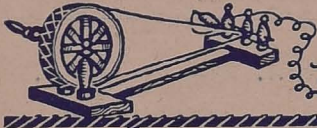


# SARVODAYA



*With which "The KHADI WORLD" is incorporated*



Vol. 2

November 1952

No. 5



*Photo - Kanu Gandhi — Gandhi Chitralaya, Rajkot*

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THE MONTHLY MAGAZINE OF THE AKHILA BHARAT SARVA SEVA SANGH

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Published on the 1st of every month

Annual Subs: Rs. 3

Single Copy: As. 4

# Bhoodan Quota and Collections in the Provinces

No.	Province and Name of the convenor.	Quota of acres:	Acres collected.		
			From 5-9-52 to 5-10-52	Total up to 5-10-52	
1	ASSAM	Sri Bhuwanchandra Das P. O. Boko (Kamrup)	25,000	...	...
2	ANDHRA	" Yenneri Subramaniam Gandhi Puram P. O, Angluru (Dt. Krishna)	1,00,000	...	7021.91
3	UTTAR PRADESH	" Karanbhai, Gandhi Ashram P. O. Sevapuri (Dt. Banares)	5,00,000	5,330.24	310,728.74
4	UTKAL	" Sharadchandra Maharana, Ramchandrapur P. O. (Dt. Cuttack)	1,50,000	101.72	1,767.12
5	KARNATAK	" Thimappa Nayak Hiregutti P O via Ankola (Dt. North Karnatak)	...	99.14	99.14
6	KERALA	" E. Ikkanda Warriar Trichur P. O.	25,000	...	...
7	GUJARATH	" Jugatram Dave, Swaraj Ashram, Vedchhi, Walod P. O. (Dt. Surat)	75,000	...	2,569.60
8	TAMILNAD	" Vedratnam Pillai, Sevalayam, Tallakulam P. O. Madurai	1,50,000	1,484.00	1,602.77
9	DELHI	" Jotiprakash, Gandhi Ashram, Delhi	10,000	...	1,124.50
10	PUNJAB PEPSU	" Lala Achintram, P. O. Ambala (cantt)	1,00,000	...	61.00
11	BIHAR	" Babu Lakshminarayan Kadamkuwa, Patna (3)	4,00,000	7,944.00	7,959.00
12	BENGAL	" Charuchandra Bhandari, P. O. Diamond Harbar, (Distt. 24 Parganas)	2,00,000	0.17	32.48
13	BOMBAY CITY	(Not yet fixed)	...	...	...
14	MADHYA PRADESH	" Dadabhai Naik, Nagpur (2)	1,00,000	327.18	8,509.12
15	MADHYA BHARAT	" V. S. Khode, P. O. Khargaon (M. B.)	1,25,000	490.59	2,490.59
16	MAHARASHTRA	" Annasaheb Sahasrabudhe 252/16, Sadashiva Peth Poona (2)	1,00,000	...	238.80
17	MYSORE	(Not yet fixed)	...	...	...
18	RAJASTHAN	" Balwantsingh Mehta, Lokwani Karyalaya, P. O. Jaipur	2,00,000	156.25	1388.30
19	VINDHYA PRADESH	" Chaturbhuj Pathak Tikamgarh	40,000	24.22	1,131.38
20	SAURASHTRA	" Kanu Gandhi, Rajkot	...	...	...
21	HIMACHAL PRADESH	" Dharmadeo Shastri Asok Ashram, P. O. Khalsi (Dist. Dehra Dun)	...	1,006.50	1006.50
22	HYDERABAD (S)	" U. Kesharaoji, Gandhi Bhawan, Hyderabad	1,00,000	12,092.77	30,224.33
Total		...	24,00,000	29,056.78	3,77,955.28

# SARVODAYA



(with which "THE KHADI WORLD" is incorporated)



Vol. 2

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## "BREAD - LABOUR"

GANDHIJI

The law, that to live man must work, first came home to me upon reading Tolstoy's writing on bread-labour. But even before that I had begun to pay homage to it after reading Ruskin's '*Unto This Last*'. The divine law, that man must earn his bread by labouring with his own hands, was first stressed by a Russian writer named T. M. Bondaref. Tolstoy advertised it and gave it wider publicity. In my view, the same principle has been set forth in the third chapter of the *Gita* where we are told, that he who eats without offering sacrifice eats stolen food. Sacrifice here can only mean bread-labour.

'Sarvodaya' — Its Principles  
and Programme

# A CALL TO YOUTH

— MAHATMA GANDHI —

**I** ask you (young men) to go to the villages and bury yourselves there, not as their masters or benefactors, but as their humble servants. Let them know what to do and how to change their modes of living from your daily contact and way of living. Only feeling will be of no use just like steam which by itself is of no account unless it is kept under proper control — when it becomes a mighty force. I ask you to go forth as messengers of God carrying balm for the wounded soul of India.

The village work frightens us. We who are town bred find it trying to take to the village life. Our bodies in many cases do not respond to the hard life. But it is a difficulty which we have to face boldly, even heroically, if our desire is to establish Swaraj for the people, not substitute one class rule by another, which may be even worse. Hitherto the villagers have died in their thousands so that we might live. Now we might have to die so that they may live. The difference will be fundamental. The former have died unknowingly and involuntarily. Their enforced sacrifice has degraded us. If now we die knowingly and willingly, our sacrifice will ennoble us and the whole nation. Let us not flinch from the necessary sacrifice, if we will live as an independent self-respecting nation.

India does not live in its towns but its villages. But if the cities want to demonstrate that their population will live for the villagers of India the bulk of their resources should be spent in ameliorating the condition of and befriending the poor.

We must not lord it over them, we must learn to be their servants. When the cities realize that they must live for the welfare of the poor, they will make their palaces and institutions and the life of their inhabitants correspond somewhat to our villages.

Who can become a village worker? For the work that is required of him each worker should have thorough knowledge, both theoretical and practical, of the science of spinning. If the worker is to live a model life in his village, he must know also the laws of civic sanitation and provide an object lesson in sanitation to the villages.

He should know the domestic treatment of diseases of daily occurrence. He should know simple accountancy. Above all he must lead a pure and chaste life, if he is to make his mark amongst the villagers and gain their confidence. Naturally a village worker must find happiness in a simple and frugal life. The technique, though it reads formidable, is by no means so for a patient student. Purity of character must be a foregone conclusion in any of this work. And no village worker can help falling a prey to some disease or other if he does not know and observe in his own person the laws of sanitation and does not know domestic treatment of simple diseases.

We have to tackle the triple malady which holds our villages fast in its grip: (i) want of corporate sanitation; (ii) deficient diet; (iii) inertia..... They are not interested in their own welfare. They don't appreciate modern sanitary methods. They don't want to exert themselves beyond scratching their farms or doing such labour as they are used to. These difficulties are real and serious. But they must not baffle us. We must have an unquenchable faith in our mission. We must be patient with the people. We are ourselves novices in village work. We have to deal with a chronic disease. Patience and perseverance, if we have them, overcome mountains of difficulties. We are like nurses who may not leave their patients because they are reported to have an incurable disease.

The only way is to sit down in their midst and work away in steadfast faith, as their scavengers, their nurses, their servants, not as their patrons, and to forget all our prejudices and prepossessions. Let us for a moment forget even Swaraj, and certainly forget the 'haves' whose presence oppresses us at every step. They are there. There are many who are dealing with these big problems. Let us tackle the humbler work of the village which is necessary now and would be even after we have reached our goal. Indeed, the village work when it becomes successful will itself bring us nearer the goal.

The moment you talk to them (the Indian peasants) and they begin to speak,

you will find wisdom drops from their lips. Behind the crude exterior you will find a deep reservoir of spirituality. I call this culture — you will not find such a thing in the West. You try to engage a European peasant in conversation and you will find that he is uninterested in things spiritual.

In the case of the Indian villager, an age-old culture is hidden under an encrustation of crudeness. Take away the encrustation, remove his chronic poverty and his illiteracy and you have the finest specimen of what a cultured, cultivated, free citizen should be.

Village work... means real education not in the three R's, but in opening the minds of the villagers to the needs of true life befitting thinking beings which humans are supposed to be.

There is no school equal to a decent home and no teachers equal to honest virtuous parents. Modern (high school) education is a dead-weight on the villagers. Their children will never be able to get it, and thank God, they will never miss it if they have the training of a decent home. If the village worker is not a decent man or woman, capable of conducting a decent home he or she had better not aspire after the high privilege and honour of becoming a village worker... What they need is not a

knowledge of the three R's but a knowledge of their economic life and how they can better it. They are today working as automats, without any responsibility whatsoever to their surroundings and without feeling the joy of work.

It is profitless to find out whether the villages of India were always what they are today. If they were never better it is a reflection upon the ancient culture in which we take so much pride. But if they were never better, how is it that they have survived centuries of decay which we see going on around us?... The task before every lover of the country is how to prevent this decay or, which is the same thing, how to reconstruct the villages of India so that it may be as easy for anyone to live in them as it is supposed to be in the cities. Indeed, it is the task before every patriot. It may be that the villages are beyond redemption, that rural civilization has had its day and that the seven hundred thousand villages have to give place to seven hundred well-ordered cities supporting a population not of three hundred millions but thirty. If such is to be India's fate, even that won't come in a day. It must take time to wipe out a number of villages and villagers and transform the remainder into cities and citizens.

(From *The India of my Dreams* by Mahatma Gandhi.  
Compiled by R. K. Prabhu.)

## Gandhiji's Daily Spinning Yagna

KANU GANDHI.

**B**apu was generally invited to attend the meetings of the Congress Working Committee held at Wardha. The meetings generally started at 1 p. m. and at times lasted for several hours. I remember a day when Bapu returned to Sevagram at night completely exhausted after prolonged discussions. He had not been able to spin that day before going to Wardha as he usually did. On his return he immediately asked for the spinning wheel. We requested him to give up the idea of spinning that night as it would strain his eyes in the dim light of the kerosene lamp. But he said: "How can it be given up? I did not miss my supper." He again asked for the charkha and began to spin. While he was spinning one of us explained to him the cause of our hesitation in giving him the charkha: "Fatigue was so clearly written on your face

that we dared not place the charkha before you." He said: "If I give way to a feeling of fatigue or laziness, with what face can I ask others to perform their allotted tasks at all cost?"

