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**REVOLUTIONARY
SARVODAYA**

Acharya Vinoba Bhave

GENERAL EDITORS

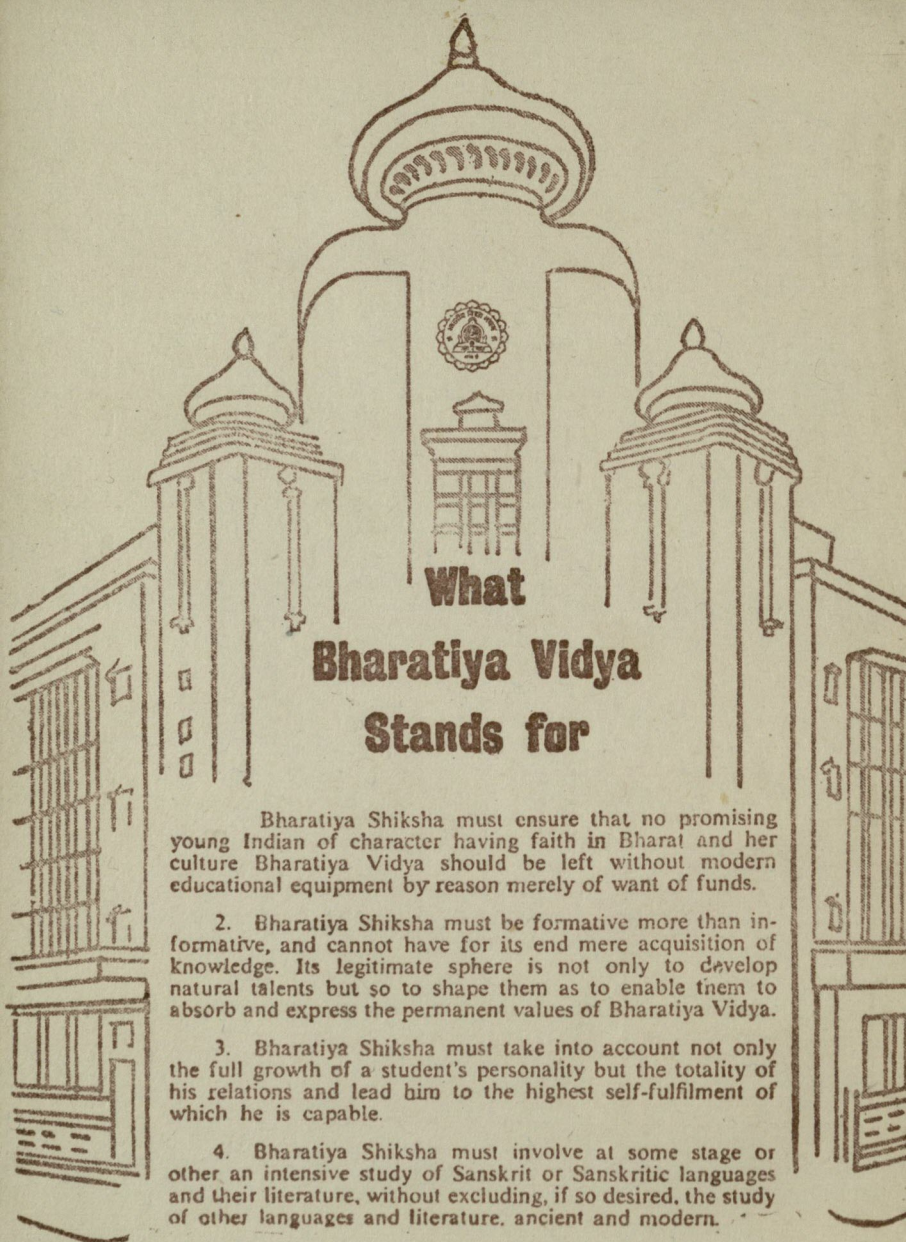
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BHARATIYA VIDYA BHAVAN BOMBAY



What

Bharatiya Vidya

Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, iddas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Shishya* attitude by the development of—

(i) respect for the teacher,

(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world.





आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—Rigveda, I. 89. i

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REVOLUTIONARY SARVODAYA

By

ACHARYA VINOBA BHAVE

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BHAVAN'S BOOK UNIVERSITY

REVOLUTIONARY SARVODAYA

(*PHILOSOPHY FOR THE REMAKING OF MAN*)

ACHARYA VINOBA BHAVE

Compiled and Translated

by

VASANT NARGOLKAR



1964

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GENERAL EDITOR'S PREFACE

The Bhavan's Book University volumes had rare success. About a million and a quarter volumes have been sold in about eleven years. However, there is an insistent demand for the stray volumes which the Bhavan has issued from time to time at a lower price. In order to meet this demand, it has been decided to issue the new One-Rupee Book University Series side by side with the Book University Series.

I hope this new One-Rupee Series will have the same good fortune which the other Series had, of being useful to those who are interested in the fundamental values of Indian Culture, and of reaching out to a wider audience.

Bharatiya Vidya Bhavan,
Chowpatty Road, Bombay-7.
Vijaya Dashami
September 28, 1963

K. M. MUNSHI

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INTRODUCTION

It was Mahatma Gandhi who first used the word *Sarvodaya* in modern times. Literally, it means 'the rise or welfare of all.' But this English translation does not fully bring out its deep connotation. While in South Africa, Gandhiji happened to read in 1904 John Ruskin's *Unto This Last*. The book, as he records in his autobiography, gripped him and made him change his life. The teachings of *Unto This Last* according to Gandhiji were:

"1. That the good of the individual is contained in the good of all.

2. That a lawyer's work has the same value as the barber's inasmuch as all have the same right of earning their livelihood from their work.

3. That a life of labour i.e. the life of the tiller of the soil and the handicraftsman is the life worth living."

Later when Gandhiji published in Gujarati an adaptation of Ruskin's book, he entitled it '*Sarvodaya*'. He had borrowed the word from a Jain scripture* by Acharya Samantabhadra who lived about 2000 years ago.

The idea, though not the word, is found in the following prayer repeated by Hindu saints and sages from time immemorial :

सर्वेऽपि सुखिनः सन्तु सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखमाप्नुयात् ॥

"May all be happy. May all enjoy health. May all come by prosperity. Let none have misfortune for his lot."

This couplet was, as is well known, included as the last invocation in Gandhiji's customary public prayers. While emphasizing the social aspect of religion, the *Bhagavad-gita* twice refers to holy men as सर्वभूतहिते रताः that is, those "who rejoice in the welfare of all living beings." Gandhiji's insistence on non-violence stemmed from this ideal for holy men. Gandhiji also knew that mere invocation of God for

*सर्वापिदामंतकरं निरन्तं सर्वोदयं तीर्थमिदं तवैव ।

the welfare of all living beings brought little solace to the oppressed, the suppressed, the poor or the needy. One had to incessantly strive and to actively help them in their immediate needs and as a long-term objective initiate a non-violent revolution, which will lead to the establishment of a society based on love, co-operation and absence of exploitation. By adopting non-violence as a creed of life and by rendering direct and utterly selfless service in various fields of national life, Gandhiji embodied in his person this ancient ideal of a man 'who rejoices in the well-being of all creatures'.

The word and concept of *Sarvodaya* suggested itself to Gandhiji, because he clearly realized the inadequacy of the utilitarian doctrine, in vogue in nineteenth century England, of "the greatest good of the greatest number." Soon thereafter, *Sarvodaya* for Gandhiji became a way of life. Though he did not refer to it as such often, in his life-time itself it came to be established as an ideology of life representing certain noble moral urges in man and certain values, beliefs and practices in consonance with the needs of modern times. Gandhiji offered it to the nation as the true panacea for all types of social or political ills. *Sarvodaya* does not stand in opposition to Democratic Socialism or even to Capitalism and Communism. In the best Indian tradition, it assimilates what is good in each of them and ignores the undesirable. *Sarvodaya* is like a sea, which is the ultimate destination for all rivers. We have been accustomed to associate violence and seizure of power with the idea of revolution. *Sarvodaya* emphasizes that a radical change in the existing patterns of thought, values, beliefs and social behaviour constitutes revolution. A revolution, therefore, must start with oneself as the nucleus and spread out to others by example. Moreover, in *Sarvodaya*, the identity of the means and the end is axiomatically assumed. What is an end today becomes the means of achieving a higher and remoter objective tomorrow. It, therefore, believes that only pure means can lead to a pure, desirable end. Consequently, insistence on non-violence becomes one of the cardinal principles of *Sarvodaya*. Successful substitution of violence by non-violence as a means of social change is by itself a revolution. Achievement of independence under Gandhiji's leadership and distribution of

thousands of acres of land in *Bhoodan* through non-violence are relevant illustrations. *Sarvodaya* has thus revolutionized the concept of revolution itself.

