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SARVODAYA



(with which "THE KHADI WORLD" is incorporated)



Vol. 2

October 1952

No. 4

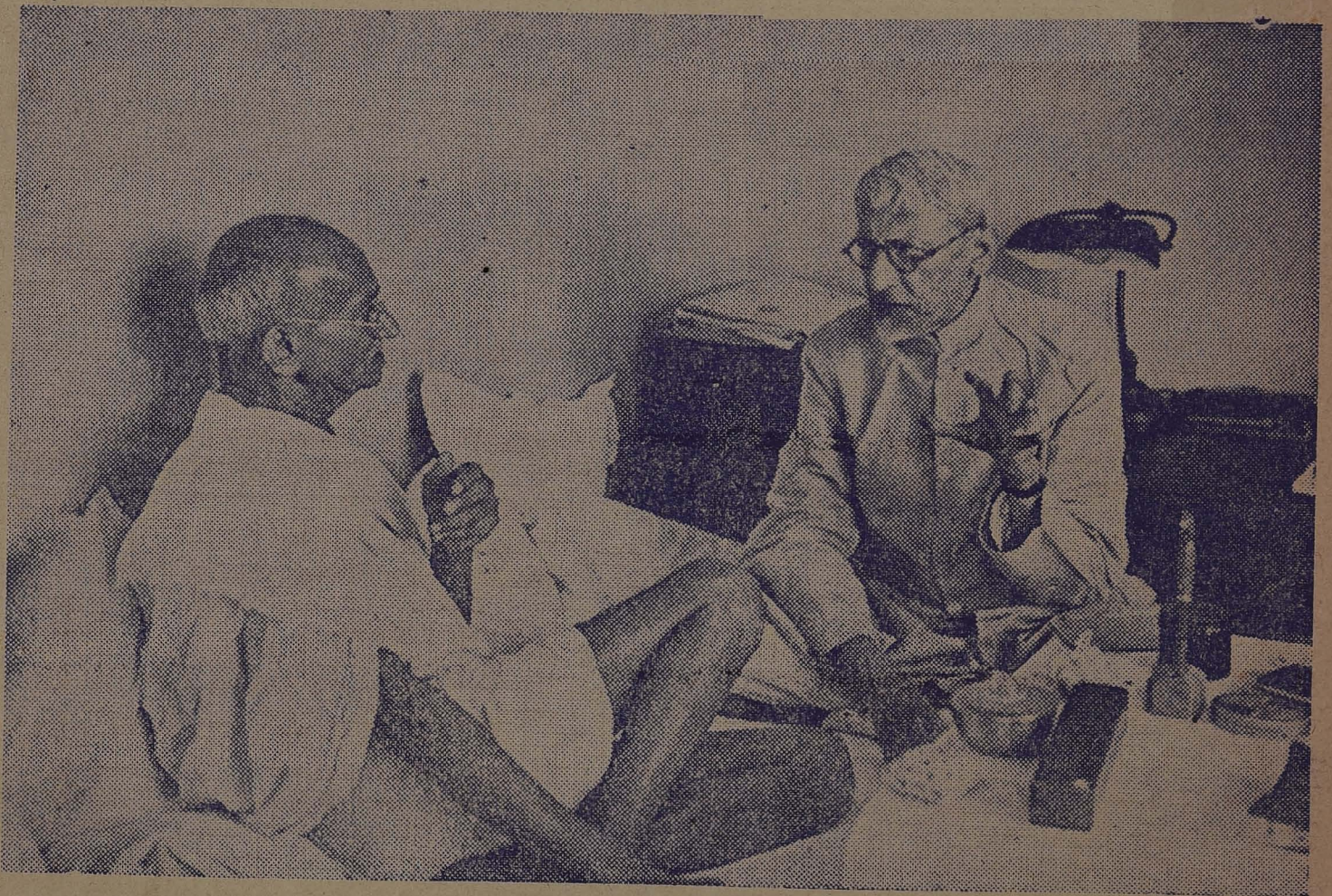


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Published on the 1st of every month

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THE SARVODAYA SAMAJ

VINOBAJI

After the passing away of Gandhiji, constructive workers from all parts of the country assembled at Sevagram and formed a loose sort of organization to be known as the Sarvodaya Samaj. Wherever I go people ask me, "What is this Sarvodaya Samaj? What kind of organization is it?" I explain to them, "It is not just an organization. It is a mighty word expressive of a revolutionary idea. A powerful word is mightier than institutions. Organizations do not possess the power that great words have. Words have the power to make as well as to unmake. Words elevate, they also degrade, men and nations. We have adopted one of these great words of tremendous power. What does it signify? We do not want the rise of the few; not even of the many, or for that matter the rise of the greatest number. We are not satisfied with the greatest good of the greatest number. We can be satisfied only with the good of one and all, of the high and the low, of the strong and the weak, the intelligent as well as the dull. Only then will we be satisfied. This word Sarvodaya expresses this lofty and all-embracing sentiment."

Sarvodaya — Its Principles and Programme

Poojya Kishorlal Mashruwala

The Nation has suffered a heavy loss in the sad demise of Poojya Kishorlal Mashruwala on the evening of 9th September 1952. The loss to the constructive workers is heavier. To them he was the beacon light and a tower of strength. The nation is now at the cross-roads of different ideologies.

In him we had an independent and free thinker, clear and lucid in his expression. His interpretation of Gandhiji's programmes and philosophy, and the exposition of the ideologies behind them are authoritative. He is one of the few of the inner circle who were closely associated with Gandhiji since 1916.

Gandhiji himself has said about Kishorlal once "there is no man who having undertaken responsibility would discharge it with greater thoroughness than he." The Editorship of the 'Harijan' papers naturally fell on him, after Gandhiji. He discharged this duty with single minded devotion even to the last hour of his life. The Harijan papers reveal the brilliant scholarship and erudition in him, his sympathetic yet impartial understanding of the different points of view, his dispassionate and constructive criticism, all mellowed with toleration and love. He stuck on to his convictions with truth and love.

To his colleagues in the central and provincial Governments, his counsels and suggestions were timely and emphatic. His voice commanded a respectful hearing and careful consideration.

This illustrious non-violent fighter for political liberty continued to champion the cause of the masses for securing their economic and social freedom. He was always consistently pleading for Khadi and Cottage industries. In fact his voice is the voice of the millions in the villages when he wrote in the Harijan of 13th September, "Awakened Rural India will not bear this process of being bled white."

After Gandhiji, his personality was helpful to co-ordinate the activities of the various constructive institutions and his contribution to the 'Sarvodaya Samaj' and the Sarva Seva Sangh is invaluable.

He had identified himself entirely with the Bhoodan movement. "I do not see to

whom I can now turn with the same confidence in the domain of thought." So says Vinobaji while referring to his service in the cause of the Bhoodan Mission.

When our monthly magazine the Khadi World was started in 1951, he sent us his blessings. Again in July last when it was changed into *Sarvodaya* under the Sarva Seva Sangh he gave his benediction with a note of warning about the editor's responsibility in a critical time like this. In a small note he wrote in the *Harijan* dated 21-6-'52 introducing *Sarvodaya* to its readers:

"The English monthly Khadi World published by the A. I. S. A., Tamil Nad Branch, will appear under the altered name of *Sarvodaya* from 1st July '52, under the auspices of the Sarva Seva Sangh. Though the two names are essentially synonymous, perhaps the new name will be more acceptable and suggestive to the public. I hope it will receive a good welcome, and establish itself as one of the important magazines of India.

"Everything depends upon the practical achievements of constructive workers, and the demonstration of truth, non-violence, mutual love, the spirit of sacrifice and other qualities of the head and the heart in their work and conduct.

"Now that the close associates of Gandhiji are passing through a critical stage and there is an apprehension that they might speak in more voices than one, the Editor's task will be a difficult one. He will have to take utmost care to see that *Sarvodaya* creates clarity and not chaos in the realm of thought."

We are indebted to him for the kind encouragement and help he was giving for the growth of this small journal. He was sympathetically watching its progress and used to send some of the articles intended for "*Harijan*" for publishing in our "*Sarvodaya*."

May his life and service inspire and guide us to serve the cause and the mission in the way he lived, served and died. We pay our obeisance to his great soul.



IS KHADI ECONOMICALLY SOUND?

— MAHATMA GANDHI —

If by the question is meant whether khadi can compete in price with Japanese 'fent' or even with the cloth manufactured by the Indian Mills, the answer must be emphatically 'no.' But the negative answer would have to be given about almost everything turned out by manpower as against labour-saving machine power. It would have to be so even with regard to goods manufactured in Indian factories. Cloth, iron and sugar made in factories require State aid in some form or other to withstand foreign competition. It is wrong to put the question in that way at all. In the open market a more organized industry will always be able to drive out a less organized one, much more so when the former is assisted by bounties and can command unlimited capital and can therefore afford to sell its manufactures at a temporary loss. Such has been the tragic fate of many enterprises in this country.

Any country that exposes itself to unlimited foreign competition can be reduced to starvation and therefore subjection if the foreigners desire it. This is known as peaceful penetration. One has to go only a step further to understand that the result would be the same as between hand-made goods and those made by power-driven machinery. We are seeing the process going on before our eyes. Little flour mills are ousting the *chakki*, oil mills the village-*ghani*, rice mills the village *dhenki*, sugar mills the village *gud-pans*, etc. This displacement of village labour is impoverishing the villagers and enriching the monied men. If the process continues sufficiently long, the villages will be destroyed without any further effort. And the tragedy of it all is that the villagers are unconsciously but none the less surely contributing to their own destruction. With all these deadly admissions, what do I mean by saying that khadi is the only true economic proposition? Let me then state the proposition fully: "Khadi is the only true economic proposition in terms of the millions of villagers until such time, if ever, when a better system of supplying work and adequate wages for every able-bodied person above the age of sixteen, male or female is

found for his field, cottage or even factory in every one of the villages in India; or, till sufficient cities are built up to displace the villages so as to give the villagers the necessary comforts and amenities that a well-regulated life demands and is entitled to." I have only to state the proposition thus fully to show that khadi must hold the field for any length of time that we can think of.