"There was no question of laziness or shirking of a duty. Only it would have been better for your health if you had gone to bed as you were so much tired."

"It is true, I am tired; but if I slept without performing this *Yagna*, my conscience would prick me all night and would not allow me to have sound sleep."

Since then, he always carried his charkha with him when he went to attend the Working Committee meeting, and did his spinning when he got time, even while the meeting was going on. ★

(From *Reminiscences of Gandhiji*)

# An Appeal To Students — ACHARYA VINOBA

Some students have asked me what part they can play in this Bhoodan Yagna. I am happy to hear that they are interested in it. Many are disappointed and express that students have become disobedient and impertinent. It can be true to some extent. But on the whole it cannot be said that they are not modest. It is not they but the system of education is at fault. Every one admits that it is defective. Sardar Patel used to harp on this till the last moment of his life. Our Dr. Radhakrishnan says the same thing. The system still remains unchanged. Why is it that the change is not effected? Is it not within our power and authority? It is, but we don't think about it seriously. Every one wants the go-slow policy. The educated people are idle, but the village people are not so.

In schools even today the old textbooks of history, geography and arithmetic continue to be taught. So long this is continued it is impossible for the students to be happy and cheerful. Our students read every newspaper. They are in fact ambitious to gain knowledge and they desire to serve the country, but they don't know whom to serve. It is because their education has no bearing to service. This makes the students get dissatisfied, disobedient and impertinent. But I wish that they should not become so. I trust that they will prove illustrious citizens of India.

There is no land with the students to offer. Let them study the problems relating to land and understand what the science of economics tells about it. Let them understand our ideals behind the Yagna. Let them study them from different points of view. They should inculcate in them the regular habit of doing hard body labour. The students of today are not accustomed to it. Tulasidas has said that we should get into the habit of facing heat, cold, wind, rain and sun. But in the present system of education there is no opportunity for it and our students do not come into contact with any of these. They are protected from them in all ways. If the educational system is changed, all these defects will disappear.

Often, in homes, the mothers or the servants wash the clothes; but the students should make it a point to wash their clothes by themselves. Let them clean their own rooms. In addition, let them also spin and produce their own clothes and grow vege-

tables in their gardens. They should play games, take exercises and keep their body strong. And they should observe strict Brahmacharya by which they can remain pure in words, mind and body. The body goes on growing till the age of twenty. It is during this period all these good habits should be acquired. They should go to sleep at nine in the night. They should rise up at four in the morning and engage themselves in study. What we see them doing in these days is just the opposite. He who wastes the morning hours is not a student; he can be only one devoid of vitality and intelligence. In the early morning hours one can easily study and contemplate. That is why our ancestors have advised us to devote the morning hours for studies. If we do so we can keep ourselves fresh always.

It is entirely wrong to go to cinemas. Cinemas spoil our mind and eyes and they disturb our sleep with dreams. We should gaze at the stars before we go to sleep. What picture can excel the stars of the heavens? Let them study the vast expansive sky and the clusters of stars and thereafter pray to God and go to sleep. So I appeal to you, students, that if you desire to partake in the Bhoodan Yagna, study the economics behind it and try to control your mind and body and observe strict Brahmacharya.

Grown up students can go to the villages during holidays and do propaganda for Bhoodan. They should be examples of extreme neatness. They can take up the cleaning work outside. In homes, it is usually done by their sisters. If all the students in this town, Buxar, devote at least 15 minutes every day in cleaning work, then the entire place will be as clean-looking as a mirror. Just like homes every other place should be kept clean. The All India Cleaning Movement has been started by us to achieve this goal. Good latrines in schools should be constructed and the students should themselves clean them and keep them perfectly neat.

Till this day I am in the habit of spending some hours every day for study. My other activities go on as usual. Yet not a day passes without myself learning something new. This keeps me fresh always. I never feel dull. If the students live like this, then alone Hindustan can survive.

Condensed from a Prayer Speech in Hindi at Buxar in Bihar on 24-9-'52

# The Atom Bombs:

## The High Road to Destruction

— ACHARYA VINOBA

I was pained to read in today's papers that England too has started producing Atom Bombs. America and Russia are already ahead on this road to destruction. All this should make us ponder over the course of action India is to take in the near future. Do we want to plan for violence, and equip ourselves with Atom Bombs? If so, be prepared to kill at least 18 out of the 35 crores of our people; for in that case all the 18 crore human beings will have to be offered in the sacrifice to please the Army-God (Senadeva) as our ancestors used to offer goats to please Indra. We will also have to accept either America or Russia, as our Guru to learn their art, which means we will have to play a secondary role for years to come. If we disapprove of this course of action, we must turn in an opposite direction. We will have to make ourselves strong morally. Even today it is due to our moral strength that our voice, though a feeble one, is heard outside. For this we will have to discover non-violent methods which are in tune with our cultural traditions to solve all the problems that face us.

Land problem is the burning problem of Asia. But what is more important is the method of solving it than the solution itself. God suggested a non-violent method to solve it and we are witnessing something unique in the whole of human history. A mental revolution is taking place with such tremendous speed that we are not able to understand its proper significance. With the efforts of a single individual and within a short period of one year we find that the whole atmosphere is changed. The thought that land belongs to God and all have an equal right to it is catching the imagination of all. I find that landowners too accept that they are not the real owners of the land. I have not yet met a single individual who denied my right to ask land gifts on behalf of the poor people. Those who give very little apologise for it saying that it is due to *moha* or attachment that they are not doing their duty. So the donor feels more obliged than the receiver.

People often ask me whether legislation has any place in a non-violent society. Law can be both violent and non-violent, for it needs physical or moral sanction. I am today trying to create an atmosphere which will help the enforcement of any law for bringing equitable distribution of wealth, for without moral sanction, law has to depend entirely on police and military for its enforcement. So if the present Government desires, it can take advantage of this atmosphere and enact laws.

My ultimate goal is complete equality in which the President and the carpenter will receive equal pay. But for the present, one step is enough for me. I will concentrate all my energies in solving the land problem of Bihar. I will demand a rightful share from capitalists and city-dwellers and I am sure that my call will be responded to.

Let us remember that we are the children of an ancient land with a great culture. Our voice will be heard in all corners of the world if only we adhere to our cultural traditions. So I would ask all to regard the peaceful method that I have adopted as more important than the volume of work which I am doing. I have great faith in the method of persuasion. I have faith in the Indian mind, a mind ten thousand years old, which accepts things only after deep consideration. But once a thought reaches its depths, there is no power in the world which can uproot it. A year back people used to doubt and place no faith in my method. But after watching it they now regard it, not only workable, but perhaps as the only method. I find that the idea which I am advocating is gradually getting deeper and deeper in the Indian mind. It will release in no time a tremendous power as it once did during the time of Buddha. India is always ruled by her seers with the single weapon of knowledge (Gnana). She will rule the world again with the same means.

*Condensed from a Speech at Bihita in Bihar in the 1st week of October, from the report received from Vinobaji's Secretary, Lakshmi Narain Bhartiya.*



# The Message of the Bhoodhan Yagna

SHANKARRAO DEO

**W**hen on 1st August 1952 I started on my walking tour of the Purendar Taluk in quest of Bhoo-Dana, most of its land was lying entirely fallow. Nor had any spade work been done to cultivate the minds of the people to receive the message of Sarvodaya or of the Bhoo-Dana-Yagna. Nevertheless, I found from the beginning that I could carry the message fearlessly and with confidence. The main reason is that there is not a trace of coercion about this movement and no occasion, therefore, for feelings of hostility to arise in the minds of those who are approached for donations of land. We are apt to be sulking and feel humiliated when we are forced to give up something against our wishes. When, on the other hand, we give spontaneously we think as if our being is enlarged and feel the joy of it.

Further on, during my tour of the Hyderabad State, I even found that the people were actually enthused over this mission of Bhoo-Dana. They were eager to listen to its call and willing to give, occasionally to give to the point of magnanimity. Every village where we made a halt held a meeting at about 4 or 5 O'clock in the afternoon. Usually we would reach it by about 10 to 10-30 in the morning but long before that, groups of peasants had already gathered from the surrounding villages and would be waiting for us. In one village we found that the meeting was attended by two to three thousand peasants hailing from 40 to 50 villages around. While they listened to the speech one could easily read in their faces how quickly the message of Sarvodaya and of Bhoo-Dana has deeply moved their hearts.

I have myself heard foreigners say that only in India it is possible to demand and receive land in this fashion. It is nothing short of a miracle to them. One would have thought that since all mankind is the creation of one God, what Indians can accomplish in their land, others can in theirs. For, did not Gandhiji always say that what is possible for one man is equally possible for another? But if we say this to foreigners, they immediately reply that unlike their own countries, India's traditions and culture made such a movement possible

*The movement of Bhoo-Dana-Yagna calls out the inner goodness planted by God in every man and holds up before India and indeed the the whole world the ideals of humanity and new Democracy, broad-based on equitableness and fellowfeeling.*

here. The same tree, they say, will give fruits of different shape and even taste in accordance with differences in climate and soil, watering and manure. Perhaps the same law of Nature applies here too. Gandhiji has said that the peculiar religious genius of India and her cultural traditions made her specially fitted for his experiments in Ahimsa. However that may be, this is the first attempt in human history to secure social equity by way of a fair distribution of land with entirely voluntary gifts. It is now recognised on all hands that even as a technique of social, as apart from political revolution, this method is unique and unparalleled in the history of man. Doubts had been rising in our minds whether under the influence of Western Civilization and culture we were not tending to pursue pleasure as the sole end of life. But the Bhoo-Dan Movement has proved once again that India is still the land of sacrifice, Thyagabhumi, as of old that she can rise, once again under the inspiration of a new Master, to say unto herself even like Arjuna: "Destroyed is my delusion and recognition has been gained by me through Thy grace" and to hold up before the whole world a new vision of life and the means to attain it.

