

## A Critical Study of Social Experiments of Pandurang Athvale with Educational Outlook

<sup>1</sup>Dr. Shobha Vaidya R, <sup>2</sup>Vanraj Parmar

<sup>1</sup>Professor Of Education, <sup>2</sup>Ph.D Student

School Of Education Devi Ahilya Vishwavidyalaya Indore (M.P.)

---

**Abstract:** Pandurang Athvale (affectionally called Revered Dadaji, born on October, 1920 and died on October 25, 2003) an activist philosopher of the modern age. His whole life was for human being, the Swadhyay Stream and devotion towards God. He has explained that Lord Krishna has said in the Gita, *yath pravrutir bhutanam yan sarvamidam tatam | swakarmana tambhyachrya siddhim vindati manavah ||* (the Gita 18/46) He has activated the Swadhyayees on the base of this philosophy. He has created many experiments namely as, Yogeshwar krishi, Shreedarshanam, Amrutalayam, Vrikshmandir, Matsyagandha etc. The conceptual and philosophical description is presented in this paper.

---

### I. Introduction

Pandurang Athvale (born on 19<sup>th</sup> October, 1920 and died on October 25, 2003) an activist philosopher of the modern time. His whole life was for human being, the Swadhyay Stream and devotion towards God.

Pandurang Athvale has explained that Lord Krishna has said in the Gita,

*yath pravrutir bhutanam yan sarvamidam tatam |*

*Swakarmana tambhyachrya siddhim vindati manavah ||* (Gita 18/46)

It means that one can achieve ultimate goal by offering his efficiency to God. Everyone is efficient in his accepted, chosen or his forefathers business. One should offer his efficiency to God like Arjun, as described in the Mahabharata at the time of war. Pandurang Athvale has activated the Swadhyayees on the base of this philosophy. He has created many experiments namely as, Yogeshwar krishi, Shreedarshanam, Amrutalayam, Vrikshmandir, Matshyandna etc. It is the conceptual and philosophical description of major experiments by Pandurang Athvale as under:

**Bhaktiferi (Devotional Tour):** Bhaktiferi is the origin and dynamic concept of Swadhyay Stream. Swadhyayees go for Bhaktiferi for their self development, not for note or vote. They study through this devotional tours positivism in life, selflessness, to give up their all worldly comforts, for short time, transformation of self-centered outlook into God-centered outlook, interaction in face to face way and divine brotherhood of man under the fatherhood of God.

**Mantradaha Pita :** (Goal is given by Father) Pandurang Athvale believed that if we want to cultivate the society, we must cultivate first the person, and his family. Pandurang Athvale has activated the Swadhyayees by the experiment like Mantradaha pita. The whole family does prayer regularly in the morning and the evening in it. At the time of the prayer, the older or father recites to all family members Vedic thoughts as the goals of life. With the result of it, atmosphere of the family became harmonious, united and peaceful.

**Apaurusheya Lakshmi :** (Impersonal wealth) As no one or even one group collectively own the land or the produce since everyone has a hand in acquiring the land in producing the produce with offering his efficiency as dynamic devotion as the wealth is called Apaurusheya. The surplus is deposited in a bank (which offers no interest) called Madhavi Raksha Sankalpa, after distributing the production part amongst the people as the Prasad (graceful benevolence which is out put of Devotion) The term Apaurusheya Lakshmi (impersonal wealth) is a totally new concept in the field of economics. There are many experiments of Pandurang Athvale which are connected with this economical concept.

**Yogeshwar Krishi:** Yogeshwar Krishi is the practice of instrumental devotion with collective farming of a single field. The people of the village offer their devotional labour for one or two days per cropping season. The resulting crop belongs to no one except God. Now a days, there are more than 12,000 thousands such devotional farmings. The farming community learns virtues of krishi sanskriti (farming culture) like, (1) love towards neighbour (2) love towards nature, (3) love towards animal and (4) love towards God. Yogeshwar krishi is also centre of study of selfless work and selfless love. They learn lessons of (1) reverence for self (2) reverence for man (3) reverence for animal and (4) reverence for all creation, according to the Gita (10th chapter)

**Matsyagandha :** ( Floating temple) Fishing community inspired by Pandurang Athvale to offer skill and talent in the service of God. They build a boat and use it in the service of God is called as Matsyagandha. With the result of Matsyagandha, the fisher community has got self-esteem, determination and a high moral character. Before the results of Swadhyay thoughts and transformation, fishing has traditionally considered as low occupation. The fishing community was notorious for heavy drinking, gambling, smuggling and all kinds of petty and major crimes. Pandurang Athvale has change the way of life of these down trodden people. As a consequence, they have discarded their vices, wrong ways and quarrels. Now they sing suktas of Vedas, learns moral teachings of Pandurang Athvale and activates it in their life.

**Vriksha Mandir :** ( Temple of trees) Pandurang Athvale has given novel experiment which is Vrikshmandir (the temple of the trees). This is an entirely new concept in the social, economic and religious field. This temple is the place of living, growing and developing idols in the form of trees. According to him, if person want to change his out look, he must have reverence for self, reverence for man, reverence for animal and reverence for all creation. With the result of it, individual studies Vasudev (God) in the trees. When the individuals gets time in the temple to interact with each other they discusses about experiences of self less work, intimate by forgetting their socioeconomic status.

**Shreedarshanam:** Shreedarshanam is undertaken by 20 villages to cultivate a farm about 15 to 20 acres of land. It is same in the process like Vriksha Mandir but the main difference between Vrikshmandir and Shreedarshanam is, Vrikshmandir is the temple of trees and Shreedarshanam is the temple without trees for farming. This experiment has brought people of these villages closer to one another generating 'WE' feeling amongst them and making the villages a divine commune. A selfless relationship between the villagers is created breaking all barriers between them and developing social and cultural integration. Villagers of this commune stand by each other in good and bad times.

