“The best way to find yourself is to lose yourself in the service of others”

- Mahatma Gandhi
"It is my firm opinion that no culture has treasures so rich as ours has. We have not recognized its value. If we do not follow our culture, we would be committing suicide as a people."

— Mahatma Gandhi
Whenever you are in doubt or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man whom you may have seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to Swaraj for the hungry and spiritually starving millions. Then you will find your doubts and your self melting away.
Gandhiji established Satyagraha Ashram at Sabarmati in 1917 with noble intentions of universal goodness on the foundation of truth and non-violence. Later it was named by Gandhiji as Sabarmati Harijan Ashram Trust in 1939 and got registered by the same name under the Bombay Public Trust Act in September 1952.

Sabarmati Ashram, at the bank of river Sabarmati, mythologically witnessed sacrifice of Rishi Dadhichi, who had donated his bones for a righteous war. It is also located between a jail and a crematorium as Gandhiji believed that a satyagrahi has to invariably go to either place. It was from here that the famous Dandi march recalling Buddha’s renunciation of old, begun on 12th March 1930 with a vow by Gandhiji to not return to the Ashram until India gained independence.

Over the years, the Ashram became home to the ideology that set India free. It aided countless other nations and people in their own battles against oppressive forces towards universal goodness.
Each building has been a witness to the freedom movement, Satyagraha & Sarvodaya. Today, Sabarmati Harijan Ashram Trust hosts institutions and spaces in its heritage buildings at the precinct of Ashram, promoting the spirit of Gandhiji’s constructive works such as removal of untouchability, sanitation, women empowerment, literacy, eradication of social evil, promotion of cottage industry, nutrition, ‘Buniyadi Talim’ basic education etc. All rooted in inner transformation and human values that continue to be the inspiration and motivation to keep the spirit of the Ashram’s intention alive.
SABARMATI ASHRAM OBSERVANCES

OBJECTIVE:
The objective of Sabarmati Ashram is that its members should qualify themselves for, and make a constant endeavour towards, the service of the country which is consistent with the intention of universal good.

The ashram was based on simple community life. Gandhi ji insisted that the ashram inmates follow certain rules of conduct and practices. He felt that observing these vows was essential for the development of a Satyagrahis character and helped him to serve towards universal good.

OBSERVANCES:
Truth | Non violence | Non Stealing | Self Discipline | Non-Possession | Physical Labour | Tolerance | Fearlessness | Swadeshi | Equality of All Religions | Remove Untouchability | Labour of Love - (added later by Gandhiji)
Hriday Kunj is a site of historical importance and can be located in the city of Ahmedabad in Gujarat. It is reputed for having earlier served as a place of residence for the great leader of the Indian Movement towards Independence. The man was none other than Mohandas Karamchand Gandhi or Mahatma Gandhi, as he is more popularly known. Hriday Kunj (abode of heart) was named so by Kaka Saheb Kalelkar, as this space was heart of the nation. Historical records indicate that Gandhiji started his experiments of non-violent demonstrations of Satyagraha in India's fight towards freedom from Hriday Kunj.

Hriday Kunj is taken care by the Sabarmati Ashram Preservation and Memorial Trust.
What does interest me is the fact that my remote ancestors blended with one another with the utmost freedom and we of the present generation are a result of that blend. Whether we are doing any good to the country of our birth and the tiny globe which sustains us or whether we are a burden, the future alone will show.

Gandhiji

The Indian culture of our times is in the making. Many of us are striving to produce a blend of all the cultures which seem today to be in clash with one another. No culture can live if it tries to be exclusive. There is no such thing as pure Aryan culture in existence today in India. Whether the Aryans were indigenous to India or were unwelcome intruders does not interest me much...

HRIDAY KUNJ - (1918)
This was Gandhiji’s home in the Ashram. Gandhiji and Kasturba lived here from 1918 to 1930. He left the Ashram in 1930 with a vow: “not to return to this Ashram till India became Independent”. Inside there are 6 rooms: Gandhiji’s, Kasturba’s, Guest Room, Kitchen, Store Room and Secretariat. There are also replicas and some originals, including Gandhiji’s charkha and writing desks.

“I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.” - Gandhiji
HOLISTIC ACTIVITIES

Raghupati Raghav - sung by inmates of the Ashram

Prayer Meeting

Prarthana Bhoomi- For Daily Prayers

Boys and Girls in Ahmedabad taking part in spinning
UDYOG MANDIR - (1918)
(The School of Khadi Craft)

It was founded in 1918 during the historic strike of mill workers, termed as “Ek Dharmayudha” by Mahadevbhai Desai, of Ahmedabad. In the early days of the Ashram, Gandhiji lived in one of the rooms at Udyog Mandir. He did labor of love contributing in construction of the building with mill workers who were seeking work. In this room, Gandhiji hosted the first Satyagraha meeting to oppose the Rowlatt Act in 1919. A ‘temple of industry’, it symbolized self-reliance and dignity of labour, and spread the message of ‘Swaraj through Khadi’ in the country.