Another great boon of the Bhoo-Dan Movement is that the old relationship between the Constructive Workers and the masses, reared solidly on the former's austerities and sacrifices, has again come alive. Just as the holy Ganga, if the common people are to benefit by her powers to cleanse and sanctify, has to flow down from her lofty abode of the Kailasa, and run a thousand miles through the plains, even so if the masses are ever to attain the happiness and contentment of a life based on social justice and economic equality, then the Goddess of Laxmi has to leave the high mansions of the rich and make the houses of the poor her abode. It is true though regrettable that even our Constructive Workers had begun



honestly to believe that the power of the State was the only effective means to bring about equal distribution of wealth. What is even worse is, immediately after the attainment of independence, not only the poor and the down-trodden expect speedy relief from their sorrowful lot as was but natural, but the rich too began to feel an urge to better their fortunes all at once. No one remembers that the present situation in India demanded rather that every class or group, that every citizen in fact had to make sacrifices in accordance with his status and capacity, if the political independence so dearly won was to be established well and firmly and to be eventually transformed into good Government. Everybody was for getting something, nobody for giving away anything. Is it then to be wondered at that not only those who won elections or held power, but even the constructive workers who seemed to be working for and with them, began to lose popularity and esteem among all sections of the people. The rich felt that the Government was extracting too much from them, even as the masses rightly felt that they were getting only too little. The scramble for power among the more well known workers and the desire among all of them to use power for their own ends made matters worse still. The whole country slowly sank into a mood of helplessness and despair. Democratic Government actually began to acquire a bad odour and everywhere people began to feel and express the inevitability of Communism.

Modern Democracy is faced with the problems how to establish economic and social equality among the community without encroachments on the fundamental freedoms of the citizen. No doubt the revolutions that took place in England, France and America have secured political freedom and equality to the people in common but these countries have failed to secure economic equality for their peoples. Since then it has come to be commonly recognised that under a social order of economic inequality, mere equality of political rights has no meaning and that therefore political equality must go hand in hand with economic equality. That is why the call of Marxian Socialism is so successfully inciting people to stand up and organise for a bitter fight against all classes of exploiters.

In this situation, if the common people in India are ever to be ranged on the side of democracy and suffer and sacrifice for its

defence, their demand for economic equality has to be fairly and squarely met, and the only way to do this is for the richer classes of the country to develop within themselves a spirit of compromise and an overriding consideration to bring about a fair distribution of wealth.

Five years have gone by since power was transferred from the alien to our hands. We have solemnly adopted a constitution and declared India to be an independent Sovereign Republic. Popular Governments have started functioning at the centre and in all the constituent States in accordance with that constitution. But all this transfer of power is a mere change of form. How far it reflects a change of heart is the main and important question. The methods of popular Government that are in vogue in those lands where Democracy first took birth have proved a mere change in Governmental machinery which is quite incapable of meeting those direful economic and social problems that are facing Democracy and it is time to recognise that Democracy itself is doomed to failure if men are not prepared to shed their individual interests for the common good.

But mere rationality has nothing in it to inspire men to sacrifice self interest. If Democracy is to be firmly established in our country so that it becomes capable of solving the difficult problems that are facing it today, our people must learn to practise the quality of unselfishness and a constant readiness to sacrifice their personal interest before the common weal.

A compelling sense of equality for all, giving rise to a feeling of fraternity among citizens is the very soul and essence of Democracy. If with mere ratiocination and argument we seek to erect the dry bone of legal forms and little deeds into a living organism and pretend to call it Democracy, we will be committing a most tragic blunder. Only spiritual discipline for ourselves and an inner call for service and sacrifice can enable us to effect this rearing of a living and healthy Democracy. The movement of Bhoo-Dana-Yagna calls out the inner goodness planted by God in every man and holds up before India and indeed the whole world the ideals of humanity and new Democracy, broad-based on equitableness and fellow-feeling. I firmly believe that the people of India will whole-heartedly respond to and with love and devotion dedicate themselves before this call from on high. ★

# GANDHIJI'S TECHNIQUE OF ACTION

★ KAKA KALELKAR ★

**A**fter the demise of Lokamanya Tilak, everyone throughout Maharashtra, began to discuss as to what Tilak would have done at such and such a juncture, and whether he would have liked this or that action of Gandhiji. There was so much of discussion on these lines that in the end the people got disgusted. I had, in those days, opined that, he alone whose personality was as high and noble as that of Tilak, could tell what Tilak would have done in a particular context. If everybody could foretell what Tilak would have decided or done at a particular time it would only mean that Tilak's powers were only ordinary, and that there was nothing extraordinary in him.

When Gandhiji was for the first time imprisoned there were parties which styled themselves as no-changers and pro-changers. Even learned men like Rajaji thought much as to what Gandhiji might do. But as soon as he was released, Gandhiji took a different course. After his release from the Aqa Khan Palace, Gandhiji had to change his technique many a time. Perhaps he himself could not have known what he should do on his release.

Gandhiji's theories are quite simple. Even a child can understand what his doctrines are. There is nothing new in them. Those principles from which Gandhiji derived so much strength, are themselves eternal. No one can prevent anybody from having full faith in them. But Gandhiji had a living devotion for these doctrines and he invented wonderful ways of practising them.

The Gandhian Satyagraha too is very simple. Even a young house-wife knows it and can often experiment on it. But when to offer Satyagraha, and when not to offer, which principles to adhere fast to, and where to compromise and how to compromise — to understand these things is really very difficult. When one who has not even seen Gandhiji, but who has only heard of Gandhian tenets from others, says that he is pursuing the same path through which Gandhiji has trodden, then there is no danger; because people know that his impulse is pure and that he wants to adopt a new way of life.

But when they who have lived with him, who were not only inspired by him, but also guided by him, and who above all, in his absence in jails, had to guide Satyagraha or some such movements, when such men claim that they are in the Gandhian way, there is great danger.

To them who drew only inspiration from Gandhiji, but who did not become his camp-followers, who maintained their own individuality, obeyed their own intelligence and discretion, and who were not recognised as Gandhiji's disciples by the society, the path is an easy one. But he who has lived in Gandhian institutions and worked under Gandhiji's commands and instructions, becomes at once a subject of comment the moment he begins to do anything.

Our struggle for freedom, in spite of its being peaceful, true and (*Satwik*) was indeed a war. In a war every soldier has to be fully faithful to his general. Discipline is the best quality in war and in the Satyagraha movement superficial obedience alone is not sufficient. Along with obedience to commands, a Satyagrahi should also have a willing mind. He who thus implicitly obeys may often find himself in a very difficult position. People may say "These are his blind followers, incapable of thinking for themselves, who obey whatever Gandhiji says, and even support Gandhiji's opinions with greater vigour than Gandhiji himself." If they differed from Gandhiji even on unimportant points, even then people will begin to criticise their actions.

I could understand many of Gandhiji's words and actions only very late. There are yet some which I have not mastered even now. And in some of my own decisions I have gone wrong. In these circumstances I did not claim nor do I claim now that I know Gandhian ways. I am only trying to live according to what he told us and what I understood from him. But I believe that, if our aim is good and true, if we are not conceited and pretentious then we can learn good lessons from our own mistakes and the consequent losses. After all, experience is man's real capital. Experience alone will correct our conduct

and strengthen our faith. Every worker has to build up his progress on the foundation of experience.

Fortunately, in these days no one asks another to explain what Gandhian way is. No one is regarded as the sole heir of Mahatma Gandhi and there is none among the disciples of the Mahatma who can consider himself as his only heir. If anybody has drawn any inspiration from him it is but proper that he owns it, for ingratitude is the greatest of all sins. But to aspire to become a leader in the name of Gandhiji is a different thing and there can be no such ambitious claim by any one, for Gandhiji himself is an incomparable embodiment of truth.

Gandhiji's firm conviction was that truth and non-violence are life maxims that can have no exceptions, that they are universal and that they do bring welfare to everyone. Gandhiji had also said that it is difficult for a human being to attain perfection in them. For any individual the perfection in these two life-principles will be in proportion to the purity of his life and character. Gandhiji used to say that he was advancing daily more and more towards these ideals but had not attained the perfection he aspired for in this life. He could have attained that stage by his concentrated devotion and practice. And who could say that he could not have attained perfection in them

towards the close of his life? It is not improbable that for a man of such strong, intense, unswerving and unique devotion and performance the limitations of the body could have disappeared just at the time of his final sacrifice.

Gandhiji's principles are eternal. His undying devotion is universal and everlasting. But his search for the same and the method he adopted for its attainment is peculiarly his own. Any one can copy him only to a certain extent.

Therefore let everyone study and understand Gandhiji's principles and live in accordance with them. But let him not claim any superiority before others merely because he has lived with Gandhiji. He, who is deep, has substance and humility in him. He who is shallow, undeservedly claims many things. Gandhian principles are imperishable, immortal and universal. Gandhiji's technique of action was his own. It can only be studied. Guidance can be sought from it. But it cannot be imitated. What Gandhiji would have asked the country to do today or what kind of intensive programme he would have placed before the country and people no body can say. Gandhiji alone had that right; he did not bequeath that right to anybody when he departed.

*Condensed from the Hindi article in Mangal Prabhat  
of Sep. '52*



## Rajaji's Message for 'Compost Week'

**I***savasyam idam sarvam* - The Universal Spirit, the Power, that is worshipped by several names, pervades everything in the material world. He became Food; and Food is an endless chain. Everything eats something to live and grow, and everything is food again for something else. This is the Upanishad exposition. Some seek to interpret *annam* as the soul. This is unnecessary. Interpreting it as it plainly stands is good enough. All life and all matter are inter-related into an endless chain. There is no waste, but it can be made into good food again. Man and animal eat and what they cast out Mother Earth makes into food again. Thus the chain of creation goes round endlessly.

There need be no loss if we fall in line with this law of reconversion. All the food that a city or a village eats, can again be put into the earth and reconverted soon into fresh food that we need.

Finally, buried carcasses, bones and all, again sprout into nourishment for men and livestock. Compost is not an illsmelling untouchable thing, but a *sastraic* truth. I wish I had the physical strength to do it myself, not one day or one week, but all the days. May the Municipalities and villages that take good interest in compost-making receive the blessings of God. He who does compost does an act of worship. ○

*(The 'Hindu' dated 3rd October 1952)*

# RESOLUTIONS OF THE SARVA SEVA SANGH

(Resolution passed at the meeting of the Sangh on 24 & 25th Sep. 1952 at Wardha)

## BHOODAN MOVEMENT

The All India Sarva Seva Sangh, Sevagram, is glad to announce that up till now, approximately 4 lakhs acres of land have been received for Bhoodan by Shri Vinoba. From the 14th September last, he has commenced his Bihar tour. The workers of Bihar have decided to give him 4 lakhs acres of land. The Sangh hopes that this target too will be reached.

