba and Janki Bai Bajaj had given her some bangles to wear. When Gandhiji noticed the bangles in her hands he told her that now she should live a simple life. Gujaratis are fond of jewellery but you please oh that is a quotation Gujaratis are fond of jewellery but you please don't go on their path he added.

The marriage took place in the same caste but it was an inter-regional marriage. Inter-regional marriage. As... Inter-provincial.

Inter-provincial. As Amba Devi belonged to UP and Prabhu Dasbhai to Gujarat. But then you should say that Bapuji was very keen that I should not marry in Gujarat.

Any girl out of Gujarat. That is you may get from Bengal you may get from UP but not from Gujarat. He did not want to have inter-caste marriage but inter-provincial marriage.

Right. Inter-caste was also inter-provincial. Both.

Inter-caste also? After he had a marriage of Nimuben. Now there will be no inter-caste. Because Nimu is my sister.

Ramda is my uncle. So it is inter-caste. But this is last.

Now we won't have any inter-caste marriage. That was finished. And my father and mother asked for some inter-caste over.

Then I said no. Bapu won't do that. But I was eager for Gujarati.

Bapu said no. You are not to marry in Gujarat. Bapu then took one step more.

Inter-caste but not even inter-provincial. No. You have to inter-provincial.

Inter-provincial also. Right. Just as Devdas.

Married to Rajaji's daughter from south. Life in the ashram was really simple and expenses were kept as small as possible. Therefore Prabhu Dasbhai's parents were asked not to do the long journey from Gujarat.

Parents? Yes, Prabhu Dasbhai's parents. Ganeshji had also written in a letter to Krishnadas No. Kushaldas.

To Gujarat. To father. No, to your father.

To your grandfather. Kushaldas. Prabhu Dasbhai's grandfather.

As Kasturba and myself are here, there is no need for you to come. That was written to my father and mother. Chaganlal.

Chaganlal Bhai and Kashi Ben. Father and mother. Father and mother.

As Kasturba and myself are here, there is no need for you to come. But a misunderstanding appeared. As Prabhu Dasbhai was working till then in Almora, UP, serving Harijans, his father was under the impression that... Grandfather.

His grandfather was under the impression the girl might be a Harijan girl. Must be. Must be.

Therefore he did not send his blessings. Gandhiji wrote in a letter that Amba was not a Harijan girl and even if she was, there was nothing wrong in it. So, shortly before the ceremony began, a cable was received wherein Prabhu Das's father sent his blessings.

Grandfather. Grandfather means elder brother of Bapu. Eldest in the family.

Cousin. Bapu's eldest cousin. Eldest cousin of Bapu.

Cousin of Bapu. Right. On the morning of the marriage day, the bride and the groom were asked to perform the Panch Yagna.

Then Gandhiji gave a short speech on married life. Not short speech. Forty minutes.

Forty minutes speech. Forty minutes speech on married life. And service.

Married life and service. And social service. And social service.

You said you have this speech still somewhere? I had. I lost it. But I can find somewhere.

I may find. That would be interesting. The ceremony took place at 7.30 a.m. and was performed by a Maharashtrian Brahmin under the direction of Kaka Sapkalelka.

Since a meeting of the working committee of All India Congress was on the same day, many personalities were there to bless the couple. After the marriage, Gandhiji asked General Bajaj about the total expenditure. When he learned that it was 11 rupees, he responded it is too much and added when Prabhudas is earning 1.25 rupees per day, the expense should not go beyond that.

1.25 1 rupee and 4 annas means how much? 1 rupee and 4 annas. 1 rupee and 4 annas. That means one fourth.

Yes, 1.25 1.25 When the marriage was over, Amba Devi's father was just about to leave for Haldor. Haldor H A L D O R E H A L D O R E H A L D A U R D A U R Haldor UP His eyes were full of tears unlike Amba Devi's. When he tried to put some rupees in Amba Devi's hand, Janki Bhen immediately interrupted not more than 1 rupees 4 annas.

Later Amba Devi was asked whether Gandhiji's presence on her marriage inspired her for her future. Her reply was not much. At that time Gandhiji was just the grandfather of my husband.

Nothing more. I agreed to the marriage only because it was my desire to stay in Sevagram Ashram. And not at all because Prabhu Dasbhai was a close relative of Gandhiji.

In fact, the marriage was just one step further in my already desired direction. Still there is no doubt about her respect for Gandhiji as a great leader of the freedom movement, she added. And nothing of the life? It is only about the ceremony, the wedding ceremony because it is the way it took place is quite interesting.

Because of the Panch Yagna, because of the cable you were waiting for, Babu was waiting for from your grandfather. The circumstances are quite different to nowadays. But that would be good to find out the speech, the contents of the speech he gave about married life and social service.

You got a copy of that? You keep a copy? I had a copy and that copy my Indira bandit lost that copy. I am very angry with her. She can't find it.

She is always taking something and putting here and there. It might be a party? And now it is so much missed by Saroj and Yogesh. They say, nothing is lost.

Everything is here. And you will get it when there is time there. We are not thrown away.