The present pressing problem is how to find work and wages for the millions of the villagers who are becoming increasingly pauperized. The people are becoming poorer economically, mentally and morally. They are fast losing the will to work, to think, and even to live. It is a living death that they are living. Khadi supplies them with work, tools and a ready market for their manufactures. It gives them hope where but yesterday there was blank despair.

Q:- Then why has khadi made so little progress, if it is such a hopeful proposition?

A:- The progress khadi has made in terms of the millions, though little in itself, is comparatively the largest of all the other single industries. It distributes yearly the largest amount as wages among the largest number of wage-earners in the villages with the minimum of overhead charges, and every pice practically circulates among the people. Khadi has to work against almost settled prejudices among the villagers, against unscrupulous competition without State protection, and against the prevalent opinion of so-called experts in the science of economics, against even the demand of khadi wearers for progressively cheaper khadi. It is thus largely a question of the education of the villagers and the city dwellers in the true economics for this land of tears. I therefore maintain that, though yard per yard khadi may be dearer than mill-made cloth, in its totality and in terms of the villagers it is the most economic and practical proposition without a rival. Khadi may be interpreted to include other village industries for the purpose of a thorough examination of the proposition. ★



Vinobaji's Appeal For Sevaks

Vinobaji's appeal for fifty devoted sevaks from U. P. with a population of six crores, is also an appeal to other provinces to contribute their share of the sevaks for the cause of Bhoodan. A free rendering of Vinobaji's Hindi prayer speech on 7th Sep. '52, at Banaras, is given below:

Land has already come to me. It has indeed to come. And I wish I may get sevaks — men of light and sacrifice — to carry the message of the Dharma behind this Bhoodan Yagna, from village to village and from house to house. Continuing *Thapasya* (ceaseless sacrifice and service) of Sevaks is the greatest need of the day. If you ask any child it will at once say 'Death is for the body only. The soul within is immortal.' How did this idea of rebirth spread? It was because of the persistent propagation of the idea. The great task of this revolution will fully succeed if efficient and devoted workers who understand the real spirit behind it, are available to carry on the mission ceaselessly.

From this land of U. P. which has got a population of six crores, I appeal for only 50 workers. Is this too much? These fifty men can bring the mission to success in no time, for the ideal behind this Dharma is full of fire and once it is lit anywhere, it will spread at once throughout. But to light the fire there is the need of devoted workers. So let me know how many of you are prepared to come forward to spread this Bhoodan mission throughout the whole of Uttar Pradesh.

We may collect two or four, ten or twenty lakhs of acres from U. P. and the other provinces of India. The Sarva Seva Sangh has declared its target of 25 lakhs of acres to be collected within a period of 2 years. I am confident that this 25 lakhs will be collected within the period. But with this alone I won't feel happy, for this work is not such an easy thing that can achieve success with this much only. The goal will be reached only if villagers feel that their lands in the village belong to the village as a whole. People feel that their money is safe when it is in the safe custody of a bank. In the same way the whole land of the village should be deposited in the Village Bank and the village alone should be considered to be the rightful owner. Then the individual families of the village, on behalf of the

village, will draw 4 or 6 acres whatever fixed, for cultivation in accordance with the needs for the maintenance of each of the families. The cultivation of the balance of land in the village bank will be done by the village people on behalf of the whole village. Thus in every village some land will be for the individual farming for family needs and the rest for collective farming for the Community benefit. Then only the moral and economic principle behind the idea that 'every one has got a right over land' will be understood and accepted by the people.

At present we will be taking a minimum of 5 acres of land from each village as Dhan but in future as we proceed on, we will have to ask for the gift of the entire village for the good of the whole village community. Then the moral principle behind the idea that every one has got a right over land, will be inspired in the hearts of the village people. All Dharmas have emerged and spread, in this way.

ANALYSIS OF SOCIAL EVOLUTION

The social order has ever been changing in relation to the progress in the evolution of moral ideas. For instance, in ancient days polyandry was in vogue in our country. That custom has now disappeared. Now are the days of monogamy. A man keeping two or four wives, even though he was respected in olden days, is now looked down by society. Similarly in ancient days, awards of punishments were inhuman. Chopping of hands or legs of the accused was once considered as just by courts of law. But that idea of justice has now changed and disappeared and the laws of justice have begun to become human. In this way the processes of the evolution of society and its ideas of morality and justice are advancing progressively. As the rules of conduct in society get reformed with the change of ideas and the growth of advanced ideals of Dharma, the customs, practices and habits of the individuals also change. In a similar way through the spread of this ideal of Dharma behind Bhoodan, we will succeed to bring about a revolution in the economic order of our society. That nobody

has got the right to keep with him more than the average that an individual is entitled to on the whole, is the moral and economic ideal that we should spread in our society. People ask me "how can this happen?" I ask them, "how did that practice of keeping many wives disappear?" Such things happened along with the evolution in moral ideas and ideals. It is such a weapon — a weapon most effective and capable of producing permanent changes. Without it no fundamental or lasting change in the order of society is possible.

THE MISSION OF GANDHIJI AND MARX

Now the thoughts of Marx have spread. Some like them, some do not like them. Yet every one thinks about it and whatever truth it contains is accepted. How did Marxism spread among the people? Is it by violence? No. Those who understood his thoughts, put them into practice. Marx too was a great saint. He gave his thoughts to the people and they propagated them by their strength. What was that strength behind the propaganda of the Great New Thought that Gandhiji gave to the world? On what fundamental is it spreading now? Even in ancient days, how did Sanker, Ramanuja, Buddha spread their thoughts among the people and how did their ideas get established in

society? Many kings and emperors ruled our country but they were all dead and gone and with their death their names and their power, everything, disappeared. But the power of these great philosophers and their great thoughts equally persisted. Why? Because behind them there is the strength of their conviction, ideals and practice. They translated their convictions into practice. Then why should we feel diffident in this Bhoodan work? The ideology behind this yagna will certainly spread. I have full faith and courage. People ask me "how long will it take?" I reply, "If God desires it to be spread through me in a thousand year, then it will keep me living for a thousand year. Or if He wills it to be spread within 5 years then it will give me life for 5 years." But these ideas of Dharma should be spread among the people without which no revolution can be effected. If we desire to establish real happiness and peace in this world we have to make every one understand these Dharmic laws in the economics relating to land.

This is God's work. This will certainly succeed. It contains the principles of the non-violent revolution to change present order of the world.



THE NEW MOVEMENT OF THE CHARKHA SANGH

— A. W. SAHASRABUDHE —
Secretary, Charkha Sangh, Sevagram

Till now the A. I. S. A. was engaged in the production and sale of Khadi. Along with it, it was propagating the scientific and self-sufficiency aspect of khadi work. But today it is faced with a critical situation that compels a movement for the propagation of the basic principles on which Khadi stands.

Now a crisis has developed in the Khadi centres. News comes from many places that the sales have fallen. The capital invested in Khadi work is locked up in the accumulated stock. Payment of the wages to the spinners was suspended for the last six months and the production in many places had also to be curtailed. In spite of all this, the accumulated stock today is estimated to be over Rs. 60 lakhs.

This is just the reverse of the position that prevailed last year. Then many of our leaders prevailed over the A. I. S. A., and the public to increase production and so it was increased as much as possible. But now the question before us is how to dispose off the stock and to provide work to the artisans. In some centres acute famine conditions prevail and yet Khadi work had to be stopped. In Tamil Nad and Kerala the total annual Khadi production under the A. I. S. A. is about Rs. 40 lakhs, besides the Government's production of about Rs. 20 lakhs in their Khadi centres. Due to fall in sale, production had to be curtailed. In some places nobody offers to buy yarn even for 1½ annas per hank which was previously sold for 3½ annas to 4 annas. In Bihar about 80,000 spinners have become unemployed now and the Bihar Khadi Samithi had to retrench about 250 workers.

On previous occasions of similar crises the accumulated stock of Khadi was disposed off by resorting to hawking, from door to door, by issuing Khadi Hundies and by offering special commissions etc. Even today such methods may have to be resorted to.

Under the present condition of large-scale unemployment in the country we can increase the production of Khadi many times. But the real question is the disposal of the stock. The clearance of the present accumulated khadi stock somehow or other is not the only point now. We have to go to the root cause of this recurring crisis in Khadi work and find out a permanent and radical remedy. Then only we could easily sell what is produced. This is possible only if the villagers work towards the achievement of self-sufficiency. So we feel it necessary to educate the villagers. Through a khadi movement, we have now to carry intense propaganda among the villagers to achieve self-sufficiency.

Till today the Charkha Sangh workers have been carrying on work as the representatives of the spinners. For the benefit of the poor spinners they used to go to distant villages, buy yarn from them and convert that yarn into Khadi for sale in the towns. Thus we helped the spinners to get only a few coppers. Except this small bit of relief, nothing was done among the spinners to make them organise themselves to stand on their own feet with self-confidence. Even though thousands of spinners are now completely deprived of their wages, they are not raising their voice in protest. In the big industrial areas even when there is a small cut in the wages to workers, they protest through their unions compelling the Government's interference and quick action to remedy the situation. But what happens in the case of these spinners — poor and dumb wage-earners? They are being deprived of even the pittance of this small daily earnings. The Charkha Sangh has now decided to start this khadi movement in the villages to make them understand the present situation and their responsibility to use the local village products for the welfare of the village. This will help the villagers to organize and attempt the boycott of mill cloth and city-made articles. So the Charkha Sangh's workers should now decide to propagate this idea of self-sufficiency in the villages, going from village to village, from house to house of every spinner.

The establishment of an "All-India Khadi Board" is under the consideration of the Central Government. If this Board is to function successfully the Government will have, in the opinion of the Charkha Sangh, to undertake the following responsibilities.

1. The Government should buy all the surplus yarn of the spinner after meeting his or her cloth requirements, under normal conditions. But in times of extreme famine conditions, the Government shall undertake to buy the entire yarn of the spinner, so long as it cannot give any other alternative employment to these spinners.

2. The Government should be prepared for this purpose, to enforce some effective method of control over the textile mills.

3. The Government should influence their officers to take to Khadi dress as their official dress. It should make arrangements to purchase Khadi alone for all its departmental requirements.

4. Keeping in view the fundamental principle behind Khadi, the Government should give protection to all cottage industries along with Khadi. It should also make it a rule to buy cottage industry products only in all its purchases for stores.