It was Vinobaji who after Gandhiji's death picked up the thread where Gandhiji left it. It was he who was mainly instrumental in naming a loose, non-political organization, established in 1948 to carry on Gandhiji's work, as '*Sarvodaya Samaj*' and its executive body, '*Sarva Seva Sangh*'. What with his rich experience of the meticulous observance of the tenets of *Sarvodaya* in his personal life for over decades and with his deep learning, Vinobaji has been able to considerably develop and apply Gandhiji's ideas of *Sarvodaya* to altered circumstances. The movement of *Bhoodan* and *Gramadan* and his unique method of spreading his message of compassion through *padayatra* have attracted worldwide attention. Vinobaji claims that the adoption of *gramadan* as a nation-wide programme would help solve not only many domestic problems, but would ultimately point to the solution of even international problems peacefully.

Sarvodaya is thus an integral philosophy of life. It is a product of the native soil. It stands firmly on the rock of Indian culture and points to an ideal of life, which is first and last spiritual. But because of its very spirituality, it is concerned with matters formerly considered as mundane and undeserving of attention of seekers after spirit. Selflessly striving to establish a society where work as well as sufficient food, clothing, shelter etc. would be guaranteed to the poor and needy as of right is considered under *Sarvodaya* to be as much a spiritual activity as constant meditation on and awareness of self. *Sarvodaya*, therefore, does not reject the partial truths that underlie modern Western theories or other systems of social organization which aim at material prosperity and social well-being. It positively welcomes science and technology, but would like them to be under the wise control of spirituality. There is no opposition between science and spirituality as is commonly supposed. On the contrary, a wise union of the two alone would lead the whole world to peace, prosperity and progress towards a humaner civilization. In fact, in view of the development of nuclear wea-

pons, such a union has become all the more urgent and inevitable.

In this booklet, various aspects of *Sarvodaya* have been presented very briefly, though somewhat methodically, through excerpts culled from Vinobaji's writings and discourses. Originally, these were either in Marathi or Hindi and I have tried to give a faithful rendering of them in English. I am also responsible for the sequence of presentation of the passages. I can only hope that in my translation and arrangement, I have not distorted the meaning or injected one which Vinobaji's words did not originally warrant.

These excerpts are not intended to give the readers a comprehensive idea of what constitutes *Sarvodaya*. For that, they will have to have recourse to the original complete works of Gandhiji, Vinobaji and many other eminent writers. But it is hoped that these excerpts would initiate the readers, more especially the youth, into the revolutionary nature of *Sarvodaya* and would induce them to participate in the unique silent revolution that is going on in our country. If they do so, I have no doubt that they would be rewarded with an experience richer by far than the one immortalized by Wordsworth in the following two lines from a poem written at the time of the French Revolution:

“Bliss was it in that dawn to be alive,
But to be young was very heaven.”

Vijnanashram,
Kainad:
July 17, 1964

VASANT NARGOLKAR

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I. SARVODAYA AND TOTAL REVOLUTION

1. I for one have great expectations from the youth. . . . Our objective is to bring about a revolution in all walks of life. That alone is why I entertain about you a hope of a total revolution, embracing all aspects of life. . . . I believe that if a revolution is to take place, it can come through the youth and the students alone. . . . This indeed is the distinguishing mark of the youth that they introduce new thoughts and ideas in the world and act upon them bravely.

2. Not through mere slogans does a revolution take place. Effort in every direction is necessary to bring it about. Transformation in every field of life is what is required. . . . A philosophy of life based on a penetrating insight into "the life of things" is essential for a revolution. The courage to penetrate and power to see clearly the meaning of things hidden beyond the situation prevailing around us and to act up to the discovered meaning is what is known as revolutionary insight. That philosophy which is based on the insight into the special characteristics concealed within the womb of a given situation in history is revolutionary philosophy. Revolution can take place only where there is this power of penetrating insight. . . . Practice of *Samya-yoga** is the first distinguishing mark of a revolutionary philosophy. . . . The second is devotion to the principle of Dignity of

* *Samya-yoga*, according to Vinobaji, is the dominant theme of the *Bhagavad-gita*. Attainment to *equanimity* of mind, *social equality* and *spiritual identity* with the Supreme should be the ideal in one's life.