People have responded favourably to the decision taken by the Sarva Seva Sangh on behalf of the nation at Sevapuri, to collect 25 lakhs acres of land from all over the country before April 1954. And it is hoped that by the time of the next Sammelan the proportionate share of this target will be attained.

This decision is but the first step towards the fulfilment of the great objective of the Bhoodan Yagna, namely, just and equitable distribution of land. In order that it may be accomplished as early as possible the Sangh feels that there is the need for the people to work with redoubled vigour.

## KHADI MOVEMENT

The last portion of the resolution on Bhoodan Yagna envisages the need of encouraging the development of Khadi and other Cottage Industries.

This is so because the development of Khadi and other village industries is essential for establishing the Sarvodaya order of society wherein there will be no exploitation and poverty and unemployment will be banished permanently from our midst.

The Sangh has to say with regret that although the production of Khadi is being slowly reduced during the last six months, certified Khadi worth 75 lakhs of rupees and yarn worth 20 lakhs of rupees are now lying unsold all over the country, and nearly one and a half lakh of spinners of the A. I. S. A. and of the institutions affiliated to it have been thrown out of work. The Sangh is sure that they and thousands of other people who live in the famine-affected areas, can be usefully employed in khadi work.

The Sarva Seva Sangh whole-heartedly welcomes and endorses the Khadi Movement started by the All India Spinners' Association from the 14th September on the

occasion of Gandhi Jayanti. The movement contemplates that in order to ensure employment to all in the villages, (i) some land should be given to every villager in addition to some work in some cottage industry; (ii) all the processes of producing articles of primary necessity as food, clothing and shelter should be done in the village itself; (iii) that the Government should be requested to see that the village industries do not suffer from the competition of the mill-made articles and in order to ensure that the mills do not compete with the village industries a boycott movement should be organized in every village by the village people; and (iv) that those who have land should donate land to the Bhoodan Yagna, so that the landless can have land. The programme includes a village to village campaign by the Khadi workers with a view to popularising the movement. The Sarva Seva Sangh appeals to the people and the Government to do their duty by co-operating with this movement.

## HOMAGE TO SHRI KISHORLALJI

Shri Kishorlalji wanted to retire from the editorship of the "Harijan" as well as from other public activities, so that he could spend the rest of his life in peace. But the will of God was otherwise. Till the last moment of his life, he did the editorial work of the "Harijan" founded by Gandhiji. He was a consummate rationalist and yet he believed in the purity of mind and was a lifelong Sadhaka. He had a great ability to think out dispassionately the right path for good work. The way in which he bravely bore the terrible pains of asthma for such a long period and surrendered himself to the will of God, had transformed his life into that of a *tapasvi*.

By his death the country has been deprived of an unerring and detached thinker and a guide. The loss caused by his death to the Sarvodaya and the constructive workers is irreparable. We pray to God that our country may be given the strength and wisdom to follow the path of Gandhiji, illuminated by the thought and action of Shri Kishorlalji.

The Sangh and all its workers share with his worthy wife, Shrimati Gomati Behn, and other members of his family in their deep grief over the loss. ★

# CONTROL THE MILLS FOR PROTECTION OF COTTAGE INDUSTRIES

— SIDDHARAJ DHADDA —

*The Charkha Sangh had appealed for the control of textile mills for the development of hand-spinning and hand-weaving in its resolution of 9th September '46 at Delhi under the presidentship of Mahatma Gandhi. On Gandhiji's advice the Madras Government declared in 1946 the Khadi Scheme and their policy against the further expansion of textile mills in the State. Rajaji's recent call to control the mills so that the weaving of Sarees and Dhotis may be left over to handlooms, will be welcomed as a first step to such control for the protection of all Cottage Industries. The problem of employment for the crores in the villages can be solved only by controlling the mills in all fields—textiles, sugar, oil, rice milling etc. Sri Siddharaj Dhadra, one of the trustees of the Charkha Sangh exposes the fallacy of Sri T. T. K's arguments in opposing Rajaji's proposal in the name of consumers' interest.*

**T**he Commerce Minister of the Govt. of India, Shri T.T. Krishnamachari has found it difficult to agree to the proposal made by Shri Rajagopalachari to reserve the manufacture of sarees and dhotis for handloom weavers and to prohibit the mills to produce these varieties. Rajaji's contention is that there are about a million weaver-families in Madras Province alone which eke out their existence from handlooms. In other words about 40 lac souls depend for their livelihood on this hereditary profession. They mainly wove dhotis and sarees for generations, but the incursion of mills in the manufacture of these varieties has snatched away this work from them. The textile mills on the other hand give employment to only about a lac workers at the most in manufacturing these varieties. Even if the mills stop manufacturing dhotis and sarees, a whole range of remaining textiles would still be left for them which could easily absorb most of the labourers. Dhotis and sarees, contends Rajaji, are a speciality of Indian dress alone and have been woven on hand-looms from times immemorial, and hence this line of manufacture should be reserved for them.

The reasons which Shri Krishnamachari has given remind one of the stock arguments of his counter-parts during the British regime often given in reply to the claims of protection advanced by Indian industries against foreign competition. In addition to other arguments, the Commerce Minister played his ace at the recent Press Confer-

ence addressed by him when he took refuge behind the consumer. "It seems", he said "Consumers all over the country want mill cloth which is cheaper. We cannot ignore the consumer's interest which is the primary one with which we are concerned." The argument typifies the spirit of the 19th century Liberal Governments in England which held out the principles of *laissez faire* and refused to interfere in the affairs of their capitalists-owned industries on the demands of workers for ensuring safe and human conditions of work. But it is strange that the spokesman of a modern Government which calls itself a Welfare State, should adopt such a complacent attitude, where the question of the livelihood of millions of citizens is involved. It is well-known that even the then foreign Government of India, which raised a similar consumer's bogie when faced with a demand of protection from Indian industries had to yield and levy very heavy import duties on cloth, sugar etc., which left no alternative for the Indian consumer to buy these commodities at prices much dearer than he would have had to pay for similar imported products. Surely Shri Krishnamachari must be knowing that even to-day, but for these import duties, the Indian consumer would be getting foreign sugar much cheaper. Again, would Shri Krishnamachari show a similar softness for the consumer if cheap Japanese cloth would start invading the Indian market, and hit the textile mills?

Let us examine a little more closely this argument that the consumer's interest would

be hit by adopting the proposal of Rajaji. Who is this consumer behind whom Shri Krishnamachari has taken shelter? Surely it could be none else than the 35 and odd crores of people inhabiting this country and about three-fourths of these 35 crores comprise of the very people on whose indirect behalf Rajaji has made his proposal. The forty lac people (or more than a crore if the whole of India is taken into consideration) whose interests would be directly protected by putting a restriction on the mills for manufacturing dhotis and sarees, are only part of the large rural population which forms the bulk of the Indian people and hence the bulk of the consumer. He would be a poor economist indeed, who would not realise that village economy is so closely inter-related, that the prosperity of a large section of the rural population is bound to react favourably on the other sections of the population also. The choice is really between continuing the vicious circle of impoverishing the large rural population of India and then pleading for supplying it cheaper goods from outside its own sphere, which would impoverish it still further, and setting in motion a 'happy circle', which would give employment and hence increased purchasing power to the large mass of the Indian population thus enabling it to live a decent life. Rajaji's proposal is only an invitation to the Government of India to set this 'happy circle' in motion and if that Government really represents a Welfare State, meaning thereby not the welfare of a few but the welfare of all, its Commerce Minister would not advance such a flimsy argument against the proposal.

Another argument advanced by Shri Krishnamachari against the proposal of prohibiting the manufacture of dhotis and sarees in mills is that while the mills are producing 170 crores of yards of cloth, the production of weavers is negligible. This is merely begging the issue, as observed by Acharya Vinoba the other day while commenting on Shri Krishnamachari's stand. The real question is whether the weavers, if duly protected, can weave this much cloth or not? There are 25 lakhs of trained weavers in this country. If they weave only four yards a day, they would be able to weave 170 crores of yards of cloth in 170 days that is only in about six months time.

Shri Krishnamachari has tried to forestall this argument by stating that it is no use insisting on the revival of "uneconomic occupations." "Let us provide *some other occupations* to those that need them", he condescendingly says. The same argument was advanced by the Planning Commission when it was confronted with a plea to protect village industries. But where are these 'new' and 'other' occupations? It is no use talking in the air. The Government must first provide the people with new occupations before allowing the existing 'uneconomic' occupations to die. It is as much the duty of the Government to protect the vast mass of people from internal attacks by a more powerful sections of the community, as it is their duty to protect the citizens from foreign aggression. We leave aside for the moment other considerations involved in a choice between a decentralised rural economic order and a centralised totalitarian economy but if the Fundamental Rights provided in the constitution have any meaning, the people have the right to carry on even their 'uneconomic' occupations till the Government is able to create fresh avenues of employment for them. It is deplorable that while one of the main occupations which meets the daily needs of the people, namely weaving, is being snatched away from them there is only the talk of providing new occupations.

Shri Krishnamachari himself hinted at the Press Conference at the possibility of 'specialised lines' for handlooms in respect of export goods. When Shri Krishnamachari accepts the principle of specialised lines, one wonders what prevents him from accepting dhotis and sarees as this 'specialised line' for handlooms, instead of looking abroad in search of other doubtful substitutes.