All these, the Government will have to carry out. But we have to educate the masses to understand the ideal of self-sufficiency. The Government alone will not be able to solve the widespread unemployment prevailing in the country. It can do so with co-operation of the people. The villagers should be made to realise that it is their responsibility to solve their problem of unemployment and that they should be prepared to make all efforts in the direction. It is only after meeting the local needs that the question of exporting the surplus should arise. If the cooperative spirit among the villagers rapidly develops it will enable the Government to carry out the programme suggested. But if for any reasons the Govt. is not willing to do their part to solve the unemployment problem, the organised strength of villagers will compel it.

The Charkha Sangh desires to propagate the message of self-sufficiency among the villagers through this programme. It feels it necessary to visit every house to spread the fundamental principle behind Khadi, to arrange for the sale of khadi among villagers and to organize the villagers for working towards the goal of village self-sufficiency.

Till now we have been selling in towns all the khadi produced in the villages. In future also we may have to sell a portion of it in towns. But if the production of khadi is to be increased on a wide national scale it should be only with this object of local self-sufficiency. Then the villager will be persuaded to accept the programme of village self-sufficiency. If the Charkha Sangh can do this work through the khadi movement, it will enable the villagers to gain sufficient strength and thereby establish Grama Rajya.

Naturally Bhoodan Yagna will also come in our programme of work. For full employment to all the villagers, equitable distribution of land also is necessary. The

fair distribution of the land would make the villagers realize their responsibility in ensuring full employment for all. Both these programmes will enable the villagers to progress towards complete self-sufficiency. With this object and ideal the Charkha Sangh desires to carry on the new khadi movement.

Among all the provinces in India, the major portion of Khadi work is being carried on in Tamil Nad and Kerala. The work in these two provinces has now reached a crisis and therefore it has been decided to start this intensive campaign here. If possible this movement will be extended to other provinces. The Charkha Sangh has decided to launch this campaign from 16th of September.



Help the Child to Teach Itself

The best thing of all is to help the child to teach itself. An illustration of the principle involved is conveyed, we think, by a childhood reminiscence of Louis B. Mayer:

One day when I was a small boy I got into a fight at school. I remember distinctly that I was sore in mind as well as in body.

When I got home I went about muttering threats of what I was going to do to my opponent when next we met, and it must have been that my vocabulary had been partially, at least, acquired from the older boys at school who thought profanity a sign of manhood.

My mother didn't seem to be paying any particular attention and went on about her work in her usual serene manner. I was surprised, however, the next day when we were out in the country on a family picnic and she called me aside. "Louis, come here a moment. I want to show you something," she said.

Now that part of the country near New Brunswick, Canada, was in a beautiful valley, with tall, rugged mountains towering on all sides perfect for echoes. My mother took me over to a little clearing that faced the mountain wall.

"Now, Louis, say what I heard you say yesterday."

I began to feel embarrassed and said, "I don't remember."

My mother was never one to dodge an issue.

"I do," she replied. "You said 'Damn you'!"

I had to nod.

"Yes, I remember now."

"Say it now," she commanded.

I repeated it, as quietly as I could.

The words rolled back with startling volume in the echo.

"Louder, son. Say it louder. Whatever you say, you must be willing to say as loud as you can, to shout it for all to hear."

I didn't want to do this very much. But it did not occur to me to disobey my mother. So I faced the mountains and shouted at the top of my lungs, "Damn you!"

Right back it came, like thunder. Like a voice from heaven it denounced me.

"Now," said my mother, "that is the way life is. It always returns to us what we say to it. If you shout at it and at your fellow man, 'damn you,' life and your fellow man will shout it right back at you. If you say to life, to humanity, 'bless you,' then your life will be an echo of those words, 'bless you!'"

"Choose ye whom ye shall serve, Louis. You have that choice. As long as you live you will have your choice. Every day, almost every hour, in some way a choice will be presented to you."

At that moment, though of course I was impressed by the amazing illustration, I

THE CHANCELLOR OF GUJARAT VIDYAPITH

J. C. KUMARAPPA

One of the greatest assets that Gandhiji possessed and which many leaders lack was his keen sense of humour which carried him through many awkward situations and won for him even those who were inclined to be critical. Here I narrate a case where his humour comes out mingled with dignity.

For several years the courtesy of the sub-editors had conferred on me a Doctorate. The reason for this was that all the three of my brothers possess academic Doctorates in their special subjects, and there have been constant mistakes being made in identifying the various brothers. To avoid any awkwardness, the sub-editors of newspapers had always referred to me as 'Doctor Kumarappa.' In my earlier public career as a stickler for form I had often written to the newspapers concerned correcting their mistakes, but I found the postage on such letters was generally wasted, probably due to the rapid turnover in the sub-editors detailed out to deal with the various news items. For this reason, after a little while, I left the sub-editors to their own devices.

Gandhiji generally had his own personal way of referring to those around him. The usual honorific that he used for me was 'Professor.' This originated from my being Professor Emeritus in Gujarat Vidyapith which was then functioning as a National University. In 1942 I was arrested for my writings and kept in detention. Later on I was sentenced to two years' rigorous imprisonment on each of three counts and kept in jail away from all other political

(Continued from previous page)

don't suppose I realized that my mother had given me a light, a moment of true inspiration. Like every human being, I have sneaked up on life at times and tried to see if I couldn't break the law of the echo, but I have never succeeded, not once.

Of course, everything we want to help our children to know may not seem so easily communicable. But this is perhaps because we are not yet wise enough to look for the proper setting, and because our too often empty words actually discourage us as much as they do our children — both we and they can certainly tell that they are not "working" in any creative way.

★
From 'Manas' 11th June '52

prisoners who were detenus. I spent my seclusion in reading and writing which resulted in the two books, *Practice and Precepts of Jesus* and *Economy of Permanence*. When I was released in 1945, I sent these manuscripts to Gandhiji as he would be interested in the subjects dealt with therein. But I had not asked him for a foreword for either of them, not wanting to burden him with such extra work.

To my surprise, one day I received the manuscript of *Practice and Precepts of Jesus* with the note headed 'A word.' The latter was enclosed in an envelope addressed to me as Dr. Kumarappa D. D. Knowing Gandhiji as I did I took this to be his impish joke on a layman like me writing a book dealing with religious interpretations.

A few months later I received back the manuscript of *Economy of Permanence* with a foreword voluntarily contributed by Gandhiji, which was enclosed in an envelope addressed to Dr. Kumarappa D. D., D. V. I. At first I was a little puzzled to know what this D. V. I. was, but when I read the foreword the secret was made clear as he referred to me in it as a 'Doctor of Village Industries.'

I thought again that this was only another instance of 'puckish' humour. But to my surprise he had referred to me in the foreword as 'Doctor Kumarappa' and not as 'Prof. Kumarappa' as he was wont to do. I referred the matter back to Gandhiji to get his permission to amend the foreword accordingly. He had always been a stickler for form and never relished anybody altering even verbally any of his writings. To this he again replied back that he meant every word he had written, that I was not to alter anything in the foreword, and that it should go into print as it was.

Later, when I met Gandhiji personally, I twitted him about his arrogance about conferring Doctorates on whomsoever he pleased and, what was more, coining new degrees to suit his purpose. To this with a good-humoured laugh he said: "Why should you question my authority to confer Doctorates or to coin degrees? Am I not the Chancellor of the Gujarat Vidyapith?"

Then in a later card he sent me, he justified himself even on the merits of the thesis submitted.

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Taken from "Reminiscences of Gandhiji"

PROGRESS OF BHOODAN MOVEMENT

— A Review and ~~An~~ Appeal

— SHANKARRAO DEO —

Soon after the Sevapuri Conference, I had written a letter to you on the 30th of April, 1952, explaining to you the steps that we have to take to see that we carry into effect the resolution adopted on the *Bhoodan* movement. It is now about three months since I wrote that letter. I have given a brief report of the work that has been done during the past three months in the leaflet *Progress of the Bhoodan-Yajna*.

I feel that detailed information on some aspects of the progress of the work will be useful to all of us. After the Sevapuri Conference, Shri Vinobaji toured the remaining districts of U. P. Up-to-now, he has received above three lakh acres of land in U. P. Some villages like Mangroth, Janua-Pashchim etc, donated all their land to Vinobaji and thus became inspiring examples of the solution of the land problem that we seek through the *Bhoodan-Yajna*. Shri Vinobaji has stayed in Banaras during the rainy season, and starts for Bihar on the 13th of September. And in the last week of February, all of us Sevaks of the Sarvodaya Samaj will meet in Bihar for the Sarvodaya Sammelan. The workers of U. P. have decided in their meeting of the 20th of July, 1952 held at Banaras, that they will see that U. P. 's first instalment of 5 lakh acres is donated to the *Bhoodan-Yajna* before Vinobaji leaves U. P.

I have attended during the past three months, conferences of workers in the Karnatak, Andhra, Tamilnad, Kerala, Hyderabad, Rajasthan, Maharashtra, Punjab and Delhi provinces. All these conferences formulated plans for the work of the *Bhoodan-Yajna* in their respective provinces, and in most of these provinces, Provincial *Bhoodan-Yajna* committees have been set up. Committees have still to be set up in the Provinces of Bombay and Mysore.

Shri Dhotreji presided over the conference of the workers of Bengal that was held at Hatuganj (24 Parganas). He also presided

over a workers' conference that was held at Gauhati in Assam. At these conferences Dhotreji explained how the movement could be organized and popular response secured through the proper approach.

In Madhya Pradesh, Shri Dada Dharmadhikari and Shri Dadabhai Naik, Convenor of the Provincial Bhoodan Samiti, covered hundred miles in a village to village trek, and in ten days, secured donations that totalled 310 acres. At present Shri Dada Dharmadhikari is in Bihar, attending the district conference of workers, explaining the background and the rationale of the *Bhoodan* movement and enthusing the workers to make an all-out effort in this cause. It has also been decided that Shri Dada Dharmadhikari will now give first place to the work of *Bhoodan* and devote more and more of his time for it.

It is clear from the work that has gone on for the last three months that the *Bhoodan Yajna* has gripped the imagination of people of all the schools of thought in the country.

