



**Theme Note for the National Seminar on  
Philosophy of Acharya Vinoba Bhave  
(5-7 February 2018)**



**Sponsored by Indian Council of Philosophical Research (ICPR), New Delhi  
and  
Organized by Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalay, Wardha**

**Title: PHILOSOPHICAL CONTRIBUTION OF ACHARYA VINOBA BHAVE**

All those who have left legacy of ideas are remembered for generations. Those who have not only preached but practised what is professed are revered for their contribution to the field of Thought, Action and Life. Acharya Vinoba Bhave is a philosopher whose actions, words and thoughts continue to inspire in different ways. He was a scholar, a saint, a man of God, a moral tribune, a beacon of hope and solace to millions in India & abroad.

On 18th April 1951, an all-inclusive movement of Bhoodan emerged before him and showed the path for egalitarian & self-governed Society to villagers. Villages are the back-bone of India as observed by Mahatma Gandhi and how to make them strong after the foreign rule of 150 years was one of the most difficult problems before us. As Vinoba used to say the parcel of Independence was delivered from London and has reached Delhi but did not reach (Dehat) the villages. He wanted to see that the parcel reaches the villages and the villages become self-governed and self-reliant. Dada Dharmadhikari points out that Vinoba desired to extend an artistic exquisiteness to the process of revolution. One can say that Vinoba tried to find the dynamics of social change through non-violence and love on the basis of Gandhi's Constructive programme. This is clearly visible in the movements which he launched whether it be Bhoodan, Gram-swarajya, Sampattidana, Shanti-sena or dacoit -surrender, they can be cited as the instances of revolutionary vision of Vinoba. He trekked for two and a half decades in the villages of India explaining the people how to govern themselves and become self-reliant and in the process he travelled more than the periphery of the earth!

Along with the Social and Economic aspects, his contribution to spiritual and Philosophical ideas is also remarkable. With his revolutionary and novel interpretation of Vedas and Upanishads, the Gita and the Indian Traditions he contributes immensely to Indian Philosophy. It is worth making an attempt to bring out all these aspects of this great personality who declared himself to be a cipher in the following words:

*"prerana Paramatmyachi, Mahatmachi prassanatta,  
vani santa krupechi hi, Vinyachi kruti shunyata."*

(The inspiration from God, the well-wishes from Mahatma Gandhi, the language of the saints made me to write these verses of Abhanga vrata, I am only the cipher.)

Vinoba is well known for holding Science and Spirituality together in his notion of Sarvodaya (welfare of all). We are also aware of his works on Samya-Yoga, Geetae as well as his Talks on the Gita. However, he has elaborated on the “Sthitaprajna-Darshana” and has brought out “Samyasutram” which assumes special philosophical importance. His contribution for giving us the essence of all religions in the form of ‘The essence of Quran’, The essence of Christian teachings, the essence of Sikhism in the form of Japuji, the Dhammapada, the essence of Bhagavata, Gurubodha (the essence of Shankaracharya’s teachings) are also noteworthy. His concept of Jai-jagat, “Third Power”, “Shantiyatra”, “Arogyavichar”, “Acharyakula” need to be explored philosophically. Moreover, his relationship with other Classical as well as Contemporary philosophers needs to be highlighted.

Lastly, he has offered invaluable insights to the fields of Education and Literature. His profound reflections such as “Teachers should be student-oriented and students should be teacher-oriented. Both should be Knowledge-oriented and Knowledge should be service-oriented” or “Treatises contain Words the meaning of which is realised in life” require philosophical consideration in all senses of the term.

When we contemplate on “Sankalpa se Siddhi”, his “Svarajyashastra”, “Svadeshi” and “Non-co-operation” as intended by him assume fresh significance. Thus, in the words of Dr. Usha Thakkar, “Vinoba stands as a symbol for the struggle of the good against the evil, of spiritual against the mundane. He was a spiritual visionary, whose spirituality had a pragmatic stance with intense concern for the deprived..... In fact, his life is a saga of his commitment to nonviolent ways of bringing change, his yearning for the highest level of spirituality and his unwavering faith in human values and love.” More than Hundreds of Books & Articles in various languages on & by Vinoba Bhave in the Magazines like ‘Maitri’, ‘Samya yoga, Sarvodaya Sadhana published by Organisations of Sarvodaya., Audio clips on talks on the Gita, Geetai, Vishnusahstranam and Video related to Vinoba are available from which the philosophical pursuit of Vinoba Bhave is traceable and it is the sincere attempt of this seminar to appropriate Vinoba as a philosopher who need to be revisited from contemporary perspective.

Hence, the aim of the Seminar is to create renewed interest in Vinoba in the present context. It is an opportunity to share and discuss his hardly known concepts like ABC triangle, Kanchan-mukti and Rishi-kheti which can be useful even in current times. As stated above, the philosophical significance of his ideas and thought-experiments is to be elucidated focussing on his academic as well as activist contribution.

So, it is imperative to revisit the tenets of his texts to enable us to cope up with the challenges posed in the post post-truth society.

## **VENUE OF THE SEMINAR:**

### **Mahatma Gandh Antarrashtriya Hindi Vishwavidyalaya, Wardha**

The **Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya** came into existence through an Act of Parliament which received the assent of the President on January 08, 1997 and was published in the Gazette of India Extraordinary on the same date. This is an act to establish and incorporate a teaching University for the promotion and development of Hindi language and literature, through teaching and research, with a view to enabling Hindi to achieve greater functional efficiency and recognition as a major international language and to provide for matters connected therewith or incidental thereto.