The fact, however, is that the Govt. of India have no economic policy of their own in spite of the Prime Minister's repeated assertion that it is a Welfare State. They are simply drifting. It is time that the Government of India should decide once for all what their policy is going to be, whether they stand only for the vocal sections of the community or they really wish to protect the interests of their real master viz. the large mass of rural population which is unfortunately weak and unorganised and has, therefore, no voice at present. ★

# Vinoba - The Non-violent Revolutionary

— BIRENDRANATH GUHA —



"In 1917, when Mr. Andrews was at the Ashram, I remember Gandhiji describing to him Vinoba in these terms: 'He is one of the few pearls in the Ashram. They do not come, like others, to be blessed by the Ashram, but to bless it, not to receive but to give.'" — MAHADEV DESAI

(Condensed from an article in Modern Review—September 1952)

**B**orn in 1894, Vinoba completed his fifty-seventh year on September 11. Vinayak Vinoba Bhave was the eldest of five children, four sons and a daughter, born to Narahari Bhave and Rukmani Devi. The Bhaves of Gagoda, Tahsil Pen, District Kolaba in Maharashtra are fairly well-to-do Saraswat Brahmins. The youngest of the four brothers died young. Balakrishna Vikoji Bhave the second brother is in charge of the Nature Cure Centre, started by Gandhiji at Uruli Kanchan. The third brother Shivaji, a great Sanskrit scholar, lives at Dhulia unattached to any Ashram or institution. He takes order from the eldest brother and is engaged in language reform work. Under instruction of Vinoba he has given shape to the *Loka-lipi* which avoids use of compounds.

Vinoba got a lot from his mother. He often fondly refers to her in his writings. In the obituary notice in Sarvodaya of Ramana Maharshi the following occurs: "One day while reading *Bhakta-Vijaya* I remarked, 'Mother, such saints were there only in ancient times.' Mother said, 'Vinoba continues, 'they are there even today. Only we do not know them. Without such as these the world cannot go.'" *Gitapravachan* contains many a like reference to his mother. Vinoba writes:

"Like so many, I also once said to mother, 'Here is a beggar strong and plump, come to beg. To give alms to such a one is to encourage indolence and lassitude. And I cited in support the *Deshe kale cha patre cha sloka* from the Gita. Mother said, 'The beggar that is come is God Himself. Now distinguish the deserving from the undeserving. Would you rate God as undeserving? Who are you and who am I to distinguish one from the other? I do not see there is much to consider. For me he is the God.'" "

And then Vinoba observes, "I have not to this day found a fitting reply to what mother said in meeting my objection."

She died rather young in 1918, a victim to the influenza scourge.

In childhood Vinoba was most unmannerly. He had possibly in him a dose of surplus energy that led him to monkeyish things which often invited a fastidious father's birch. But morally Vinayak was all right, all high.

His father Narahari secured a diploma in dyeing from the Maharaja Gaekwar's Kala Bhavan among the first batch of students. He served for some time in the dyeing department of the Buckingham Mills. British India Khaki was a contribution of Kala Bhavan. In order to give his children proper education Narahari left the Buckingham Mills job and shifted to Baroda as a typist clerk in State Government service. Narahari was a man of modern outlook and had a bias for industrial education.

Up to sixth standard Vinayak always stood first. He then lost interest in routine studies, and some how passed his examinations. Nevertheless his store of knowledge kept increasing in volume. He was selective in his studies, things enduring appealing rather than things transient. A great Sanskrit scholar, he has not read *Sakuntala*. Mathematics and philosophy were his favourite subjects. Of mathematics only recently ('Sarvodaya', March 1952) he wrote "Next to God if I love anything best it is mathematics." And mathematical precision marks all his actions as *anasakti* actions enjoined by the Gita should be. A marvellous memory aided by selective studies laid the foundations of his profound scholarship. Vinoba had French as his second language. His father had a mind to send him to Europe.

In those days there was no spiritual or ascetic trend in him. Politics drew him. And politics then meant getting rid of the British. It was partition days then. Chiplanker and Tilak were his heroes. Young Vinayak and a friend started a Vidyarthi Mandal which might any day become a bomb-throwers' association.

Vinoba was to appear in I. A. examination in 1916. Ostensibly he left for Bombay for the purpose but went to Sabarmati instead. He joined Mahatma's Ashram.

Gandhiji wrote about him thus:

"..... He is a Sanskrit scholar. He joined the Ashram almost at its inception. He was among the first members. In order to better qualify himself he took one year's leave to prosecute further studies in Sanskrit. And practically at the same hour at which he had left the Ashram a year before, he walked into it without notice. I had forgotten that he was to arrive that day. He has taken part in every menial activity of the Ashram from scavenging to cooking. Though he has a marvellous memory and is a student by nature, he has devoted the largest part of his time to spinning in which he has specialized as very few have..... Being a born teacher he has been of the utmost assistance to Asha Devi in her development of the scheme of education through handicrafts."

"..... He is responsible for producing a youngman who has dedicated himself to the service of lepers."

Mahadev Desai wrote in *Harijan* October 20, 1940, introducing Vinobaji to the public as the first individual Satyagrahi. "I remember Gandhiji describing to him Vinoba in these terms: 'He is one of the few pearls in the Ashram.' They do not come, like others, to be blessed by the Ashram, but to bless it, not to receive but to give."

Did he not get anything in return from the Ashram? In *Young India* of 1923 Mahadev wrote:

"..... Though Gandhiji said that he had gone to the Ashram to give and not to receive, this is what Vinoba said in a talk: 'Only I can know what I have got in the Ashram. It was an early ambition of mine to distinguish myself by a violent deed in the service of the country. But Bapu cured me of that ambition. It is he who extinguished

the volcano of anger and other passions in me. I have been progressing every day of my life in the Ashram. Every year I have been making one of the *mahavratas* my own."

Vinoba was not keeping well at the Ashram. He got one year's leave. He first went to Wai, a health resort in Satara District and thence to Banaras. Wai is a sacred place, a beauty-spot on the Krishna river, and at the foot of the Mahabaleswar hills. There the Bhaves of Gagoda have a temple dedicated to Sankara. At the time Narayan Shastri Marhatta, a great Sanskrit scholar, had his Prajna Patasala there. During his stay at Wai, Vinoba took lessons from the Shastri not as a regular but a casual student. From there he went to Banaras for further studies in Sanskrit referred to by Gandhiji in his *Who is Vinoba Bhava?*

Mahratti is his mother language. Vinoba speaks English, French, Urdu, Hindi, Gujarati, Tamil, Telugu, Malayalam and possibly Kanarese and Oriya. At Sevapuri he opened his talk with Sarvodaya Sevaks from Bengal with a Bengali sentence: "I do follow Bengali, but can't speak it." He is learning Bengali. He learns the languages of the people of India, because he wants to appeal straight to their heart, which you never can unless you do speak to them in their own. And this also induced him to learn Arabic, the language of the Koran, the sacred book of Muslims. And he has a peculiar language sense. He will detect in your speech flaws of language even if it be that his acquaintance with your language is of the slightest. His language is simple and direct. The words he chooses are appropriate and are such as any one can understand. There is no verbiage in him. He has a rare economy in the use of words. The following excerpt from him will give an idea of the literary skill he prizes:

"Choose every word carefully. For, if the words you choose are not appropriate, your expression, instead of being substantial, may be just airy. Some words carry inadequate sense, some more than the adequate, and some again have contrary connotations. One must avoid all these three defects and express a thing exactly as it takes shape in the mind."

At Paramdham, Pavnar, Vinoba's Ashram, they produce by body-labour primary necessities of life. They forego for the time being the use of any such item they need which they have not produced. They do not go to market



for it. Vinoba defines this effort to depose money, for the realization of the ideal as *Samya-yoga*. And his *Bhoodan-Yagna* is an extension of this ideal to society, for without returning lands to the tillers of the soil, there is no doing away with the sway of wealth. Vinoba attributes his achievements in Telangana and Uttar Pradesh in this experiment of his at Paramdham, Pavnar. He says also:

"But for that experiment, I might not have the confidence which marked all my actions; but for that I might not have shed my timidity, and my shyness might not have perished. Then too the labour I put on good earth acknowledging the cultivator as my *guru*, has given me a humility I never have had."

Vinoba was not what he is today. According to Tukdoji Maharaj, the celebrated *Bhajan* singer from Maharashtra, Vinoba was not accessible. He writes:

"God is for the good of all. What was Bapu if he was not god. Today revered Vinoba has become god. Vinoba was not what he is today. His was a secluded life. He did not meet any one, nor did he talk to any. Had Bapu been with us today, you would not have found Vinoba going from village to village. He talked at you, never talked to you. He has now come to realize that seclusion, cold reserve, does not pay. He now addresses people as brother, as cousin. To some he says he is his brother, to some other he says he is his son. Who will say this Vinoba is that Vinoba? Father gone, the son has now to shoulder the burden. Now Vinoba to us is what Bapu was to us then. After Gandhiji's death he has become as loving as he."

The character of that reserve is revealed from the following written by Mahadev Desai in *Young India* of 1917.

"You may stay days and days with him without knowing him and even when you know him you only begin to know him. You meet with a reserve which you cannot easily break. He does not talk much, rarely does he say anything about himself. And yet if you could get at the bottom of his profound depths, you are sure to exclaim, 'Nowhere have I struck such treasures!'"

The Gita has been and is his guide. He turns to it at every corner for direction and he gets it. The Gita sustains him, gives him energy, gives him drive. In his own words:

"I have no words to explain the place the Gita occupies in my life. It has done me infinite good." And again:

"In all my actions the Gita has been my guide, as it is today. It has always given me peace of mind, energy and wisdom. Whenever I needed an incentive or the drive to do a thing, it came from the Gita."

Vinoba's *Gitai* is a good seller. Of it Mahadevbhai wrote: "He has produced a Mahratti translation of the Gita in parallel verse which reproduces the haunting music of the original in an amazing degree and hundred thousand copies of it have been sold in Maharashtra." His *Gita* *pravachan* in Hindi, a translation from the original in Mahratti, has gone through five editions, number of copies running to sixty-six thousand.

Establishment of equality, to bring about Sarvodaya (the greatest good of *all*, and not the greatest good of the *greatest number*) is the object of *Bhoodan Yagna* which Vinoba has called his five-year plan. Vinoba says:

"Now that political freedom has been attained, we have to work for the establishment of equality. I have called that Sarvodaya. You may, if you like, call that Samyayoga or Sarvodaya. It is for the establishment of this Sarvodaya that I have been going from village to village.

"I call this my five-year plan. If all of you take up this work for the next five years and during that time succeed in transferring five crores acres of land, then a great non-violent revolution has taken place in India." It is a historical necessity.

"What I am doing is not against the trend of history. You have to recognize that what have not happened before may happen. Russian revolution had no precedent, yet it came. So too this may come about. Whatever that may be, what I am doing is not against history, but is a historical necessity."

"I invite you all to work for this revolution. I seek to revolutionise thought, to revolutionise the means. The sages say, youths delight in new creation, new mission. Here is a mission for them, a new world to create."