Another good result of the movement has been that the sense of frustration that had crept into the minds of the people, and more especially of the workers, after the advent of Swaraj, has begun to disappear like mist before the morning sun. It was wrongly expected by some that once Swaraj was won, the Governments by themselves would do all that was necessary for the welfare of the people. For various reasons, we found that though the Government succeeded beyond expectation in some of the tasks to which it addressed itself, it was not able to fulfil what could reasonably be expected of it in the domestic and economic spheres, which in fact, were the spheres that most affected the people. The result was that constructive workers became critical and dissatisfied with the Government. The *Bhoodan* movement has shown them that it is neither desirable nor necessary to wait in helplessness, on the Government, believing

that it alone can tackle and solve the burning problems of the people. It has shown that there is an effective non-violent way in which the people can solve their problems on their own strength. And it has been proved that the people are willing to tread this path. The *Bhoodan* movement has thus enabled the workers as well as the people to have a glimpse of the moral and spiritual potentiality that lies locked up in them.

But it will have to be admitted that though the feeling of frustration has been considerably reduced workers do not as yet feel the urge, the irresistible desire to plunge into the work of the *Bhoodan* movement with the same intensity as is necessary for the fulfilment of such a great task. One of the reasons for this is the fact that these friends have not yet fully grasped the revolutionary potentialities of the *bhoodan* movement, nor realized the urgent need to find a non-violent solution of the land problem.

As far as I can see, there is yet another reason for the reluctance to take the plunge. Workers feel hesitant, feel a kind of nervousness in approaching the people with the message of *bhoodan*, since they are doubtful about the response that they would get from the people. The rank and file of our workers seem to think that it is only people like Shri Vinobaji, who is listened to as the First Satyagrahi, as a man who has sacrificed his all at the altar of service, as a saint, as a close associate and disciple of Gandhiji, who can hope to get such an enthusiastic response from the people, and that common workers like us hardly expect any response. It is, therefore, often asked "When will Vinobaji come to our province? When will you come?" and it is said that though committees may be set up and some propaganda work may be done etc., the actual work of *bhoodan* can be started in the provinces only when Shri Vinobaji or somebody of the same nature and stature goes to the province. It seems to me that this is a wrong way of thinking, and it is necessary for us to remove the feeling that only a saint or a leader can hope to get response for the message of *bhoodan*. It is the fundamental faith of a Satyagrahi that there is within every man an all-conquering and inexhaustible source of moral power, and that an appeal to this moral consciousness even in your opponent can convert him to your cause. We should then have faith in this power that is latent in all of us, and devote

ourselves to the work of *bhoodan* to the extent that our faith and our strength warrant. We should realise that it is only thus, by right action that one can grow in moral stature. In the very nature of things, this growth can only be slow though sure. In the meanwhile, all of us can contribute our mite even as the cowherds of Krishna helped him to lift the Gowardhan, and then we see, even as Shri Vinobaji saw, that, as he always tells us, the people are the *Kalpavriksha*, the divine tree that fulfils your desire. You are given what you seek in its shade.

I also find that the constructive workers are caught up in the works for which they have already accepted responsibility, and are facing the dilemma — whether to leave off or limit their present responsibilities and to plunge into the work of *bhoodan* or to continue where they are and to contribute whatever help they can from where they are.

Though the importance of constructive work is beyond question, and though it is true that what we are today and whatever will be tomorrow, depends on our constructive work, I want to say in all humility that if we are to maintain the power and glory of the constructive programme, and to fulfil the main purpose for which it was fashioned we will have to try and solve the burning problems of the people with the help of non-violent methods. We can, therefore, say that the land-problem is such a burning problem and that the fortunes of constructive workers are dependent on the success with which we solve that problem with the non-violent method of *bhoodan*. Shri Vinobaji himself has referred to this many times. Let us all ponder over this in all earnestness, and see that we play our part in this great movement. It is therefore, my humble but firm opinion that all of us should make it our chief concern to see that the target of 25 lakh acres which we fixed at Sevapuri is reached before April 1954.

In addition to constructive workers, there are many brothers and sisters in the towns and villages who have faith in

"We must make sacrifices for poor. I am asking for land. It is just a symbol of that spirit of sacrifice. In every heart there should be a desire to serve Daridranarayan."

— VINOBAJI

Sarvodaya, who try to mould their lives in accordance with the tenets of Sarvodaya and who have contributed their share to the progress of the *bhoodan* movement. It is their duty too to see that they help in advancing the cause of *bhoodan* in their own circles and areas. Let them not hesitate for fear that some critics may ridicule them and question their right to preach the message of *bhoodan* as they themselves have not sacrificed all their possession in the cause. To such critics let them reply: "Yes, I cannot ask you to sacrifice your all, as long as I have not done so myself, nor am I doing so. But I have contributed my share, and I am only asking you to contribute your share." When a house is on fire, my duty does not end with throwing a bucketful of water into the conflagration; I have to appeal to every one in the neighbourhood to join in the attempt to put out the fire.

Brothers and sisters, wherever we are and whatever our station in society, whether we are constructive workers or just honest

men who care for the good of our people, let every one who stands for Sarvodaya immediately set about doing his utmost for this *Bhoodan-Lajna*.

In conclusion, let me say one thing more. Since the *bhoodan* movement is our solution for the land problem it is natural that we have concentrated most of our attention on it. But we must know that the equitable distribution of land brought about by *bhoodan* by itself will not be adequate to solve the problem of finding employment for all or to lead to the establishment of a Sarvodaya order of society. The second half of the Sevapuri resolution, that asks us to boycott the products of centralized industries as far as the needs for food and clothing are concerned, and to take the vow of Swadeshi, i. e. to use the products of village industries, is a pointer towards the further steps that we will have to take in this direction. I therefore appeal to all our friends to educate public opinion on the latter half of the Sevapuri resolution as well.

Chartered Merchants

— BHARATHANANDA

A modern state, to survive, must be able to direct its economic life because the causes of disruption in the present day society are mainly economical. This means that every activity of economic importance should be closely co-ordinated with the needs of society. This co-ordination means in practice an integrated state, which need not be a totalitarian state. A totalitarian state leaves nothing to individual initiative, while an integrated state may leave everything to private initiative and resources, except - integration.

Among the many factors against which the modern state has to battle in its struggle for integration, the private trader, the man who trades for personal profit, is the most disrupting. The very heavy penalties which are being imposed on the profiteers and black marketeers illustrate the serious and baffling nature of the problem.

As there are codes of professional honour for doctors, judges and so on, so should there be a code of honour for traders. As there are chartered accountants so should there be chartered merchants.

Equitable distribution of articles of first necessity is not possible as long as such goods are available not to the man who needs them most, but to the man who pays the highest price. Equity demands that the price of goods essential for survival should not be subject to the law of supply and demand. And this law will operate as long as the primary motive for trade is profit.

Total rationing of articles of first necessity was tried in various parts of the world and it was found that unless production is as drastically controlled as distribution, control will inevitably result in shrinkage

of production or in black marketing. Total control is only possible in a totalitarian country. Democracies must apparently choose between free trade and corruption.

The solution of the problem of just and adequate distribution of the first necessities of life lies in the creation of a sense of social responsibility. The creation of a class of chartered merchants is suggested, as one of the steps towards the creation of an integrated state, which is the outer expression of an organic society, a society not only well organised, but free from inherent antagonisms and contradictions.

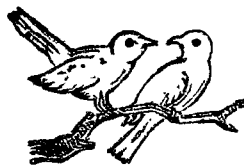
Since very ancient times it was an accepted custom that certain vitally important professions were under obligation to adhere to a definite code of conduct, to a high level of integrity, so that the privileges attached to the profession carry with them the penalty of complete disqualification for any breach of the professional code. The professions of the doctor, judge, priest, soldier, public accountant etc. were always based on a code of professional ethics. In many parts of the world every profession was bound with a code of behaviour. The mediæval guilds looked after the competence and honesty of the craftsman and the excellence of his workmanship. Even the prices and the rates of wages were often controlled by the guilds.

As there are codes of professional honour for doctors, judges and so on, so should there be a code of honour for traders. As

there are chartered accountants so should there be chartered merchants. The code of honour of the chartered merchant would obviously be based on the protection of the interests of the consumer. On the other hand the chartered merchants will have the monopoly of distribution of articles of first necessity in their areas, with full protection against competition. Such chartered merchants will be sworn in before their peers and in the presence of the representatives of the public and the Government.

To begin with all dealings in grain, oil, milk, cloth, and fuel should be handed over to the chartered merchants. Later on this list may be extended to include less essential items. Eventually all "fair price" shops will be run by chartered merchants.

The question arises immediately: why should not such chartered merchantship be reserved for co-operative societies of producers and consumers? To this the reply is that a charter as envisaged in this article is essentially an act of trust between the individual and society, which states that there is a state of goodwill and confidence between the two. The charter is strictly personal, non-transferable and lapses with the retirement from trade or death of its possessor, just like in the case of a doctor or judge. It can be given to individuals only. No corporate or official body can hold it. A charter is a recognition of individual integrity and integrity is always individual.



There is no other choice than between voluntary surrender on the part of the capitalist of superfluities and consequent acquisition of the real happiness of all on the one hand, and on the other, the impending chaos into which if the capitalist does not wake up betimes, awakened but ignorant, famishing millions will plunge the country and which not even the armed force that a powerful Government can bring into play can avert.

SARVA SEVA SANGH

ON

COMMUNITY PROJECTS

Since individual members of the Sarva Seva Sangh have been asked by the Administrator of the Community Projects to give their view on the plan for the Community Projects and since the Sangh also feels that is a matter on which it should express its opinion for the guidance of Constructive Workers, the following statement is issued.

1. It is difficult to give detailed or precise opinion on the Plan for the Community Projects since what we have is only a draft outline of the Plan. While many different items of work are found listed in the Plan, it is not stated how these will be organized, carried forward and co-ordinated. It is therefore possible to make only certain general observations.