II. THE IDEAL OF LIFE

1. The life of all living beings is a play of desires. To be possessed of desires is the essential nature of living organisms. Like all other forms of life, even man's life is dominated by the same play. It is just play only when one looks at it disinterestedly. But one, who is involved in it, gets overwhelmed by the onslaught of desires. That is why release from desires has been ascertained by experienced sages to be the ultimate goal of life.

2. The *Ishavasya Upanishad* is a book of Vedanta philosophy. There are for that matter many other expository works on Vedanta. But herein we have the essence of the Vedas and even here we find its gist in the first verse itself.*

Its meaning is that whatever is there in the universe is pervaded by God. There is not one single thing in life that is devoid of God. If one were to speak in terms of existence, here in this world He alone exists. His alone is all authority and He alone is the Supreme Lord. Having realized this, we must surrender everything that there is, to Him alone and accept whatever we receive from Him as a favour and blessing.....In this small verse, a great universal principle of life has been revealed along with the method of its implementation. Complete surrender to God, acceptance of everything as a divine gift, not to envy others and not to covet others' wealth—thus a perfect ideo-

*अशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद् धनम् ॥-अशा. १

III. INDIA AND HER MISSION

1. Theoretically it would not be correct to say that the people in any one country are by instinct more inclined towards non-violence and those in another towards violence.... Though theoretically there is thus no difference between India and Europe in this respect, there is, however, a difference in their present disposition. The genius of India today is what it is, as a result of many experiments in social living, which in Europe are being undertaken only in recent times. The difference between the spirit of India and of Europe is similar to that between the temperament of an elderly person and a youth.

2. From the point of view of non-violence, a large population and an extensive country is our special, favourable characteristic. Why is it that we happen to have a large population? We notice that in the one continent of Europe there are many small nation-states. The population of Germany is about seventy or eighty millions, of England about forty millions and of other nations, it is just about twenty or thirty millions*.... How was it then that our population came to be about 300 to 400 millions?.... We conducted many experiments in violence and separate living and having failed miserably, founded a big nation. All this is pre-historic history. You can as well call it imaginary history. But it is nevertheless nothing but history, a record of what must have actually happened.

* Figures refer to pre-War years.

IV. SERVICE

1. I have formulated a maxim: "service to an individual and devotion to the whole society." In devotion to an individual, there is the danger of getting involved in increasing attachment. One must, therefore, develop devotion to society. On the other hand, if one tries to be of some service to society, one can achieve precious little. I believe that a son who serves his mother, serves the whole world. Service is possible only in the case of a concrete individual being, not of an abstract concept. Society is abstract, unmanifest or devoid of attributes.

2. Our method must be based on non-violence, on love. I would never gate-crash into a room. That is part of my sense of decorum. I would follow the example set by the rays of the sun. Rays enter quietly through any chink in a door, roof or wall. We must have this same attitude. Our ideology is our light. . . . It is not our business to get involved in theoretical disputations. We have only to finish ourselves in the very act of serving the people without rest or respite. Service indeed is the only means that we use for the dissemination of our ideas.

3. Service of the people takes the place of idol worship in our ideology. A group of a score of villages is our temple.

4. When you go to a village, a vast world will open itself out before you. You would come in contact with many men and women. Every time we must unfailingly notice their good points alone. The

V. EDUCATION

1. In study it is not the length and breadth that is important, it is the depth that matters. To continue to read for hours on end and to study numerous subjects is what I term 'the length and breadth' of study. To study for a little while daily a definite subject regularly with intense concentration is what I call deep study. . . .

Knowledge is impossible to attain without deep study and complete absorption. Aimless and extensive study is mostly self-delusion, apart from the waste of energy involved. Nothing worthwhile can be obtained by indulging in superficial and extensive reading on a number of subjects. Study should make a person's intellect independent and turn it into genius. Genius is creative faculty which puts forth newer and newer sprouts. New ideas, new vigour, new research and new inspiration signify genius. This genius would precisely get crushed under the weight of aimless and extensive reading.