It is something here, somewhere here. Somewhere here, somewhere there, somewhere there. And that box is full of that thing.

Oh, the diaries, no? Diaries are upstairs. Upstairs. In the godown.

Let's see. The first Bapu's lecture that I wanted Prabhudas and Dardas to marry on the same day in one city. But that was not arranged.

And Prabhudas is my student and my patient. Patient for Natarka and a student as basic education. That was my first degree what I got from Bapu.

I see. That is much more than I say I am MA or BA. But Bapu saying that he is my student and he is my patient.

Bapu's student, Bapu's patient. I am quite satisfied. Do you remember the contents of the speech? That was the first.

That was the first sentence. First, the beginning. Entry.

And then another was that from today I am we are family Arya Samaj. Arya Samaj also was not Gandhi Samaj. But now I am entering Arya Samaj also.

She was Arya Samaj. And my father was Arya Samaj. So now we both are one family.

We are not I have got my family family connection with Arya Samaj also. That was second point. At that time Arya Samaj was having a just very tussle like Ayodhya in Hyderabad.

They were fighting for the rights of Hindus at that time. And Bapu didn't join them. Bapu said in that way that was rather not pure non-violence.

It was with anger and that is not the way of Satyagraha. It was tussle but not Satyagraha. So Bapu said that even then now I am in the family of this Arya Samaj.

So now our two families are joining. That two things were the main points of the lecture. That is joining Gujarat and UP together.

Joining Arya Samaj and Gandhi Samaj together. Arya Samaj is a reform movement you can say. They were reforming Hindu society.

Reform movement and it was it converted all the people it prepared the ground for Gandhi before Gandhi came from South Africa. Arya Samaj only was a national agitation group. I see.

But thing was the idea was there and Swami Dayanand was second to Swami Vivekananda. But followers were all the servants of government. Just like Congress was nearly modernised up till Bapu before that had no push to non-corporate.

That push for Bapu came. The field was ready and all these came from Arya Samaj people joined to Bapu and came to Bapu's help. So there was a good interrelation, good relation with Arya Samaj people.

Anything else you want to add to the report, to that article? One thing is that that Bengals that means something should be golden Bengals. So Bapu asked him by the way asked him that you don't ask for these Bengals Prabhudas is not earning he won't earn so much and you should not you should not be pressed by these old ladies elderly ladies they may tell

anything you be calm you be simple everything. And on the third day of wedding Bapu, Yao you both go to village and you don't ask any monthly earnings what you get there in village.

I was given 40 Rupees an ounce per month now we are married so our ashram allowance is finished. So you go into the village work there and as much you get you don't come to me for any money. Go and do that work there.

That was decided already three days after marriage. So that was a guideline for your future life for your common future. No then then Tamil Nadu also will be there that you should be wherever you go you don't shift up to 10 years 10 years you select one village and you stay there for 10 years and before 10 years you don't work for 10 years people won't leave you.

Up till 10 years they will accept you and after that they will And that proved true, isn't it? And that 10 years I was in prison when I when my 10 years finished then only they shifted from that village that it was not known that how long I will be interned and my every 6 months was increasing so after my prison I was there in prison for 2 and a half years but after 1 and a half years 10 years work was finished so that time then she left Assapur and went to Harijan Ashram in Delhi as a teacher and obtained money from that Harijan Colony Okhla Colony Girls' School Harijan Girls' School near Jamia Millia in Okhla in Delhi Kasturba Mahila Kasturba Harijan Ashram Hmm, nice Live a poor life in village whatever villagers give you be satisfied and don't ask for money for work you have got one brew and one charkha you have to for money money should be developed from there that place any work for village development don't ask money from me for village development you should produce there Live a self-sufficient life Villagers should not ask from outside money they should produce their own that we done there I never went to Bapu and say that please write me a letter to such a company or such a state or such an institution I would hold myself by my own energy and in that she but you were known as Ganeji's grandson and co-worker wherever you went or it was not known it was known so in that case this letter of support was not really required but in ashram from our ashram the people went also went to Bapu just required to join Bajaj Kabaddi that way we did not go You did not seek advantage because of your relation to Ganeji Right The wedding ceremony took place at Mahila Ashram in Wada that main building At that time Bapu was staying there every year for a month or so he stayed there but he was out of prison at that time and he was ready to tour the region tour all over India so before that tour our wedding was we had asked Bapu that before you go for your tour bless us that tour was to be started from Wada and then went to Orissa before that tour hmm so the exact date of the wedding do you remember? It is October 32 18th October 18th October 32 Bapu gave us present Gita Marathi Vinayaka Gita and that is he wrote the date hmm I see Bapu's own Gita and Vinoba's Gita I see Vinoba's talks on the Gita no translation he is a poet Gita I which is written Gopuri all yes I see this is not the same like the talks on the Gita that is not I see talks on the Gita is an interpretation talks on the Gita was later on that is after our marriage that was not at that time I see right so at Gita Imandir Vinoba's translation of the Gita hmm with the recite in also hmm from Sanskrit to Marathi and from taking Marathi and Sanskrit