2. The objectives of the Plan are not made very clear or beyond doubt. At one place the objective is indicated as "the greatest good of the greatest number." At another place it is stated that "A substantial increase in agricultural production is the immediate target of the Project." Then again it is stated that "It is the quality of human beings that makes a nation great" implying that the Community Projects will aim at improving the quality of human beings in the country. The Sarvodaya ideal stands for the greatest good of all and not only of the greatest number. The constructive Programme aims not only at increase in agriculture production but at full village reconstruction. The Plan does not indicate how it proposes to raise the quality of human beings in India. The plan is one directed towards the material advancement of the people and the provision of amenities and conveniences. There is no stress on the moral re-generation of the people and on the cultivation by them of the nobler values of life. Can material advancement alone raise the quality of human beings?

3. The quality of the available personnel to be in charge of various items of work under the Community Projects may be improved upto a point by proper training. But for that the training itself must be under the guidance of those who are actuated by the spirit of service and who in their own lives can set the example for the people to follow. But it is laid down that the training of village workers for the Community Projects will be carried out under a programme planned by the Indian - American Governments and

the Ford Foundation. It is of the utmost importance that the training programme should be entrusted chiefly to those in India who fully know the background of Indian culture and who have themselves had long experience in the field of social service and education.

4. The Plan for the Community Projects does not deal with the problem of employment for the whole people. Employment for every one is one of the objects from which no Plan worth the name can run away. There is no mention of handspinning at all, though that is the one industry which can give employment to the largest number of people. As regards the development of industries the Plan leans unmistakably towards the introduction of power-driven machinery. This will not solve but only increase unemployment in the long run. The road making programme is stressed to give employment. But the villages require many other things more urgently than roads. Roads in the Plan are those meant to connect the villages with urban areas. But it is the lanes inside the villages and the approaches to them that require to be attended to immediately. To do even this will be a huge task. To make good roads connecting rural areas with urban areas may under the present conditions lead to further exploitation of the villages.

5. Among village industries, handloom weaving, *ghani*, leather and sugarcane crushing are mentioned. But how long can these stand the competition from the power-driven industries, if they are not given protection in time? Will handlooms be protected from the competition of power-looms? These questions find no answer in the Plan. These can be answered only by facing the whole question of cottage and village industries versus the mills and factories. It is of great importance to make clear how the conflict between man power, bullock power and the bigger power-driven machinery will be resolved.

6. More attention seems to be given to cities and towns rather than to the villages. Till now the urban area has largely monopolised the attention of Governments. It is now therefore necessary that villages must be attended to even at the cost of the towns. In the estimates for a Village Unit, the allocation of funds for drinking water, drainage and education is very inadequate as compared with the provision made for roads, irrigation, reclamation etc. The scheme is based on the idea that one-third of the amenities already exist, one-third will be paid by the Government and the remaining one-third is to be furnished by the village itself. It is certainly necessary that the village must contribute its quota in labour and in money. But there should be no rigidity in the arrangement that one-third must come from the village and that one-third only will be executed through the Project. The arrangement may well be that up to a certain limit the village will get double of what it contributes in kind, labour or cash. That will also be a test of how far the worker in charge has awakened the mind of the people and helped them to help themselves.

7. Primary education is proposed for all children. But there is no clear mention that it will be Basic Education though it is said that preference will be given to the same. There is no reference at all to any radical change in middle and high school education.

8. There is only a casual reference to rural sanitation, but this is a matter of such fundamental importance that it will have to be included as a major item of work. It is not enough to furnish certain conveniences but it is necessary to educate the people to change their bad habits and to properly utilise night-soil and urine for the preparation of compost manure. Bath-rooms should be attached to village wells and there should be provision for godowns for the storage of grain in each village.

9. In regard to agriculture itself, three out of the first four priorities in the agricultural programme are (1) reclamation of available virgin land, (2) development of rural electrification and (3) provision of commercial fertilisers. The last 2 in a list of 18 items are the encouragement of the use of natural manures and provision for the planting and care of forests. What India needs is an intensive campaign to increase her production

per acre by feeding the soil with its natural foods and affording it protection against erosion. It would be wise to concentrate on small-scale intensive agriculture and get the maximum fertility into our existing arable lands. This cannot be done by commercialised drives for quick money returns but only by hard work on the part of the farmer who loves his land and understands its needs. The scheme however puts the whole emphasis on heavy equipment, machinery and commercial fertilisers.

10. In spite of the mention made on the need of local initiative and co-operation the Plan is in fact an official undertaking, conceived, directed and largely financed from the top. There is no place in the administrative set-up for the non-official except that he "might" be included in the "Advisory Board" of the local Project. But if development is to come up from the bottom consultation and planning must begin at the bottom. Projects locally initiated to meet local needs will be capable of being carried out largely with local talent and equipment and need not depend on expensive machinery or technique from outside. Such Projects, in which willing labour counts more than money, are the only ones which can be reproduced all over the country.

11. The general impression is that it is American money which is going to largely finance the Community Projects. The fact however is that American money will be less than rupees 450 lakhs and Indian money more than rupees 3,400 lakhs. Most of the American contribution will be in the shape of machinery, motor transport, equipment, chemical fertilisers etc. No doubt, these things are even now slowly getting into the villages but when the Government will push these into the villages through the Community Projects on a rapid and extensive scale, the strain on village economy might become unbearable. The influx of numerous highly-paid officials, incapable of identifying themselves with village life, might hasten the process of demoralisation which has already over-taken the villages through the impact of money economy and exploitation by big capital.

Under Gandhiji's guidance we in India have developed the technique of the Constructive Programme to give prosperity to the villages and to add self-reliance and therefore dignity to them. We do not believe that pouring big money from outside into

The Students: Parasites or Pioneers ?

— R. R. KEITHAHN, GANDHI GRAM —

A few hours ago a young S. S. L. C. graduate came to join our 2-Year Rural Training Course. He comes from a good family. One of his relatives is working selflessly under great difficulties in the villages. He was sent by devoted village worker.

Perhaps we are wrong but we tell these applicants that they must not expect salaries when they go to work in the villages. Villagers are poor but generous. They will share their food and clothing. But we cannot expect a regular salary from them. Therefore we tell these expectant youths quite clearly that they must face realities, give themselves fully in service and expect no substantial material return. Are we not true to fact when we make such a statement?

It is true that there are growing opportunities in Government or private institutions for workers for rural development. I think there will be growing opportunity of regularly paid workers in our villages. But we cannot say these are always certainties. Moreover one is very doubtful whether the highly-paid worker in the village does much good.

I have just received a communication from a group in the United Nations which

(Continued from previous page)

the villages can really help the villages or continue except for a briefer period. The whole approach underlying the Community Projects requires to be re-considered. We think that the lines of development laid down by Gandhiji in the Constructive Programme are basically correct and sound for our country. So far, except, one or two Provincial Governments, neither the Central nor the Provincial Governments have cared to actively help in working out the Constructive Programme. Now that the various Governments are coming forward to promote the Community Projects, which will cover a good part of the country, it is for them to study how far our patterns of work are right and proper and are good enough to be fitted into their new programme. ★

is trying to assess the value of the "Auxiliary Village Worker". It seems to be taken for granted that between the highly - paid professional worker and the villager there will be always a group of village workers who really do the work of building new villages. Gradually we shall be able to support such a corps of workers. But today such workers labour under great difficulties. Normally they get no pay. Their reward is the satisfaction of knowing that they are doing one of the most important jobs in the world and that they are meeting dire need. Is that not enough reward? And yet some of my co-workers will say that such a worker often has a needy parent or a needy brother and should help those who are dependent upon him. Am I right in maintaining that a true village worker must leave his normal attachment behind and concentrate himself completely on the need of the villager?

Whatever that may be the fact is that very largely our High School and College education makes our young men and women practically unfit to serve in the villages. Study the graduate role of any Medical College - even that of a religious institution - and you will find practically no one going to serve in the village. Study the graduate role of any High School or College - even those located in a village - and you will find very few that return to the place where 85% of our people live and where there is dire need - yes, even more important where the foundations of our future society must be built !

It is a great joy to be able to say that there are a few choice young people who do leave their comforts and serve. But those of us who work in the village must face the fact, it seems to me, that the best village worker will be the villager himself who has received about 8 years of elementary education and who is then trained to work at the village level in his own village. Certainly here at Gandhi Gram our experience bears out that assumption. This does not mean that we should not continue our work with the students in their city institutions. In Government service, a sympathetic professional can always render helpful service to the village worker and to the village itself. But we must not think that our work among students will take many students actually to the village. If we want able village workers let us work with the villager himself at the village level and he will return to the village satisfied with something of a vision and training, and effective where there is dire and fundamental need. ★

Mechanisation in Agriculture

A Challenge to Animal and Human Power

— N. S. SIVASUBRAMANIAN —

MAN'S USE OF ANIMALS

Since the day when man found out that he could live on food other than animal flesh, he has taken to domesticating them and utilising them for service alive for life. From the humble sheep to the mighty elephant of the forest many animals have been so domesticated. They live with him as his friends, and give him more things alive than the carrion that would be left when killed. They have by their domestication accepted man as their elder brother shedding the fear of being killed at first sight. The cow, the sheep and the buffalo gave rich milk, many others gave him rich wool, and rendered him service in the processes of producing his food from land. Why, they rendered him a thousand odd jobs for being allowed to live in peace with man. They fed on the green grass which nature gave in abundance, and drank the waters of the streams. Man too generously gave it that portion of the produce of nature which he could not consume. They became convenient companions who lived on their efforts, and served him on his own terms. Even when dead he could make use of their hides and return to nature what he did not want.

MAN'S LOVE FOR ANIMALS

It is this human appreciation of the usefulness of animals that has evolved man — the carnivorous being that he is — into a vegetarian. If today they are not many, there is the possibility of all men being so evolved one day. This mute but reliable companion and servant gradually became to be considered as the property of man, and man wanted to own more and more of this property. This forced him to take greater interest in them, and he took to rearing them. They gave him rich direct food, and all the services which his strength could not render and these added to their value. Man and animal lived so close to each other, and that built up a mutual attachment. The animals were loved and petted like children and they followed his commands as if with human understanding. Thus the prosperity of man was closely mixed up with that of

the cattle. When man and animal — the two different wings of nature — began to live and expand in harmony, there was greater peace and prosperity for all alike. Thus has the cow in our country won the veneration of the mother, while the other animals enjoy their respective relationships to man.