Vinoba is beginning to draw masses as Gandhiji did. He is forging a tremendous sanction. It is in us to make it compelling.

# Which Way Lies Hope?

RICHARD B. GREGG

*The book titled as above is the latest contribution of Mr. Gregg to Sarvodaya literature. It is a comparative scientific study of Capitalism, Communism and Gandhism and concludes that the hope for the world lies only in 'Gandhiji's programme.' The following is the concluding part of the book.*

**S**o it seems clear that Gandhiji's programme is not only the best for averting all the dangers mentioned at the beginning of this essay, but it holds also the greatest promise of promoting a still greater and more beneficial culture than India has so far produced. The alleged democracy of Capitalism, Communism and Socialism is a dreadfully warped and dwarfed affair. True democracy depends upon tolerance and non-violence; not upon force or coercion but upon peaceful persuasion and consent. When power threatens the welfare of the people, withholding of consent merely by the ballot is not enough. In the final analysis only non-violent resistance can curb tyranny and oppression.

If you want to be revolutionary, the use of true mass Satyagraha is the greatest revolution in many thousands of years. "But," you may protest, "it is not revolutionary to advocate and use hand-spinning, hand-weaving and other manual, man-powered skills in villages; that is very old-fashioned technology." Yet, remembering the quotations from Elton Mayo in the foregoing discussion of Capitalistic industrialism and the elaborate studies on which they were based, it is revolutionary to say that technology shall not be allowed to run wild any further, but it must be subordinated to human nature and to the cultural necessities of developing and maintaining spontaneous, happy human co-operation. If worst comes to worst, great famines would not be as bad for India as would be the loss of spontaneous co-operation between individuals and groups such as is now taking place in the industrialized West. It is revolutionary to be carefully selective in regard to technology to take and use only what in the long run will surely help to exalt humanity, not just the body but also the spirit. It is revolutionary in this age to assert that the interests of civilization are paramount over those of science, technology and money profit. And it is still more revolutionary to take actual

practical measures to assure the only means for reviving that spontaneous co-operation. It is revolutionary to say that technology should be restrained until man has learned to control his lust for power, and to work toward that end.

The follower of Gandhiji's programme does not have to wait for a large-scale revolution; he starts one inside himself and with his own hands. He immediately starts controlling his share of the means of production for the public good. He immediately starts to serve the masses and by his life helps to bring an ideal Bharat nearer into being.

Any very great widespread change of ideas or of heart takes usually at least three generations. As examples, consider the ideas of Einstein and Freud. The generation in which the new idea is propounded is startled, often repelled, and opposes out of habit, inertia, prejudice and reluctance to think new thoughts. The second generation has become moderately familiar with the new idea, has watched it longer in action, probably accepts it intellectually but it is still hampered by the unconscious attitudes they accepted from their parents. Only the third generation is free from unconscious prejudices and bias, has realized the values of the new idea and is heartily willing to explore all the implications and possibilities of it. From there on it really begins to show its power. We may therefore expect very great developments of Gandhiji's programme.

Yet in this case it is interesting to note that it required 69 years for the ideas of Marx and Engels in the Communist Manifesto to flower in the seizure of power by the Russian Bolsheviks in 1917. To oust British power from India by Gandhiji's programme required only 28 years. The spirit has power. Along this way lies hope.

(Navajivan publication — Price Rs. 1/4 — Available at Sarvodaya Prachuralayam, Tirupur.)

# PRINCIPLES OF SARVODAYA PLAN

*When various schemes are being launched for the national planning it is necessary to understand the Sarvodaya approach for the long-range plan for the economic reconstruction of free India. This is indicated in the Principles of Sarvodaya Plan\* — drafted at the Wardha Conference in December 1949. The following note will explain the object for which it was drafted.*

When the Congress accepted office in 1937, the question of preparing a plan for the building of the nation in accordance with Congress ideals and declarations naturally came before it. The Congress appointed a National Planning Committee for this purpose. We all know the circumstances which stood in the way of the Congress. The Congress came out of office in 1939. It again accepted office in 1946. The country became free in 1947. But freedom, coming as it did in the wake of partition, brought new problems and therefore the question of social and economic planning receded to the background.

The All India Congress Committee appointed a Committee to draft an Economic Programme. The report of the Committee was adopted in the Congress Session at Jaipur. Other political parties and organizations placed before the country their suggestions and plans. The economic situation, however, deteriorated fast.

The constructive workers inspired by Gandhiji's ideal of Sarvodaya and working directly under him were anxiously watching all these happenings and were also trying to evolve a plan based on their long experience of constructive work in the villages. They felt that the time had come to restate the role of the constructive programme and the constructive workers in the changed conditions of the country. With this end in view and acting under the advice of Gandhiji, it was proposed to hold a small conference of constructive workers at Wardha in the month of February 1948. Gandhiji was to participate and guide the deliberations of this Conference. But God willed otherwise.

But the situation in the country showed no signs of improvement. On the contrary it was becoming more serious. There was a feeling of frustration all round. The feeling among the constructive workers, believing in the Sarvodaya ideal, was also growing that they must meet together and try to formulate their own plan to meet the present crisis in the country, as well as to build a permanent socio-economic order. A small conference of constructive workers under the presidentship of Shri Kaka Kalelkar was

therefore, held at Wardha in the first week of November 1949. It was decided that a statement of policy should be drawn up in the light of the decisions of this conference and placed before another session of the conference on the 22nd and 23rd December, 1949, to which a larger number of constructive workers should be invited. After the approval of the Conference, the statement should be published and placed before the people and the country on the 30th January, the second death anniversary of Gandhiji.

In pursuance of his decision, Sarvodaya Economic Conference was held at Wardha on the 22nd and 23rd December 1949, presided over by Shri Kaka Kalelkar and attended by nearly two hundred constructive workers from all over India. After a full discussion, clause by clause, general approval was accorded by the Conference to the Statement of Principles of Sarvodaya Planning placed before it, and the President was requested to publish it on the 30th January 1950 after consulting other experts and workers so that it may reflect as far as possible the Sarvodaya Ideal.

This Conference further requested the President to appoint a Committee with a view to get the statement implemented by constructive organisations and accepted by the Congress and to create public opinion in its favour. Accordingly a Sarvodaya Planning Committee was created consisting of the following members:—

Shri Kaka Kalelkar,	
" J C. Kumarappa,	
" Shankarrao Deo,	
" Prafulla Chandra Ghosh,	
" Shrikrishnadas Jaju,	
" Gulzarilal Nanda.	
" R. K. Patil,	
" G. Ramachandran,	
" G. M. Satyanarayana,	
" Jagatram Dave,	
" K. Mitra	
" R. S. Dhotre	} Secretaries
" Jhaverbhai Patel	

The Commission met in Delhi in the second week of January 1950 and finalised the statement for Publication. ★

\*Price Rs. 1/- available at Sarvodaya Prachuralayam, Tirupur

# Houses of Earth

— BHARTANANDA

**N**ext to food a house is the greatest need of man. A family without a house is like a man without a body. The house is the body of the family, and shortage of housing is, next to starvation, the greatest single destructive factor in our society. As the cause of chronic or acute misery for large groups of people, lack of housing ranks first.

In more primitive societies a family would build a roof over its head as naturally as it would dig for roots in the forest. But nowadays a house cannot be had except for money, especially in the urban and suburban areas. When money is not available, there is just no solution.

The research workers of the Kora Kendra, Borivli, have put to themselves this question: can a family build with their own hands a house, which would be strong, lasting, comfortable, spacious and beautiful to look at? It was assumed that the family has a plot of ground to build on, that the adults are strong and willing to work, but their financial resources are very low. The question was also put like this: Can an unemployed family spend its enforced leisure on building a house?

It soon became clear that the only house which would fulfil all the conditions, would be an earth house. Not a mud hut, but a real house which could be placed even in the middle of a city without attracting attention unless by its grace and dignity.

Earth was chosen as the only suitable building material, because it is universally available, can be had for the labour of digging it out, and is very rarely completely unsuitable for building. Most often it is quite suitable, sometimes it may need some addition of sand or gravel; very rarely it is too sandy.

The problem was to convert human labour into a house, directly, without the mediation of money. It was important to find a way of building which would be most economical in labour, time, space, and of the little money that may have to be spent.

The common way of building a house out of mud by making it into bricks and drying them in the sun and then laying them in walls is wasteful of time and labour. The

other way of piling up mud directly as walls is also wasteful of space, since the walls have to be disproportionately thick. Both the methods will be unacceptable in urban and suburban areas.

The answer was found in the rammed earth method of construction. In this method the earth is placed in strong forms and rammed hard until its volume is reduced to about half. As its water content is low, there is no need to wait for drying. Layer over layer can be rammed to the full height of the wall. This allows for very rapid construction.

The rammed earth walls are very tough and their carrying capacity is very high. Therefore they need not be more than half the thickness of ordinary mud walls; not thicker than an equivalent brick wall. Again it means economy in earth, labour and time.

The next advantage of a rammed earth house (in common with all earth houses) is that it is very comfortable and healthy. Contrary to stone, brick and cement, the heat capacity of rammed earth is very high, and rammed earth houses are most definitely cooler in summer and warmer in winter than houses made of any other material except, maybe, wooden logs.

Earth being usually free for the taking, one can have all the space one wants just for the labour of building. The cheapness of the material also allows for volume and mass effects not possible with more costly materials. With earth, poverty need not be ugly.

The rammed earth method of building is very ancient. The Romans used it extensively, and it is current in China even now. As a matter of fact it is one of the standard ways of house building in China.

But there are drawbacks in earth houses. An earth house must be kept dry. It needs a good roof with a wide overhang or veranda all round. In water earth dissolves.

The other disadvantage, peculiar to rammed earth houses, is the cost and the weight of the forms. They are very strong and big and would cost quite a lot to make. Numbers of men are required to operate them, and they are surely not a proposition for husband and wife wanting to build a house with their own hands.

The reduction of size and weight of forms was made possible by completely changing the traditional way of building rammed earth houses. Usually they are built in horizontal layers. The method developed at Kora Kendra may be called the pillar and panel method, because the house is built in vertical sections. First pillars are built everywhere they are needed, at the corners and by the sides of the doors and windows, and then the walls are filled in with panels of rammed earth. The gaps between the panels and pillars are filled in last, when the pillars and panels have fully dried and the door and window assemblies are fitted in.