**Loknath Amrutalayams:** Pandurang Athvale has restored the temples in their original form as socio-economic centers for the villages. Swadhyay has taken a new initiative of non-sectarian temple building is called Loknath amrutalyam. It is built from locally available material by voluntary labour of the swadhyayees. It is the place where Hindu can recite the Gita with the same freedom as Muslim, the Koran and the Christian the Bible. After the evening community prayer, the assembly discusses individual and collective problems and attempts to sort them out informally. Amrutalyam become focus of an alternative world of learning and culture, the personal and the social renewal and community life independent of the state institutions and processes. These are centers where grievances and social problems are sorted out in the spirit of give and take, spirit of mutual help is reinforced, and initiatives are taken for innovation and reforms. With the result of Amrutalyam; one can observe the social and economic change of community. Asthmrit kerdras inculcates and whole village by making the center as Amrutalyam. The people of the village are much closed with each other and united.

**Arojasanyuj:** A new experiment was initiated in late 2004 is known as Arojasanyuj. Literally, it means Health Camp. The physicians and other healthcare professionals offer their time and expertise as a form of bhakti this differentiates such a health volunteer activity from all others, as in Arojasanyuj. There is no social agenda or platform, while society benefits from the activity. It is practiced from a devotional angle as a service to God. Swadhyayee attend these health camps and learn about proper hygiene, as well as prevention of common debilitating illness such as high blood pressure and diabetes. Arojasanyuj is an example of the power of Pandurang Athvale's philosophy and work. Villagers and urbanities are moved by the devotional spirit of the physician volunteers are welcomed and venerated, since they are viewed as God sent by the otherwise healthcare deprived masses. There is an obvious thread of humanity, a feeling of universal brotherhood of man under the fatherhood of God that stands as a pillar of this noble volunteerism. Arojasanyuj is proof that Pandurang Athvale has eradicated the barriers of caste, class, and creed that divide men and women everywhere else around the world.

**Goras:** Goras is experiment of economical transformation of rural Society. It is an experiment on milk dairies. Goras means milk which is pured by singing songs, the Upanishads and the Vedic suktas with devotionals. It keeps whole milking wealth in villages which was exported into cities. Goras is also the part and medium to give moral teaching of Pandurang Athvale and cultivation of the people of the village.

**Ghar-Mandir :( House-Temple/Mobile-Tempe)** Ghar Mandir is the mobile temple for Adivasi (tribal) community. The concept of Ghar-mandir is the temple of the God goes and remains for some days in a home of the community. This mobile temple recycles every home of the community. When temple goes one house to

another, at that time the people of the community get together and sing versions of the Gita and devotional songs of Swadhyay with moral teachings of Pandurang Athvale, With the result of the mobile temple, the Adivasi community has thrown its pre-habits, such as robbery, drinking, superstitions, brawling and quarreling. They live with normality, self-esteem, peace, prosperity and have faith in God in present.

**Other Experiments:** The Swadhyay Stream has shown considerable creativity and capacity for constructive activities to reinforce the idea of human dignity by using devotional motivation and experience of local communities; some of these activities have become quite large and need to be mentioned. The Swadhyayee who are highly skilled medical professionals take turns each day of the year and spend 24 hours in remote hinterlands for empathy and health care of the forest dwellers. These health care centers are called Pantanjali Chikitsalayas. There are over a dozen voluntarily managed general merchandise stores its called as Parivar Stores in large villages and cities that serve as outlet for the sale of Swadhyayee village's surplus produce, homemade soaps, matchsticks, milk products, candles and other provisions. Swadhyayee also make efforts to conserve what is belt in local tradition thought it may not carry a label such as sustainable development 'or' greening the earth, such as Yuva Din( in the month of July they celebrates birth day of Adarniya Didiji) by planting sapling around their homes and field and tend them on regular basis. There is also another experiment on the base of efficiency based devotion like Hira-mandir for craftsmen of diamonds, Brashmandir for craftsmen of Brash, Akvira for Agricomunity to transportation and Prasad Builders for construction.

### References

- [1] Athvale, P.: "*Amrutalayam* (Gujrati)", Mumbai, Satvichar- Darshan, 2004.
- [2] Athvale, P.: "*Apaurusheya Lakshmi* (Gujrati)", Mumbai, Satvichar -Darshan, 2004.
- [3] Athvale, P.: "*Ashah Pantha Atat karma* (Gujrati)", Mumbai, Satvichar-Darshan, 2002.
- [4] Athvale, P.: "*Chaitanya* (Hindi)", Mumbai, Satvichar-Darshan, 1997,
- [5] Athvale, P.: "*Goras* (Gujrati)", Mumbai, Satvichar- Darshan, 2004.
- [6] Athvale, P.: "*Matsyagandha* (Gujrati)", Mumbai, Satvichar- Darshan, 2004.
- [7] Athvale, P.: "*Shreedarshanam* (Gujrati)", Mumbai, Satvichar- Darshan, 2004.
- [8] Athvale, P.: "*Vrikshmandir* " (Gujrati)", Satvichar- Darshan, 2004.
- [9] Athvale, P.: "*Vyasvichar* (Gujrati)", Mumbai, Satvichar- Darshan, 2002.
- [10] Athvale, P.: "*Yogeshwarkrushi* (Gujrati)", Mumbai, Satvichar- Darshan, 2004.