THE CHALLENGE OF MACHINERY

But this happy relationship of millenniums is being now attacked by wrong notions of economy and the power machinery to a considerable extent. The idea of profit has hardened man's heart, and has forced him to change his attitude towards them whom he cherished as his parents and offsprings. The power machinery—a greater source of power—enable him to disregard and discard them. Now the machine has come to render him tougher service than the cattle could and give him more money profit than the cattle. The vast wild extents which served as grazing grounds of the animals have been gradually encroached upon for growing the food-grains for human consumption, and the cattle have now no space where they can feed themselves. This change has also made it more costly for man to keep and feed animals.

Milk has been the sustainer of human life for ages, but it is being now attempted to substitute other products in its place. The infant-feeds, the malts and milk-powders are getting more popular, and the poor country of ours is importing lots of them to rear the daughters and sons of the coming generation. The causes for the scarcity of fresh milk are not being investigated, and the defects set right. People delude themselves that they are getting cheaper milk when they resort to these substitutes. This tendency when unchecked will still more pull down the importance of cattle to us.

THE DISPLACEMENT OF ANIMALS

The tractor with other accessories has come in to plough and do the other operations in the process of agriculture. The machine does these operations quicker and on a greater scale. Transport vehicles driven by charcoal, diesel oil and petrol are plying

to the nooks and corners of the country, have driven away the draught animals and their slow transport. Electric and oil pumps are fast replacing the cattle in drawing water from the depths of the wells. The poor animals cannot compare favourably before these monster machines with giant strength, and they are being gradually discarded.

To the individual it might be profitable to discard his cattle and buy a machine, but can this apply equally well to the nation? It might be that our cattle are relatively inefficient. The solution is not certainly in discarding them, but in making them more efficient. They are too numerous, and they cannot be destroyed all in a trice. That will involve the nation in a huge irreparable loss. Even if we can destroy them and bear the total loss, have we the ready money to buy all the costly machinery, and the costly fuel oil to keep them running?

Borrow we may, but we will be enslaving financially our posterity thereby. We can slowly make the machines ourselves, but wherein is the specific need to make them which are out to destroy the companions of ages of man? Why not make only such as can operate with man and the beast? Then is the danger of the machine driving away even man when his companion has been dispensed with. Has not man lost his place to machine in other trades? How can the displaced man be replaced? After all the vagaries of the machine are more than that of the cattle, and the profit inducement of the machine might not be actually realised.

DISAPPEARANCE OF GRAZING GROUND

This changed outlook has encouraged rapid encroachment on the grazing lands of the country. The war and the consequent food shortage have brought under plough most of the grazing lands in the name of the Grow More Food Campaign. The Government bent on ever increasing land revenue, has been steadily reducing the area from the past, and this new campaign has completely done away with all the grazing ground. In many parts of the country the road-sides, the uncultivated common lands and the river banks have been so ploughed and sown, that cattle have not even the space to stroll, not to talk of grazing. The Government gloats that it is increasing its food resources by such extension of cultivation, but forgets that without cattle there can be no efficient cultivation, and that cattle cannot flourish without any grazing grounds.

The planners of the nation's economy talk of the cattle wealth of the country, but their attractions are diverted by machine, and plan for their rapid introduction. They do feel the need for grazing grounds, but do not prohibit encroachments on them for producing their targets of food and other agricultural commodities. Foresighted Rajaji has warned people against their over-dependence on the centralised sources of power supply, but as an administrator has not done anything to restore the grazing grounds to the cattle.

BACK TO BARBARITY

So economic notions and the machines help us only to go back to that hunter stage when man valued the animal for its meat. He wants meat and plans to rear them to supply him meat, and thinks of cheap ways of so doing. It will not be cheap for him to rear cattle only for the meat and even if that be possible, it will be a great fall for man to see the venerated and petted animals being slaughtered and streams of blood flowing by. It is strange economics which values the dead more than the living. Will not the total destruction of cattle break up the harmony that has been built up during ages? Has man the sole right to destroy them for increasing his profits? The animals are mute, they cannot plead or protest, but nature will surely wreak its vengeance in ways unknown to us.

LET MEN AND CATTLE LIVE TOGETHER

Wisdom lies in living in harmony with nature, and in completing the processes of evolution that has given a place to the mute animals in the human society. How useful they have become and how more useful they can be made to be. The two species of nature have lived and can live for ever together, and man can gain more for their company. He should give them vast stretches of land to feed themselves, and to depend less on him. He should tend them with love and care, attend on them when sick, and value them as living companions. With their dung he can enrich his soil, with their milk he can foster the future generations, and with their strength grow all that is needed by himself. Like the clouds they take little and give us everything. Go-Seva is not a mere superstition but a sound practical creed for working up individual and national prosperity. Immediate money profit and escape from hard work might be enticing, but lasting results and ultimate profits are achieved rather slowly. ★

VINOBA - The Apostle of Bhoodan Yagna

SURESH RAMABHAI

Acharya Vinobaji's 57th birth-day was celebrated on 11th September at Kashi. He declared his vow of not returning to his Paramdham Ashram at Paunar till the object of the Bhoodan Yagna is realised. The following is a brief life-sketch of this Apostle of Bhoodan Yagna.

Curiously enough, little is known of the history of the life of this unique man. Nor does he encourage his biographers. As he himself says, most of his real life has been lived rather within than without and if his biography is to be written he has to write it himself. Like Mahatma Gandhi's "Experiments with Truth," Vinoba's autobiography, whenever it comes to light, will be the enchanting story of the pilgrimage of a soul in constant communion with itself and ceaselessly moving ahead to its cherished objective of the realisation of the Brotherhood of Man and Fatherhood of God.

ABIDING PLACE

In an immortal verse Tulsidas has compared the character of a saint to that of a cotton fibre, since both undergo suffering to contribute to the welfare of others. And just as the black soil of Maharashtra is the richest cotton producing area of the country so also it has been an eternal source from which has sprung up a perennial current of saints who have slacked the parched throat not only of the people of Maharashtra but that of the whole country. Nivriti, Gyandev, Ramdev, Namdev, Eknath and Tukaram are familiar names who have found an abiding place in India's legend, history and song. The latest member of the self-same procession is the beggar-saint of Paunar, Vinayak Narhari Bhavé, commonly known as Vinoba as Gandhiji gave him the name.

EARLY LIFE

Born on September 11, 1895 at Gagoda in the Kolaba district of Bombay Presidency, Vinoba passed a large part of his early life at Baroda, the capital of Baroda State where his father, who passed away in September 1947, was in Government service. Vinoba is the eldest of three brothers. The younger Sri Balkoba is running the well-known Nature-cure clinic at Uruli Kanchan (Poona)

and the youngest, Sri Shivaji, is doing constructive work at Dhulia in Khandesh. All the three brothers are 'bal brahmacharis.' The father, Sri Narhari Shambhu Rao Bhavé, was a kind and genial soul who never lost his temper and was always truthful and methodical in his ways. Well versed in music, he had a passion for it and had written two books on the subject. Also he was very much interested in dyeing and painting. After retirement he gave some of his time to the Maharashtra branch of the A. I. S. A.

In 1907 Vinoba entered the Baroda High School. He was a voracious reader specially keen in Mathematics. He has remained a mathematician all his life, for he does nothing unless he satisfies himself by making calculations about it. That is why there is no wastage about him, and he once said that during the whole of his school and college life he wasted not even a minute of his time. He was also quite fond of newspapers, among which he read out 'Kesari,' the well-known mouth-piece of Lokmanya Tilak, to his mother Rukmini every day. He took up his Matric in November 1913.

But Vinoba was, it seems, not content with his life and began to think of leaving home for good and give himself up to high work. Two years of Intermediate were of intense inner agitation and suffering. One day in 1916 he was sitting by the mother who was cooking food. He had some rolled papers in his hands. He lit fire to one at its end. It began to burn. Mother asked him what he was doing. He replied that he was burning his school and college certificates to ashes. Stunned, she asked him not to be so foolish and bade him keep them so that they might prove useful if required in future. Out came the unequivocal answer, "No, now that I have decided to leave the college I will never require them. So why keep them with me?" It was a fateful decision.

READING AND WALKING:- TWO HOBBIES

In 1916 Vinoba, an under-graduate, came out of the Baroda College. During the past few years he had read so much that his eye-sight fell down to minus sight. But his memory being strong, sayings after sayings

of Maharashtra saints were committed to his heart and he thus enjoyed an intellectual realm all his own. His study helped him immensely later to translate the Sanskrit Gita into Marathi parallel couplets. When I requested him one day to take out some time and translate the Gita into Hindi as well, he replied, "Well, I can't do that, for I have not read your Hindi saints except Tulasidas; that too, only his 'Ramayan' and 'Vinaya Patrika.' As regards Marathi, I had mugged up all I could lay hands upon long long ago."

From his early years Vinoba had been fond of walking. In Baroda he, with his few friends, used to walk for three to four hours every day and cover some sixteen miles daily. Walking and reading can be said to be his main two occupations. In the Baroda Central Library his was a familiar figure, with his shirt or *kurta* hanging on the shoulder. In 1914 at college he started a 'Vidyarthi Mandal,' a sort of study circle.

JOINS GANDHIJI'S ASHRAM

The year 1916 marks the close of one chapter of Vinoba's life and the commencement of another. Mahatma Gandhi had by then come upon the Indian scene and started an Ashram at Kochrab in Gujarat. Vinoba joined it. But after some time he took one year as study leave. Gandhiji testifies to it that Vinoba returned to the Ashram exactly after one year, to the day. As he said in a letter to Gandhiji, dated February 10, 1918 during these 12 months he strictly observed Ashram rules and regulations and what he did is simply astounding. During this period, he studied the "Upanishads", the "Gita", the "Brahma Sutra" and "Shankar Bhashya" of the "Manusmriti", the Patanjali's "Yoga-Darshan" and read through the "Nyaya Sutra", "Vaisheshik Sutra" and "Yagnavalkya Smriti" and took a vow never to take salt or spices. Besides he conducted a Gita class of six students, a Gnaneshwari class of four students, an Upanishad class of two, an English class of two and a big Hindi class. Also he covered 400 miles on foot during which he delivered 50 discourses on the "Gita," etc. Concluding his letter, he asked Gandhiji to accept him as his son. Babu blessed and wished him a life of service to the country.