Ashramites from across the world practiced spinning and weaving under Maganlal Gandhi at Udyog Mandir. Currently, students from socio-economically marginalized background stay here receiving holistic value-based-education facilitated by Harijan Sevak Sangh (HSS) that was founded by Gandhiji in 1932. The shala catered neglected communities – and fought caste discrimination & poverty. A part of the hostel expenses are supported by the Ministry of Social & Justice Department - Government of India.
The foundation of Udyog Mandir or Khadi Technical Institute was laid in 1918 during the textile workers strike. All processes of Khadi manufacture were taught here to hundreds of Students from all parts of India during 1919-1933. Mahatma Gandhi’s nephew, Late Shri Maganlal Gandhi, then became a director of this institute.

This is the first building erected on the Ashram ground. The strikers of the first Mill-Labour strike described by Sri Mahadev Desai in this book entitled ‘A Righteous Struggle’; have filled earth in the foundations of this building.

Gandhiji, himself stayed in a small room at udyog Mandir for a few months, before shifting to nearby building that faced the Sabarmati River.
This building was converted into a hostel – Ashram Shala to host students from sweepers, scavengers and socio-economically marginalized background to receive holistic value based education facilitated by Harijan Sevak Sangh (HSS) founded by Gandhiji in 1932. Currently, more than 100 students studying in the primary school (between standards one to eight) at the Ashram stay here.

The children at the hostel are given free meals, uniforms, school bags, books, notebooks & useful equipments along with free tuition classes. Currently a few appointed teachers run the tuition classes, support the children in education and extra curricular activities such as Arts - Crafts, Sports, Performances and Computer classes as a way to encourage creativity and develop essential skills of leadership, communication and listening. Throughout the year, all the children participate in celebrating various Indian festivals and milestones. The shala caters to the students of neglected communities, addressing caste discrimination and poverty.
Somnath Chhatralaya was founded in 1921 to host and train freedom fighters. With a provision of 100 rooms, Somnath Chhatralaya was used as a community living quarter. The students of the Ashram school, participants of Swadeshi & Constructive Work Training Programs stayed here and observed Ashram rules including those of the common kitchen. Padma Vibhushan Kaka Saheb Kalekar was amongst the revolutionaries that stayed in Somnath Chhatralaya. This historical building currently hosts girls pursuing diploma in primary education (PTC). Since 1956 more than six thousand girls from backward villages have become teachers experiencing community life while staying at this historical premises.
Gandhiji had placed a high importance on truth and non-violence as the basis of the Indian Freedom Movement. In order to impart these values to the freedom fighters, he built the Somnath Chhatralaya, with the donation from Shri Somnathji in 1921, as a hostel where these revolutionaries can be housed and trained. These values were not just being inculcated for the freedom movement but to develop good skills for community leadership and serving society.

“Happiness is when what you think, what you say, and what you do are in harmony.”
- Gandhiji

This historic building comprising of more than 100 rooms, hosted freedom fighters who came from across the country. More than 400 freedom fighters stayed at Somnath Chhatralaya experiencing harmony of head, hands and heart.
Stri Adhyapan Mandir - (1956)
(Primary Teachers Certificate (PTC) Hostel)

Currently, Somnath Chhatralaya operates as hostel for girls studying at the Stri Adhyapan Mandir. Pariskhitlal Mazumdar founded the Stri Adhyapan Mandir in 1956, with an intention to empower women from most marginalized communities to address untouchability. It imparted holistic training to girls by teaching udyog – spinning, weaving, stitching and paperwork etc. with practical exposure.

After independence, Shri Parikshitlal Majumdar, under the guidance of Gandhiji began using this premise for training women as primary school teachers (PTC). The goal of this undertaking was to empower village women and make them socially & economically self-reliant, as well as provide education to rural children by spreading literacy in interior parts of the state. Eventually, the college was moved to a separate building and this place became a residency hostel for the women and girls studying there. Each year, approximately 100 girls/women from interior parts of Gujarat, stay here experiencing community living while studying at the PTC college.
ASHRAM’S KITCHEN – (1918)

Built in 1918 to cultivate the spirit of community living, Gandhiji started a kitchen; later known as Mangal Mandir. All the ashramites along with Kasturbaa would cook here and have food together after offering a collective prayer. The upper level of the building hosted the kitchen – offering food for the body. The lower level that was the underground cellar, was used as a library – offering food for thought.