2. There are two types of learning worthy of acquisition. One is science which signifies the capacity to examine closely things around us. And the second is spiritual lore which implies the capacity for self-control based on self-knowledge. Hence language becomes necessary as a mere medium in between. We have to learn it only with that object. Language does the job of a postman. . . . Language acts as a vehicle of thought and learning.

3. The idea that knowledge can be acquired through reading of books is wrong. Through ex-

VI. DIGNITY OF LABOUR

1. If students are to be expected to do physical work, the teacher also must work with them. The class room needs to be swept clean and so either peons are appointed to do the job or students do it. We never see the teacher sweeping the class-room. Normally it should be like this. If the students come to the class first, they should sweep the room; if the teacher ever comes first, he should do it. But we consider the work of sweeping low and so below our dignity. How possibly would the teacher think of doing it then?

2. I have often said that the people of the villages serve God and the town-dwellers should keep contact with them. Villagers render direct service to God and people of the cities must thus serve the servants of God. If there develops such love between the villagers and city-dwellers, then real unity and harmony would be established in India.

The city-dwellers have to study carefully the good points of the village people. The villagers are accustomed to hard physical labour. Those who live in towns and cities are not habituated to it. . . . Educated people do not exert themselves at all except when they take physical exercise. They hold dumb-bells in their hands and flourish them in the air. Work is considered to be dignified when it is completely unproductive. What needs to be carefully considered, however, is, what harm would be there if we work for the sake of production and are described as labourers? But we have so much disdain for the labourers that we do not approve

VII. ETHICS

1. There is no inherent strength in untruth. Even for its existence, it has to rely on truth.

2. In fact, there is nothing as easy as truth. Even a child understands this. On the contrary, it is very difficult to act dishonestly. In order to palm off one untruth, one has to invent in advance another. . . . Not all are intellectually equipped for this kind of thing. That is why a special category of persons has been instituted. It is known as 'the statesmen'!

3. Among the means cited as essential for attaining to self-knowledge, truth stands first and it is of great importance. If all the moral codes from the various countries of the world were to be placed in one pan and truth in another, the latter would be found to tip the scales. Truth is the highest moral law, while all other aspects of morality are relatively secondary. That is why, it has been given the pride of place. Especially for attainment to self-knowledge observance of truth is indeed of great importance. This truth does not mean mere verbal truth. It is the triple truth of thought, word and deed. If a man's life were to be founded on truth there is bound to be self-realization.

4. He who based his ethical principles on God has his whole structure built on a firm foundation.

5. The higher one climbs on a mountain, the more majestic is the scene that opens out to view. The grandeur of ideas depends upon the high achievement in practice.

VIII. RELIGION

1. Love for one's religion, respect for that of another and indifference towards ungodliness constitutes religion.

2. There is never an opposition between two religions. All religions are, however, opposed to unrighteousness.

3. Which is the cardinal religion of man? Humaneness.

4. If God is not found in the world, there is no hope of finding Him outside.

5. I always say in my public prayer meetings—I have made it a regular practice these days: in prayer, I implore God to grant us 'Truth, Love and Compassion.' The three divine incarnations Rama, Krishna and Buddha appeared in India one after another. They represent Truth, Love and Compassion. And these very principles of Truth, Love and Compassion are the essence of all religions, not just of those in India only. Belief in Truth is the subject-matter of the Upanishads; among the Jains loyalty to Truth alone is the norm. In Islam and the Devotional School of Hinduism, the virtue of compassion is given prominence. Islam describes God as 'Rahaman-urrahim'—the All Merciful. God's attribute of Love dominates the thought among some devotional schools and the Christians who declare that God is Love. Thus the core of the teachings of various religions of the world is included in Truth, Love and Compassion. . . . There are innumerable attri-

IX. BHOODAN AND GRAMADAN

1. Through *Bhoodan-yajna* I intend to solve the land problem, which is the main problem for the whole of Asia. If we try to solve this problem through violence, the feeling of hatred among our own people would be on the increase. In this scientific age, its consequences would not be beneficial. If, on the contrary, we are able to solve this big problem through non-violence, love and peace, then co-operation among the people and strength of the whole community will grow and people will be happy. Some people ask me, "Why is it that you go on walking for nothing? Why do you exert yourself so much for the Bhoodan work? Why don't you get the work done through legislation? That would be easy and everything would be achieved." But how can everything be achieved through legislation? Suppose an act were to be passed confiscating land from the present owners. If an agriculturist then were to refuse to part with his land, he would be imprisoned. That is all that law can do. The sanction behind any law is the coercive power of the state which implies the power of the army. That is why what we expect to happen after preparing people's minds for it, would be voluntary action. If there is no co-operation of the people and if a reform is thrust on them through legislation, it would not only fail to achieve its objective and there would be wide-spread violence and hatred in society.