ACTIVITIES IN WARDHA

In 1918 Vinoba returned to the Sabarmati Ashram. Three years later the late Seth Jammalal Bajaj came to Gandhiji

requesting him the gift of the Ashram's most blossoming flower, Vinoba, for a constructive-work centre at Wardha. Babu agreed and so in 1921, Vinoba came to Wardha to direct and guide the Mahila Ashram. With him came some of his ablest colleagues who are working right up to now.

Another important event in 1918 in Vinoba's life was the death of his dear and revered mother. At Babu's bidding he had gone there earlier at her service. But he did not participate in her funeral ceremony, for he wanted to perform the last rites himself, whereas the orthodox custom allowed only professional priests to do it. And he spent the time at home in reciting the Gita and the Upanishads.

Vinoba's activities from 1921 to 1947 may be regarded as the researches both of a soul-physicist in the laboratory of his self and that of a cottage mechanic in the laboratory of his Ashram-Village. The former took him to cosmic spiritual heights, while the latter found expression in the enrichment of the various items of Gandhiji's Constructive programme, specially khadi, village industries, Nai Talim and Safai. In January 1932 he shifted to Nalwadi, a village about a mile and half from Wardha, where he resolved to support himself by spinning work alone and he spun for hours and hours going deep into the various aspects of khadi craft. Illness overtook him and he was advised to go to the hills for rest. He told Babu that he had chosen his own hill station, a desolate hillock-like piece of land by the side of the Paunar river, some four miles from Wardha town, where stood a cottage built by Seth Jammalalji. He gave it the name of Paramdham Ashram which has remained his head-quarters ever since.

Again, it was from Wardha that Vinoba took his silent part in the political movements of Gandhiji. He was among the moving spirits of the Nagpur Flag Satyagraha of 1923, his other companions being Seth Jammalalji, Mahatma Bhagwanden, and Sri Nilkanth Rao Deshmukh. Next year, in 1924, Babu sent him to Guruvayoor, Travancore, in the Harijan Temple-Entry Satyagraha. The climax came in October 1940 when he appeared before the world as India's foremost Satyagrahi of the Great War II. In the individual Satyagraha movement he went to jail thrice. As in 1930-31 he was again arrested in 1942 and released three years after.

SARVODAYA MISSION

Returning to Pauniar in 1945, he took up a new programme of the Scavenger of the village Surgaon. Daily he walked down three to four miles from Pauniar to Surgaon and commenced his work regularly at eight o'clock, in heat or cold, sun or rain. Nothing could interrupt him except the death of Bapu when he felt suddenly called upon to undertake higher and more serious responsibilities. It was at his persuasion that the Sarvodaya Samaj was founded in March 1948. Some time later he went round the country and took interest in the problem of the resettlement of the Meos near about Delhi. That too, however, did not pacify his inner urges. Again an illness came to his rescue and after severe hard thinking he resolved upon a new venture of physical labour and self-sufficiency at Paramdham in which he himself worked in the fields for eight to ten hours a day. That experiment goes on still with a band of selfless workers devoted to it under his guidance.

THE BHOODAN MOVEMENT

While busy in his Samya-Yoga work, Vinoba was urged upon by leading members of Sarvodaya Samaj to attend the third session at Shivarampalli (Hyderabad-Dn.). He consented and on 8th March, 1951 left Pauniar on foot and after covering more than 300 miles reached Shivarampalli on 7th April. On his way back he thought of going through the Telangana area. It was at Pochampalli village in Nalgonda district on 18th April that the idea of Bhoodana-Yagna flashed across his mind and with Ramnam on his lips he launched upon the Bhoodana-Yagna which is now a country-wide movement.

As has been said above, Vinoba translated the "Gita" into Marathi in 1930-31 and gave it the name of "Gitai" (Gita-ai Gita mother), which has sold into thousands and lakhs. His devotion to Gita is matchless and complete. As he says, Gita is his life element (Pran-Tatwa) and he lives in the Gita-air. His discourses on Gita, "Gita Pravachan," are a wonderful exposition of the Gita doctrine. It has been translated into Hindi, Telugu, Kanarese, Malayalam and several other languages of the country.

MASTER OF ACTION

Like a true devotee of the "Gita," Vinoba refuses to distinguish between Karma (Action) and Gyan (Knowledge) and Bhakti (Devotion), and feels that all three must go together as the shape and weight and sweetness of a 'laddoo' do go. He is,

therefore, a master of action and a hero of thought and a genius of devotion. As a master of action he has been a farmer, scavenger, spinner, weaver, teacher, *teli*, coolie, etc., a hero of thought he has given some very illustrious gems to the Marathi literature. Besides, Vinoba is a linguist of eminence. Marathi language is his mother tongue, so also Gujarati. He has acquired a thorough knowledge of Hindi, Bengali, Oriya and Punjabi. He knows all the four South Indian languages Tamil, Telugu, Kanarese and Malayalam. In Telangana he recited the Slokas of Gita in Telugu and recently he was studying the classical Tamil Veda. English and French he had learnt at school. That he is always young as a student is clear by the fact that he learnt Arabic at the age of 46 and studied the holy Quran which he can recite remarkably well.

His whole life is a dedication to God whom he wants to see in the smallest particle as also in the poorest and the most down-trodden. The late Sri Mahadev Desai wrote about him:

"Vinoba has something which others have not. His first-rank characteristic is to resolve his decision into action the moment the former is once made. His second characteristic is continuous growth. Besides Bapu, I found this quality in Vinoba alone."

This is perfectly true. Like a flowing stream Vinoba is always new and fresh. Yet he observes his routine with a sun-like regularity. His refusal to cut short his programme when he met with a serious accident near Meerut in November last, bears this out. And every day he has something new to say in his post-prayer speech.

Vinoba, though on foot, is fast moving onward. His is not merely to take an acre of land here or half an acre there. His is to bring about a revolution in the life of society as a whole. The Bhoodan Yagna movement is an initial Satyagraha to this end. One can well see that time is not far off when he will give a call for Sarv-dan Yagna and turn the present unfortunate tide in the economic, social and political life of the country. But what forms the future Satyagraha will take, nobody can say. Yet none need be in doubt about the final objective—the attainment of economic and social freedom of the country. The Bhoodan Yagna, therefore, is the first step. And the more selflessly and sincerely and resolutely it is taken, the easier the journey ahead. Vinoba is on the March! Long live Vinoba! ★

Shankarrao Deo's Bhoodan Yatra in Hyderabad

K. VAIDYANATHAN,
SECRETARY,
HYDERABAD KHADI SAMITHI
AND MEMBER OF
BHOODAN COMMITTEE

Shri Shankarrao Deo, Secretary, Sarva Seva Sangh, Sevagram started on Bhoodan Yatra on 26th August from Nanded, situated on the banks of the Godavari in Hyderabad.

Land problem in Maratwada differs greatly from that of Telangana. The land is of black cotton soil, hence rich and valuable. There are no land-lords who own very extensive area in thousands of acres, nor such poor peasants who have no clothes to wear, food to eat and hut to live. They are in all ways better off than the peasants of Telangana. Most of the land holders are middle-class people and many amongst them do personal cultivation. Hence it was naturally assumed by the workers that the mission would not bear fruit. Yet undaunted with faith in God and the blessings of Pujya Acharya Vinoba Bhave and millions of poor hungry famished landless agricultural workers, Shri Shankarrao Deo began his tour at Nanded.

The tour progressed very satisfactorily indeed, much beyond expectations. In about 16 days till the 11th September 1952 when he reached Bidar, the first place in Karnatak area, Shri Deo had already collected nearly 2200 acres of rich fertile black cotton soil besides assurance from workers to procure much more from other villages which he could not physically cover. The workers said that they had no idea of the latent forces in the movement and they were diffident of success. Now that the gates of the divine vision had been opened to them, they were inspired, they said, and they would carry on with vigour and hope in the name of Pujya Acharya Vinoba Bhave.

During these days many were the wonderful inspiring incidents that happened wherein offers of lands unsought for came to us. In fact the poor peasants who have little, gave more and with free heart than the rich. At one place a peasant with about 50 acres gave 12 acres of rich land and when the worker remonstrated with him he said he would himself trek all the way to meet Shri Deo and donate the land if he would not. At another place a peasant who donat-

ed 2 acres of land at night, volunteered three more acres the next morning and said he should change the survey number, because the one he offered was not that of a good land and it was not proper to donate bad land. At Latur where since morning till the meeting began, not one acre was donated, collection went up to more than 300 acres during and after the meeting. While on way from a halt to the next halt, villagers of a wayside village came with band and music 2 furlongs ahead and requested him to stay in their village for half an hour with an offer of 25 acres of land. Many were such instances. At Aurath Shajahani, a wayside place, Shri Bapurao Deshpande of Bidar, an M. L. A. from that constituency, who till then was not agreeing with the movement, volunteered with a generous offer of 500 acres of land.

From 26-8-'52 to 11-9-'52, he had walked 188 miles, halted at 14 places, covered three districts of Nanded, Osmanabad and Bidar; addressed 15 public meetings and received 2340 acres of land and Rs. 508 in about 220 donors. The message of Bhoodan was given to nearly 50,000 persons from about 150 villages and 100 workers of the three districts. During the tour Shri Poolchand Gandhi, Minister for Public Health and Education, Shri Devi Singh Chauham, Minister for Rural Reconstruction met him and the latter followed him to a distance of about 40 miles in his constituency. The M. L. A's of each constituency through which he happened to pass took part in the Yatra besides the other prominent local residents.

The movement has stirred the enthusiasm of the people of the tract, roused them to a consciousness of their duty to their fellow brethren, made them realise the fast approaching changes in the social and economic life of the country and prepared them to give with faith and goodwill their surplus possessions. ★

The Bhoodan Yagna is a voluntary movement of the people in which appeal is made to the "haves" to share their fortunes with the "have-nots." The spiritual effect of it would be weakened if it mixed itself up with administrative projects and programmes.