A rammed earth house can have any number of storeys, subject to the difficulty of carrying earth upstairs. But in practice more than two storeys will be rarely built.

A rammed earth house will take any roof, even the heaviest. Research is being done on earth arches, vaults and domes. If successful, it will make possible a timberless earth house, built entirely out of earth with no wood in it, except for doors and windows.

The protection of the earth house from water can be done in two ways. Something can be added to the earth to make it water resistant, or the house can be covered with a waterproof layer incorporated in the wall while building, or attached to it.

There are many ways of waterproofing earth walls. An addition of 5 - 10% cement will make the earth water resistant. Resin will make it water repellent, and certain metallic soaps provide waterproof skins. Good progress has been made in this line.



## Foreigners' Impressions on The Basic Schools

*The interest and inner urge for knowledge about the world affairs among the children of a typical village Basic School have deeply touched some foreign visitors, whose impressions are given below:*

J. F. BALSURA, Far Eastern Social Welfare Representative, Technical Assistance Administration Paruskawan Palace, Rajadamnern Ave., Bangkok, Thailand.

Date of visit: 10th July '52.

I was much impressed and the fine work done of the Basic School at Kallupatti and the boys impressed me by their all round alertness and interest in world affairs. The training centre for teachers (and their initiation into community life and manual work were also impressive in their general concept. Of course the pleasing feature was that both the trainees and the organisers had an open mind and were willing to listen to new ideas, a feature very essential for new projects in order to avoid the danger of complete self-complacency.

I was very pleased to meet the students of the VIII Standard of the Basic School, at T. Kallupatti. They were reading and discussing a speech in Parliament where village work was referred to. The students asked questions on conditions in other parts of Asia, Europe and America, which showed that the background of their training was sound. Their curiosity to know about the social, economic, and political

conditions of other Asian and European peoples indicated their wide awakesness. This was the pleasing feature of their training to me.

BOB LUITWEILER, Travelling Secretary for constructive workers, International, 1109. Sterling Ave., Berkeley 8, Calif, U. S. A.

Date of visit: 18th July 1952.

My visit to Gandhiniketan has been an inspiration from beginning to end. It is truly wonderful what you have accomplished with the time and resources you have had. I liked too the spirit of the children in your school. They seemed more alive than in any basic School, I have seen and I was truly amazed by their searching questions and thoughtful answers to my questions. All in all I have a feeling that your centre will go a long way in the village uplift movement to set the pattern for the future.

Miss DORATHIYA, American Representative, United Nations.

Date of visit: March 9, 1952.

My visit to the Gandhiniketan Basic School was most stimulating. The boys and Girls are alert, curious, self confident—all the qualities of good citizens.

# SCHOOL CHILDREN AND PLANNING COMMISSION

DILKUSH B. DIVANJI  
Gandhi Kutir - Karadi

Gandhiji always insisted that his birthday should be considered as the birthday (or the day of rebirth) of the Spinning Wheel. For many years Gandhi Jayanthi week has been observed as Charka Jayanti Week. Shri Narendas Gandhi of the Rashtriya Shala at Rajkot initiated the programme of 'Sankalpa Kathan' — or intensive regular spinning every year for as many days as the number of years of Gandhiji's life. Spinners during these days, take a vow to spin a fixed number of hanks and organise community spinning. In Surat District this programme of 'Sankalpa Kathan' is getting more popular every year. Experience has shown that by this programme spinners were able to spin enough yarn to give them Khadi for the average need.

The Planning Commission proposes to increase the annual average cloth produc-

tion per capita from 12 to 15 sq. yds. and to spend crores of rupees for the purpose. This increase will hardly give employment to a few thousands in the Textile mills — leaving the vast problem of the semi-employed in the villages almost unsolved. But the 'Sankalpa Kathan' programme has shown that spinners during the short period of 4 to 8 weeks, could spin yarn sufficient for 6 to 15 sq. yds. of cloth per head. The Surat District Board organised the 'Sankalpa Kathan' programme in some of its primary schools with the active co-operation of the students, the teachers and the villagers. The spinners, enrolled for this programme, announced the number of hanks they decided to spin during the Gandhi Jayanti period fixed by the school. The figures in the table shown below give the result.

## Spinning for a period of about 4 weeks during Gandhi Jayanthi celebration of the Surat Dist. Board Schools

	1950		1951		1952	
	No.	Hks.	No.	Hks.	No.	Hks.
Students	6,505	71,678	7,997	1,31,258	9,484	1,69,619
Teachers	650	14,498	928	40,946	971	31,064
Villagers	1,503	40,266	2,183	64,586	1,939	87,278
Total...	8,658	1,26,442	11,108	2,36,790	12,394	2,87,961
Sq. Yds. of Khadi that can be woven	31,610		59,197		71,990	

Note: 1. Average production per spinner during 'Jayanthi' (4 weeks) is  $3\frac{3}{4}$  yds. in 1950;  $5\frac{1}{2}$  Sq. Yds. in 1951; and  $5\frac{3}{4}$  Sq. Yds. in 1952.

2. The number of schools where the programme was organised is 109 in 1950; 179 in 1951; and 227 in 1952.

What do these figures indicate? If within 4 weeks 12,394 spinners can produce each  $5\frac{3}{4}$  sq. yds, how easily we can reach the target of 15 sq yds. cloth production. The example of Somapur — a little village near Dandi in Navasari Taluq — is even more inspiring and eloquent. The Somapur primary school organised 'Sankalpa Kathan'

for 42 days and enrolled 265 spinners of whom 124 were students and 8 teachers. They have spun 20,034 hanks. The estimated Khadi production will be 4,000 sq. yards costing Rs. 6,000. This works out 15 yds. per spinner during 42 days. The Planning Commission has fixed 5 years to reach the same target spending crores of rupees.

If only primary school children are organised for intensive spinning as is done by Surat District Board Schools it is extremely easy for every one, above the age of 12 to spin yarn sufficient for 15 yards production during one year.

Gandhiji wanted to revolutionise our primary education by insisting education through crafts. Even while learning, children become self-sufficient through the wheel. If we rightly understand Gandhiji's message of the charkha we have only to utilise our spare time to achieve self-sufficiency in cloth. The children of the Surat District have practically demonstrated the way for the Planning Commission to copy. They have shown that (i) at the touch of the life-giving spinning wheel crores of under-employed can utilise their spare time to produce yarn sufficient for their annual cloth requirements (ii) that crores of rupees invested and spent in Textile Mills with all the devastating attendant evils of inhuman industrialisation can be saved and (iii) the beauty of this self-sufficiency Khadi production lies in the development of a real economic independence of the villages.

I wish to invite the attention of the Planning Commission to the simple economics of the charkha. Even a foreign student of Gandhiji's philosophy could easily realise the potency of the wheel. In his book 'Lenin and Gandhi' Rena Fullip Miller after a comparative study of Communism and Gandhism observes:

"While thus the violent industrialism of Russia attempted by Lenin artificially interfered with the economic position of the country, the Khaddar movement of Gandhi in India was much more in harmony with the existing economic situation. From this point of view Gandhiji's action, his bitter fight against the transplantation of industry in India and even against industrialism in general, which at first sight appears utterly absurd to the European — becomes more comprehensible; even if this hostility to the machinery merely makes use of ethical and religious arguments, nevertheless it contains a core of sober truth — from the national and economic point of view. In the economic position of India at the present moment, industrialism might in fact be more of a curse than a blessing."



## ★ BHOODAN NEWS ALL OVER INDIA ★

### ASSAM

The Convenor Shri Bhuvanchandra Das of the Provincial Samithi, after taking guidance and instructions from Vinobaji with whom he travelled for a week in Bihar, started his walking tour in Assam to spread the mission. Sri Vallabhaswami also joined him in the tour, for a few days.

### UTTAR PRADESH

A strong and influential committee for the Province consisting of Shri Purushotamdas Tandonji, Shri Pandit Pant (The Chief Minister), Acharya Narendra Dev (Vice Chancellor, Banaras Hindu University), Justice Sankar Saranji of the Allahabad High Court, Shri Vichitra Narain Sharma (Minister for Transport U. P.), Shri Kapil Bhai of Gandhi Ashram, Meerut, and six others, was finally constituted with Akshaya Kumar Karan as the Convenor to continue the work in the Province.

### KARNATAK

Shri Vamanrao Hodhike conducted a training camp for 40 workers to give instruc-

tions in the practical methods and ideals underlying the Bhoodan movement in Karwar District. Shri Thimmappa Naik convened a number of meetings in the villages. In Ankola Tehsil the workers have started organised propaganda in about 40 villages. Shri Babu Kamat started on a walking tour in Belgaum District and collected 21.75 acres up to 28th Sept. Shri Ramachandra Vadvi with other workers went to Dharwar on propaganda work, met the Jagirdars and have till now collected 75 acres. Booklets on Bhoodan mission were printed and distributed in all the areas.

### PUNJAB

Shri Lal Achintram toured some districts in the Province, organised district committees and convened meetings of workers in various localities.

### MADHYA PRADESH

Shri Dadabhai Naik with a band of workers toured in many places and collected 327.18 acres. During the Dassara days propaganda work was intensified in Wardha

Taluk for which Vinobaji has fixed a quota of 10,000 acres. From 28th Sept. to 5th October, 18 villages were covered; 189.75 acres were collected. A donation of a pair of bullocks and contribution of labour for digging a well were announced.

#### MADHYA BHARAT

Shri Virendra Singh Mandoli of Nimad Districts toured and organised a number of meetings in villages. 490.59 acres of land, 7 ploughs, 1 Bakhar, and 6 bullocks were received as donations.

#### MAHARASHTRA

1. Shri Vallabhaswami addressed a number of public meetings and workers' Conferences in the districts of Nasik and Kandesh.

2. Shri Dada Dharmadhikari, toured in the districts of Ratnagiri, Kolhapur, Satara, Poona and Nagar. Shri Appa Sahib Patwardhan joined him in the Ratnagiri District where they collected 25 acres.

3. Shri Anna Sahib Sahasrabudhe (Secretary A. I. S. A.) convenor of the Provincial Samithi started on his walking tour on the 15th October.