There is a place for law alongside of non-violent effort. If a particular reform is voluntarily

X. GRAMA-SWARAJYA AND SHANTI-SENA

1. State power and self-government are two different things. Power can be seized through violence. But self-government is impossible to be achieved without non-violence. That is why thinkers do not aspire for political power. But they earnestly want people to unite and work together for the achievement of self-government. 'I have no desire to rule others'* and 'Let us endeavour to attain to self-government'** are their prohibitory and commendatory political slogans respectively.

2. The process of joining together alienated hearts has been a continuous one in India. I started the *Bhoodan, Gramadan* movement for this very purpose that separated hearts of the people should once more be united. There are many reasons for estrangement of hearts. People's hearts are estranged as a result of religious feuds, linguistic conflicts and communal riots as well. In times of economic distress also hearts which were once united get alienated for ever. In order to remove all these various causes, I want that today's villages should be transformed into '*grama-swarajya*' units. I have come amongst you people with the message of *grama-swarajya* alone. *Gramaswarajya* is a device to cement hearts together.

3. When we declare our resolve to establish village self-government, that is, *grama-swarajya* in

*न त्वहं कामये राज्यम् ।

**यतेमहि स्वराज्ये ।

XI. NON-VIOLENCE AND A NEW WORLD ORDER

1. To resort to cruelty for freeing oneself from the blame of cowardly behaviour is like flying from frying pan to fire. Cruelty and cowardice are just two sides of the same coin. . . . Bravery is as far removed from cowardice as from cruelty. A brave person is fearless and therefore, indeed, non-cruel.

2. The people have these days shifted a good many of their responsibilities on to the shoulders of the government. The most that they would sometimes do is to offer a little co-operation. As funds are required to raise a big army, people pay taxes and thus think that now they, the citizens of the country, are safe. But so long as they themselves are not fearless, they should not consider themselves as well protected; they are on the contrary, weak and defenceless. For, they rely entirely on the army. The confidence that they can defend themselves is lacking in them. All their faith is in the army. They have given themselves to sensual enjoyment. They daily attend the cinema shows, read erotic literature, are addicted to evil habits, keep very late hours at night, do not get up at day-break, are afraid of going out in the rain, are unable to work in the hot sun. All the people have become soft and easy-going. Under such conditions if they happen to hear that a war has broken out and our army has had to withdraw,* what happens? The entire people feel helpless and

* This extract is from a speech delivered prior to October 1962, when the Chinese attacked NEFA and other border areas.

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The Kala Kendra is devoted to the development of Drama, Dance and Music. The Kala Kendra produces dramas and dance ballets in English as well as in Hindi, Gujarati and Marathi to encourage amateur talents. An Inter-Collegiate Dramatic competition, in several languages, is also sponsored by it every year for the same purpose. Ideal facilities for these activities are provided in the Bhavan's auditorium—the Kanji Khetsey Sabhagriha.

BHARATIYA SANGIT SHIKSHAPITH

An Academy of Indian Classical Music, affiliated to the Bhatkhande Sangit Vidya-pith, Lucknow, which is recognised by the Central Government for courses leading to the Bachelor of Music Degree.

BHARATIYA NARTAN SHIKSHAPITH

An Academy of Dance for teaching the four systems of Indian dancing, viz., Manipuri, Kathak, Kathakali and Bharata Natyam.

BOOK UNIVERSITY

Publishes books, ancient and modern, at low price (Rs. 2.50 each) to make available the best literature and classics of India and the world to the common man in an easily understandable form. So far 115 titles have been published and over 10,00,000 copies have in all been sold. Some of the books have also been published in Hindi, Marathi, Bengali and Tamil. A new one-rupee Series has also been started.

PRAKASHAN MANDIR

Apart from our HISTORY and BOOK UNIVERSITY SERIES, this department also publishes the results of the research and other activities of the various Mandirs of the Bhavan and books of cultural value. Its publications include:

Bharatiya Vidya Series: Critical editions of texts, translations and original works of research in Indology—in Sanskrit and English. Published volumes 22.