MASHRUWALA

Vedaranyam Kasturba Kanya Gurukulam

SURESH RAMABHAI

Of all the places in South India which earned a name in the Salt Satyagraha day, perhaps the most prominent is Vedaranyam, a village in the Tanjore District, about six miles from Point Calimere and within almost a stone's throw of the resurgent waters of the Bay of Bengal. From ancient times it has been known as a place of pilgrimage on account of the Saraswathi temple—the unique feature of the legendary idol is that there is no Veena in the hand of the Goddess. Some four hundred years ago, there lived here Swami Thayumanavar, one of the great poet-saints of South India. A direct descendent of the saint is Sardar Vedarathnam Pillai, who is himself the centre of all public activities in Vedaranyam and around it.

Sardar Vedarathnam Pillai is among the few alert and unostentatious workers of Tamilnad who have devoted themselves body and soul to Gandhiji's constructive programme and who, far from the maddening crowds and ignoble strife, carry on their work and live the mission dear to their heart. It was my good fortune to visit Vedaranyam in the last week of August and see the remarkable activities there.

The main activities at Vedaranyam under Sardar Vedarathnam are four:

(1) Government's Firka Development Work, (2) Khadi work, (3) Thayumanavar Vidyalayam and (4) Kasturba Gandhi Kanya Gurukulam.

The Firka Development work forms part of the Firka Development Scheme of the Madras Government. Vedaranyam may well develop into an ideal centre of the district. But the main concentration of Sardarji is on the other three items of work, Khadi, Vidyalayam and Gurukulam.

Some Rs. 10,000 worth of Khadi is annually produced at Vedaranyam with the spinners of the locality. Weaving is partly done by weavers at home and partly at the centre itself. Some weaver families from Coimbatore District are staying at the centre where they also impart training to the local people. Workers so trained will, be-

sides earning as expert weavers, in turn help the students of both the Vidyalayam and the Gurukulam to weave the yarn of the children in the school. The weaving school is nicely located and neatly managed.

The Thayumanavar Vidyalayam is a Basic School working for the last 5 years. There is at present primary education for children studying from classes I to V.

The jewel of all activities here is the Kasturba Gandhi Kanya Gurukulam. There are 189 girls of ages ranging from four to nineteen. Including the members of staff the Gurukulam consists of about 200 persons. The education imparted is on the Basic lines from classes I to VII. Crafts like spinning and weaving find their due place both in theory and practice. It was a pleasure to see children attending to garden work with joy and gaiety. The teachers give a lead in their work with zeal and sympathy for the younger folk.

Perhaps the soul of such an institution is the kitchen. A bad kitchen is the bane of the whole institution. But it was a pleasant surprise to see this model kitchen. I have personally seen a large number of public institutions in U. P., M. P., Gujarat and the South, but never before did I come across such a neat and tidy kitchen and dining hall. Everything was literally spick and span. The Gurukulam has a growing Museum where the most important of the exhibits is a big globe—made in the Gurukulam—showing the physical features of the world.

My last function at the Gurukulam was a chat with the young sisters, numbering about 200 in all. They all assembled in a hall and had their prayer. Oh, what a sublime picture it was! I could not help feeling I was in a temple where there were 200 God's own goddesses. Their recitations in chorus, resounding the hall, is a scene I can never forget. Surely under the hands of these would-be mothers the future of Tamilnad is at once safe and bright.

There was the barrier of language between me and my friends. But Sardar Vedarathnam's son, Shri Appakutty, my kind

host, came to my rescue and acted as an interpreter between us. The questions they put were intelligent and earnest. On my telling them that I was a humble fighter for the people's cause they inquired of me how much success I had achieved in my work. Lo, what answer could I give? But when I explained to them the forces working against the true interests of the poor people—forces of Governments, of big business, of most of the educated and learned, as also of foreign money and brains—they appreciated the point. During my talk I asked them whether, according to their innocent thinking, we could reconstruct our villages under American guidance and inspiration; spontaneously there came the loud and emphatic answer 'Illai' in Tamil meaning 'No.' This helped me and I went on to add that we had to carry on a hard and bitter struggle and that

luckily a saint like Vinobaji had appeared on the scene and was guiding our course.

Finally I congratulated them on the two distinct features of the Gurukulam—admirable cleanliness (Safai) and deep fellow-feeling. With a treasure of memories of these sisters I left the Gurukulam—an institution the like of which can be rarely seen in the country and which fulfils one of the greatest needs of our nation. The Gurukulam is a living testimony to the sacrifice and earnestness of Sardar Vedarathnam Pillai.

Many confuse between the place Vedaranyam and its moving spirit Vedarathnam! But it matters little when the man and the cause are so much identified with each other as here.



'Khadi Lovers' Conference in Tamilnad and Kerala

There was a Conference of Khadi lovers and constructive workers at Palghat on the 18th September, 1952 to consider the present crisis that has arisen in Khadi Work and to decide about the programme by which Khadi Work and other Cottage Industries will take an abiding place in the villages. The Conference was presided over by Shri E. Ikkanda Varriar, Trichur. Shri Sahasrabudhe, Secretary, A. I. S. A., Sevagram attended the Conference and addressed the workers.

There was another conference in Tamilnad at Trivadi on the 20th September, '52. Shri Sardar A. Vedarathnam presided. Shri Sahasrabudhe addressed the meeting and explained the present situation and the necessity of an intensive campaign in the villages for promoting Khadi and other cottage industries.

Shri Sahasrabudhe said that there was an accumulation of Khadi stock to the extent of Rs. 60 lakhs in the country and that the object of the conference is not simply to find ways and means of temporary relief to clear the stock but to find out a permanent solution for the chronic and recurring problem before Khadi. He said that the Central Government is considering some Khadi scheme prepared by the Planning Commission which considers Khadi work as a temporary relief to solve unemployment but

not on the basis of permanent social and moral values of Khadi as emphasised by Gandhiji.

The Conference passed four resolutions, the substance of which is given below:

The first endorsed the Bhoodan Movement of Vinobaji and the Sarva Seva Sangh and the programme of A. I. S. A. for propagating Khadi and other cottage industries in villages towards realisation of Grama Rajya. It also appealed to the public to take active part in the movement and programme.

The Conference welcomes the proposals of the Planning Commission to include Khadi in their Five Year Plan; but it feels that it will not be enough if Khadi is accepted only as a temporary relief to the ever-growing problem of unemployment and under-employment. The villagers are already impoverished as they are deprived of the raw materials by the centralized industries and they are also deprived of their work in processing the raw materials grown there particularly in relation to food and cloth.

The Conference appealed to the Constructive Workers and institutions to carry on propaganda in the villages for Khadi and other village industries for achieving Grama Rajya.

In southern provinces as well as in several northern provinces where khadi work

BHOODAN NEWS

SHANKARRAO DEO'S YATHRA IN TAMILNAD

Shri Shankarrao Deo, Secretary, Sarva Seva Sangh will inaugurate the Bhoodan Yathra in Tamil Nad on the 2nd October at Rameswaram. After walking through the Districts of Madurai and Ramnad for a month he will tour in Coimbatore District from 1st Nov. to 15th November. His Yathra in Kerala will begin at Chittore on the 17th November which will continue till 31st November.

The Tamil Nad Bhoodan Committee has made all arrangements for the Yathra. Shri Shankarrao Deo and the party will cover a distance of over 400 miles in the 3 districts in Tamil Nad walking daily from 10 to 14 miles covering about 100 villages. The Tamil Nad Bhoodan Committee has decided to collect 1½ lakhs of acres. A beginning was already made at the Madurai and Tirupur Conferences and the offerings have so far amounted to about 200 acres. It is hoped that

(Continued from previous page)

is carried on, widespread famine conditions prevail and the people are in great distress. Under this circumstance this conference requests the Government to accept the following principles for the promotion of khadi activity among the people in distressed areas:

1. It shall be the responsibility of the the State to purchase all the surplus yarn that the spinners may spin and offer for sale after meeting their own requirements for clothing. Under extraordinary circumstances, when the State is not able to provide any other form of work for the people, it shall be its special responsibility to purchase all the yarn of the spinners as a measure of relief for unemployment.

2. It is the considered opinion of the constructive workers that the Government should effectively control the centralized industries in order to protect cottage industries and ensure full employment for the masses in the villages.

3. The Government should influence all their employees to wear Khadi as their official dress.



Tamil Nad will respond and contribute the major portion of its quota before the completion of Shri Shankarrao Deo's Yathra.

COIMBATORE DT. BHOODAN CONFERENCE

Shri K. P. V. Giri, the Convenor of the District Bhoodan Committee convened the Bhoodan Conference of the Coimbatore Dist. at Gandhinagar in the colony of A. I. S. A. at Tirupur on 7th September, 1952. Shri Sardar A. Vedarathnam presided. Shrimans N. M. R. Subbaraman, T. S. Avinashilingam Chettiar, Munagala Pattabhiramayya, Dr. L. K. Muthuswami and others spoke on the Bhoodan Yagna. Shri K. N. Palaniswami Gounder, M. L. C., Chairman of Tirupur Municipal Council welcomed the delegates and himself offered 21 acres for the Bhoodan Yagna. The Conference constituted several committees for arranging Shri Shankarrao Deo's Bhoodan Yathra in the district from 1st to 15th November and made arrangements for intensive propoganda to collect 20,000 acres in the district.

PROGRESS OF BHOODAN IN KERALA

Shri. E. Ikkanda Varriar, the Ex-Chief Minister of Cochin State, took charge of of the Convenorship of the Kerala Bhoodan Yajna Samithi in the middle of August. Soon after, the Central Office was opened in Trichur. The movement is making sure and steady progress in Kerala. For purposes of organisation Kerala is divided into six Districts, viz., South Malabar, North Malabar, Cochin, Kottayam, Quilon and Trivandrum. Two District Conferences were held, one in South Malabar at Palghat and the other in Cochin at Trichur. There will be another in Kottayam on the 29th September. Besides explaining the "why and how" of this movement to the Public and the workers, Districts and Taluk Committees were appointed and the route of Shri Shankarrao Deo's tour through these Districts was fixed at these Conferences.

6000 copies of Shri Vinobaji's Appeal in Malayalam have been circulated throughout Kerala. A few pamphlets are under preparation. Mahakavi Vallathole has contributed a Poem calling upon the people to give their help and co-operation to this movement.

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