#### RAJASTHAN

Systematic Bhoodan Yagna propaganda has started in the districts Jaisalmer, Kotah, Pali, Sikar, and Udaipur. In Ahmer 250 bighas were collected; in Udaipur division the jagirdars of Badala and Salumbar promised 250 Bighas each and Jagirdar of Shivarni promised 100 Bighas. Shri Vijaya Singh Siriyari, Secretary of the Kshatriya Mahasabha has appealed to all Jagirdars of Rajasthan to offer liberal donations. Shri Srikrishnadas Jajuji's recent tour in the State has given a great impetus to the movement.

#### BENGAL

A new provincial committee was set up. Conferences of workers were held in the districts of Midnapore and Virbhum and the workers have undertaken to do the propaganda work in their respective localities.

#### BIHAR

The meeting of provincial workers was held on the 23rd October, wherein it was resolved to collect 4 lakhs acres before 31st Dec. 1952, to observe the Bhoodan Yagna fortnight from 1st to 15th October, and to enlist 5 workers in every district for full-time Bhoodan work. Shri Vinobaji expects this province which has given birth to the three world renowned personalities

Janaka, Buddha and Asoka and also the first President of the Republic of India, Shri Babu Rajendra Prasad, to donate atleast 50 lakhs of acres.

#### VINDYA PRADESH

Shri Chaturbhuj Pattak toured in Tikamgarh Dist. and distributed 87.30 acres to the landless labourers. 24.22 acres more were collected from Tekamgadh, Dadi and Reva Districts.

#### HIMACHAL PRADESH

This land of the Rishis has set an inspiring and a unique example. Shri Udhodasji the Mahant of Rohad donated every thing that belonged to him to the representative of Dharidra Narayan. He had a property of 5000 Bighas of land belonging to the temple of Shri Raghunathji. This whole property besides the buildings worth one lakh was donated by him. Shri Dharmadeo Shastri went to Rohad and received the offerings and the gift deeds. Rohad is the Central Tahsil village in the district of Mahasu with a population of 500. This noble-soul, the Mahant, is a youth of hardly 28 years. He has thus chosen to become a regular agriculturist and earn his living by hard physical labour. This is the most outstanding example of detachment and unselfishness and the will to adjust oneself to the changing conditions.

(Condensed from the report of Shri Krishnaraj Mehta, Sarva Seva Sangh, Sevagram)

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#### A. I. C. C. AND BHOODAN WORK

Two important circulars have been issued by the General Secretary, All India Congress Committee, to all provincial committees to actively participate in Bhoodan Yagna work. "It is our bounden duty to strain every nerve to help Acharya Vinoba in fulfilling his life's mission for the welfare of the millions of landless labourers in this country; — no better item of constructive work can be selected by us at this present juncture." The circular has instructed the members of the P. C. Cs and other committees to associate themselves in this work through the Bhoodan committees appointed by the Sarva Seva Sangh and approved by Vinobaji.

#### PLANNING COMMISSION AND BHOODAN

The Planning Commission appointed by the Govt. of India in its revised Five-Year-Plan has asked the States to give the "utmost support" to the movement initiated by Acharya Vinoba Bhave by providing the means of cultivation and other assistance



to landless labourers selected for the allotment of gifted land. "The movement has considerable moral value and, if pressed forward, holds promise of relief in meeting some of the urgent problems of landless workers."

**Bhoodan in Hyderabad**

Vinobaji's yatra in the beginning was for 60 days from 16th April to 14th June '51. He visited 58 villages, walking 664 miles. The Bhoodan received during his yatra is as follows:

	Acres
Nalgonda	... 4006.16
Warangal	... 3217.06
Karimnagar	... 953.23
Adilabad	... 3790.24
Hyderabad	... 110.00
Mahabubnagar	... 101.01
<b>Total</b>	<b>... 12178.30</b>

After Vinobaji's yatra 6,722.15 acres were received from 15-6-'51 to 24-8-52.

During Sri Shankarrao Deo's yatra from 26-8-'52 to 22-9-'52, he visited 27 places and walked 225 miles in 28 days. The Bhoodan received is as follows.

Nanded	... 170.00
Osmanabad	... 721.28
Bidar	... 2801.00
Medak	... 230.00
Hyderabad	... 17.01
Hyderabad City	... 7233.39
Nizambad	... 140.00
Nalgonda	... 1001.00
<b>Total</b>	<b>12314.28</b>

The following lands have been distributed in the various districts.

Nalgonda	... 4141.23
Adilabad	... 3740.01
Warangal	... 25.01
Hyderabad	... 84.17
<b>Total</b>	<b>7991.02</b>

**To Readers of SARVODAYA**

We request our readers to help us in increasing the circulation of "SARVODAYA" by sending the addresses of their friends who will be prospective subscribers.

**Bhoodan in Tamilnad up to 15-10-52**

**RAMNAD DISTRICT**

**DURING SHRI DEO'S YATRA**

No.	Name of the Taluk.	Extent of the land.
1	Ramanathapuram	... acres 1121.87½
2	Paramakudi	... " 80.49
3	Muthukulathur	... " 59.99
4	Aruppukottai	... " 122.65
5	Sathur	... " 187.15
6	Srivilliputhur	... " 234.36
7	Thiruppathur	... " 2.47
8	Thiruvadana	... " 55.50
9	Sivagangai	... " 5.10
		<b>1869.58½</b>

**OTHER DISTRICTS**

No.	Districts.	Extent of the land.
1	Coimbatore	... acres 23.77½
2	Tanjore	... " 5.24
3	Salem	... " 5.86
4	North Arcot	... " 9.87
5	Thirunelveli	... " 151.43
6	Madurai	... " 94.47
7	Madras	... " 9.58
		<b>300.22½</b>

**OPENING OF  
The Sarvodaya Prachuralayam**

**• AT NEW PREMISES**

The Sarvodaya Prachuralayam will be shifted from the present premises at Veerapandy to Devji's Colony in Tirupur on the 10th Nov. '52.

Shri Shankarrao Deo who will be camping at Tirupur during his Bhoodan Yatra on 10th Nov. will perform the opening function at the new premises.

Our new address will be:

**'SARVODAYA'**

Devji's Colony, TIRUPUR.

# Deoji's Bhoodan Yatra in Tamilnad

**T**amilnad witnessed 22 years ago Rajaji's walking pilgrimage towards Vedaranyam sea-coast for Salt Satyagraha to free the country from the British. Now a similar movement of Bhoodan Yagna of great spiritual value was inaugurated at the sacred shrine of Rameswaram on 2nd October, Gandhi Jayanti by Shri Shankarrao Deo, Secretary, Sarva Seva Sangh for restoring the land to the tillers of the soil who are the salt of the land.

The Bhoodan Yatra was started with prayer and Sutra Yagna in the Rameswaram Temple. Sri O. P. Ramaswami Reddiar, former Chief Minister presided. Shri Vedarathnam of Vedaranyam Satyagraha fame, and Sri N. M. R. Subbaraman, Shri S. Jagannathan, Convenor of Tamilnad Bhoodan Committee, Shri M. Pattabiramaiah, Shri Subramania Nadar and many others took part in the inauguration of the great Bhoodan Yagna. Shri Krishnaswami Naidu, District Convenor for Ramnad announced offer of Bhoodan of 1246 acres 15 cents including offer of 1000 acres from the Rajah of Ramnad and 150 acres from Shri Sankara Reddiar of Tirunelveli.

Shri O. P. Ramaswami Reddiar who presided, said that the *dharmik* movement was bound to succeed under the spiritual leadership of Shri Deo.

In the evening they reached Devipatinam by steam launch. Sri Vedarathnam and Sri O. P. Ramaswami Reddiar addressed the gathering. Their appeal touched the hearts of the poor and one came forward offering all the 62 cents of land he had. Two others followed offering one acre and  $\frac{3}{4}$  acre respectively.

The next day Deoji walked to Ramnad with the party. In the afternoon there was a Sutra Yagna. Then he addressed the students and the public at two meetings. The Rajah of Ramnad had already announced his offer of 1000 acres during the inauguration at Rameswaram itself. Ten more donors offered about 120 acres in all of which 101 acres came from Mr. P. R. M. K. Mohamed Abdul Khader Marakayar who offered his

steam launch to Deoji and party for sailing to Devipatinam.

In his Yatra Deoji visited many important places like Paramakudi, Aruppukottai, Virudhunagar, Rajapalayam, Srivilliputhur, Kallupatti, Tirumangalam, Madurai, Sholavandan, Melur, Gandhigram, Dindigul and Palani, walking about 250 miles.

He had a rousing reception everywhere. Children sang the song on Bhoodan Yagna specially composed by our Asthana Vidwan Namakkal Ramalingam Pillai. Sutra Yagna was a daily programme. He never missed to meet and address the students and the constructive workers at any place. His appeal went straight to the heart of the audience.

At Rajapalayam he was received by Sri P. S. Kumaraswamy Raja, Ex-chief Minister. Shri Raja joined Deoji in his appeal at the evening meeting appealing to the people to wholeheartedly support the movement.

At Madurai there was a rousing reception. At a public meeting in the evening Deoji addressed about 10,000 people.

At Melur 71 persons donated 92.31 acres out of which 45.72 acres are wet lands. At the end of the meeting Shri Deo appealed to the audience to round off the figure to 100 acres. Shri Ramanathan Chettiar who had already offered 17 acres, responded immediately with an additional offer of 8 acres 28 cents.

It is painful that he found Sholavandan hesitating to offer any land and he declared his fast that night as he had taken a vow to fast on days when there was no Bhoodan forthcoming.

A party of workers is accompanying Shri Deo selling Khadi and Gandhian-Sarvodaya literature of the Sarvodaya Prachuralayam.

The success of this historic yatra can be estimated only after some time has lapsed, as he has just now sown the seeds of the great message of Bhoodan in the intellectual and cultural soil of Tamilnad which gave birth to Avvaiyar and Thiruvalluvar, the great Acharyas and Alvars.

Deoji will continue his Yatra in Coimbatore District from 1st Nov. to 14th Nov. after which he will resume his Kerala Yatra.

Editor: N. Ramaswami.

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For Sarvodaya Prachuralayam (Dhakshin Bharat Prakashan, S. S. S.) Tirupur.

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