Singhi Jain Series: Critical editions of ancient works and manuscripts connected with Jain religion and literature. Published volumes 52.

The Glory that was Gurjaradesa: A comprehensive study of Gujarat in 7 volumes. Published volumes 2.

Munshi Sahitya: Social novels, historical plays, biographical works of Munshiji and Smt. Lilavati Munshi in Gujarati and English, the copyright whereof has been kindly gifted by them to the Bhavan. Published volumes 80.

JOURNALS

Bharatiya Vidya: An Indological research quarterly in English started in 1943. Published volumes 22.

Bhavan's Journal: An English Fortnightly devoted to life, literature and culture started in August 1954. Present circulation 50,000 copies. Annual Subscription Rs. 6.50.

Bharati: A Hindi Fortnightly started in August 1956. Annual Subscription Rs. 6.50.

Samarpan: A Gujarati Fortnightly started in November 1959. Annual Subscription Rs. 6.50.

DEPARTMENT OF PRINTING

Bhavan's press where all its publications and periodicals are printed and where practical training in printing is given to the students of the Bhavan's College of Journalism, Advertising and Printing.

COLLEGE OF JOURNALISM, ADVERTISING & PRINTING

An Institution for providing systematic instruction in Journalism, Advertising, Sales Promotion, Public Relations and Printing.

M. M. COLLEGE OF ARTS & N. M. INSTITUTE OF SCIENCE

The College was opened by Sardar Vallabhbhai Patel in June 1946. It is affiliated to the Bombay University for courses of studies leading to B.A., B.Sc., M.A., M.Sc., and Ph.D. degrees.

BHAVAN'S COLLEGE OF ARTS & SCIENCE, DAKOR

The College was opened by Dr. Jivraj Mehta, Chief Minister, Gujarat, in June 1962. It is affiliated to the Gujarat University for courses of studies leading to B.A. & B.Sc. degrees.

SARDAR PATEL COLLEGE OF ENGINEERING

The College was opened in June 1962 for courses of studies leading to B.E. (Civil, Mechanical and Electrical) degree. It is affiliated to the Bombay University.

BHAVAN'S SCHOOL, NEW DELHI

The School coaches students for the Cambridge School Leaving Examination, the medium of instruction being English. Sanskrit and Hindi are compulsory subjects. Music, Indian dancing and painting are also taught to the students.

BHAVAN'S ACADEMY OF LANGUAGES, NEW DELHI AND BOMBAY

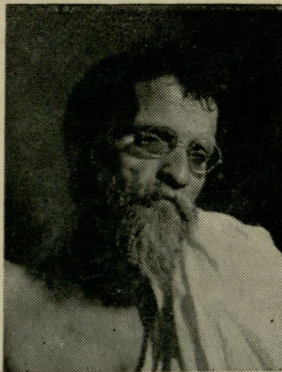
The Academy teaches four foreign languages, viz., German, Russian, French and Spanish.

MUNGALAL GOENKA SANSKRIT TRUST

The income from this Trust goes to support the Post-graduate and Research Department of the Bhavan.

ASSOCIATED BODIES

Sanskrit Vishva Parishad, Bharatiya Stree Seva Sangh, Bombay Astrological Society.



ACHARYA VINOBA BHAVE

VINAYAK NARHARI BHAVE, son of a textile technologist of Baroda, came to be known as Vinoba soon after he joined Mahatma Gandhi in 1916. Though engrossed in direct service of the villagers around his ashram near Wardha and in his own spiritual development, Vinobaji did not keep aloof from the non-violent struggle for Indian independence. Significantly enough, in 1940 he was selected by Gandhiji as the *first Satyagrahi* in the Individual Civil Disobedience campaign.

It was, however, with the inauguration of the unique Bhoodan movement in 1951 that he came to be known as 'The Walking Saint', not only to the millions of people in India but even outside. A vast literature in many languages has grown during the past thirteen years round his personality, and mission of love and compassion.

Genius and utter humility rarely go together. In Vinobaji's case, however, they have combined to enrich a unique personality. So much so that even during his life-time itself, he could be variously described as a great devotee, a *Karmayogi*, a *Jnani*, a religious reformer, a social scientist, an educationist, a political theorist and lastly, a revolutionary thinker and teacher of mankind.