## **OBJECTIVES OF THE UNIVERSITY**

The objects of the university shall be to promote and develop Hindi language and literature in general and, for that purpose, to provide for instructional and research facilities in the relevant branches of learning; to provide for active pursuit of comparative studies and research in Hindi and other Indian languages to create facilities for development and dissemination of relevant information in the country and abroad; to offer programs of Research Education and Training in areas like translation, Interpretation and linguistics for providing the functional effectiveness of Hindi; to reach out to Hindi scholars and groups interested in Hindi abroad and to associate them in teaching and research and to popularize Hindi through distance education system.

## **VISION**

It has been the great desire of the national leaders as well as the Hindi well-wishers that Hindi should occupy its rightful status on international forum of United Nations to express the sentiments and feelings of the Indian people. Secondly, they also visualized to set up an International Secretariat for Hindi to coordinate the linguistic communication not only among the people of Indian origin spread over five countries but also in the whole world. There was also a vision to establish a Central Hindi University to promote and develop Hindi to its fullest potentiality as an International language.

## REGISTRATION:

There will be no registration fee for participant but they will arrange travel and accommodation on their own cost. The University has limited accommodation facility so it is not possible to accommodate all the participants.

## HOW TO REACH WARDHA

Wardha is 77 kms from the city of Nagpur. Nagpur is the nearest airport. From all major metropolitan cities, flights are available for Nagpur. It is well connected by Indian Railways, as it is at the intersection of Delhi-Chennai, as well as Mumbai – Howrah railway route. It has daily train from Delhi, Itarsi, Hyderabad and Chennai. Wardha Jn., which is 6 Km from MGAHV, on the Mumbai-Howrah line. Trains from Mumbai, Ahmedabad, Howrah and Raipur stop at Wardha junction. Comfortable deluxe buses run from Nagpur to Wardha every half an hour, Auto charges are Rs. 150 from Wardha/Sevagram railway station to MGAHV. Pickup facility will be provided to all the delegates from Wardha and Sewagram Railway Station and the Wardha Bus Stand with proper intimation.

## WEATHER:

The weather in February is moderate and pleasant. Night temperatures are around 20-25 degree C.

## PLACES OF INTEREST TO THE TOURIST:

**Gandhi Ashram**–Bapu Kuti : Sevagram was Gandhiji's headquarters from April 1936 during struggle for independence.

**Pavnar Ashram:** Praramdham ashram, just 10 km from Wardha, was established by Acharya Vinoba Bhave in 1938 on the bank of river Dham.

**Vishwa Shanti Stup:** in 1935, Fuji Guruji from Japan came to Wardha and met Mahatma Gandhi. He put the wish to setup the Stupas(Prayer place) in India.

**Gitai mandir (Temple):** This is the mandir where Vinoba's Gitai become perpetual. Vinoba bhave translated the *Bhagwat Gita* in the book *Gitae*. For this , number of polished stones are brought from different places and arranged vertically in the shape of cow and 18 'Adhyaya" (chapters) of the *Gita* are engraved on it.

**Magan Sangrahalaya (Museum):** Magan Sangrahalaya is a museum situated at Wardha city, where everything about *khadi* and village industries related equipments are displayed.

## **PAPER SUBMISSION:**

The paper should be in a standard format either in Hindi or English. Papers will be written in Times New Roman (12 font size) /Unicode font - Mangal (12 font size), Kokila (14 font size) and Krutidev 10 (14 font size) with 1.5 line spacing. The paper must be submitted with abstract of not more than 250-300 words. Author(s) name(s) and affiliation should be written on front page under the title. Separate registration is required if co-authors are there.

## **Important Dates:**

- Last date for receiving the paper : 15th January 2018
- Communication about acceptance : 16- 20th January 2018

The papers may be sent by email to [vinobaseminar2018@gmail.com](mailto:vinobaseminar2018@gmail.com)

## **Coordinator**

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"जयजगत्"



## Registration Form



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Organized by Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalay, Wardha

Name of the Participant : \_\_\_\_\_  
Designation: \_\_\_\_\_  
Organisation (with address): \_\_\_\_\_  
Address for Correspondence : \_\_\_\_\_  
Email: \_\_\_\_\_  
Phone/Mobile no. : \_\_\_\_\_  
Title of the Paper: \_\_\_\_\_  
Accommodation required: YES/NO \_\_\_\_\_  
Date & Time of : Arrival \_\_\_\_\_ Departure \_\_\_\_\_  
Are you interested in visiting places of interest on 07/02/2018(afternoon): Yes/No

Signature of Participant

Date :

- Please send the filled registration form or scanned copy (vinobaseminar2018@gmail.com) along with the **full paper on or before the last date of the paper submission(15<sup>th</sup> January 2018).**
- There will be **no Spot Registration** for Seminar.
- Limited Research Paper Presenters will be given accommodation facility (depend upon the availability in the University) after the scrutiny of their Research Paper. Preference will be given to outside participants. Research Paper will be presented in Parallel session only.
- All participants must attend all the session.
- Only working Lunch will be served to Local Participants.