Whenever Gandhiji would be in Ashram, he would pray, cook and serve when possible and have his food at the Mangal Mandir kitchen with all the Ashramites. Currently, Safai Vidyalaya hosts training to cook nutritious food for Anganwadi (pre-primary) children in this campus. However, this historic building needs repair and restoration.
Unless we are satisfied with foods that are necessary for the proper maintenance of our physical health, and unless we are prepared to rid ourselves of stimulating heating and exciting condiments that we mixed with food. We will certainly not be able to control the over-abundant, unnecessary, and exciting stimulation that we may have. If we do not do that, the result naturally is that we abuse ourselves, and become less than animals and brutes.” - Gandhiji

Ashram’s kitchen was operated by Ashramites, initially by male inmates. Later Gandhiji gave command to female inmates led by Kasturbaa. This historic building served multiple purposes by offering food for body and soul while inculcating the spirit of togetherness.
Currently Safai Vidyalaya hosts training to cook nutritious food for children of the Anganwadi (pre-primary) centres. Thousands of women have undergone value oriented nutrition training. They in turn are benefiting thousands of children and women in their Anganwadis. However, this historic building needs repair and restoration.

“MANGAL MANDIR - (1919)
(Previously known as Ashram’s Kitchen)

“The diet should be healthy and well-balanced. The body was never meant to be treated as a refuse-bin. Food is meant to sustain the body.” – Gandhiji
BAL MANDIR - (1940)
(Madam Montessori School)

Madam Montessori met Gandhiji at London in 1931. Inspired by him, she started the first Montessori school in Gujarat at the Sabarmati Ashram in 1940 to impart value-based-education for children. Inspired by this center, many prominent educationists started experiments across Gujarat & India towards pre-primary education. Currently, this historic building is used as the HeArt Center. HeArt Center provides platform to students from nearby schools by facilitating them to realize their hidden potential through art; promoting a holistic growth. Additionally, a Jai-Jagat Amphitheater has been constructed on premises to provide a space of expression for these children through the lens of art, music & drama.
Inspired by this concept, noted social servants like Shri Gijubhai Badheka, Shri Mul Shankar Bhai, Nanabhai Bhai, Jugatram Dave of Vedchi and Annapurna Mehta had widened the range of education and started 68 Montessori themed preschools all over India. Before Independence, this Bal Mandir was a center for value-based-education and a knowledge center for many little children whose parents used to work in the handicraft centers at the Sabarmati Ashram.

Gandhiji met Madam Montessori for the first time in London on October 7th, 1931. After two weeks Mahatma Gandhi was invited to speak at the London University Hostel where students from around the world came to learn the Montessori Education System. After returning to India, Gandhiji felt that her approach to creativity would work in India. On March 1940 the Bal Mandir was inaugurated by Madam Montessori. It was created according to the Montessori system with the support of mill owners, doctors and industrialists.
Sabarmati Harijan Ashram Trust founded the HeArt Center in 2016 and Jai Jagat Amphitheater in 2017 to provide platform for students, facilitating them to realize the hidden potential through art and promoting their holistic growth. HeArt Center holds the intentions of promoting growth of head, hands and heart of a child through performing arts, music & crafts. Additionally, Jai-Jagat Amphitheater has been constructed on premises to provide a space of expression for these children through the lens of art, music & drama.

In Pandit Khare’s opinion, based upon wide experience, music should form part of the syllabus of primary education. I heartily endorse the proposition. The modulation of the voice is as necessary as the training of the hand. Physical drill, handicrafts, drawing and music should go hand in hand in order to draw the best out of the boys & girls and create in them a real interest in their tuition.” - Gandhiji
"On the path of love, exploration of self, in the service of the whole".

Adjacent to HeArt Center, Swagyan Mandir is a space built under the old Ashram water tank with an intention to serve humanity by exploring self, nature & each other while engaging in constructive works. It is an effort to create an experimental lab to connect with various other international communities around the world who are exploring new ways to serve humanity.

This space used to have a Flour Mill and a Water Tank in the 1950’s. Water Tank used to supply water to the residents of the Ashram. For some time this space also hosted a weaving center.

HeArt Center, Jai Jagat Amphitheater & Swagyan Mandir are run and supported by the Šābarmati Harijan Ashram Trust.
And is this power benevolent or malevolent? I see it as purely benevolent, for I can see that in the midst of death; life persists, in the midst of untruth; truth persists, in the midst of darkness; light persists. Hence I gather that God is Life, Truth, Light. He is Love. He is the supreme Good.” – Gandhiji (Young India)

"I do dimly perceive that whilst everything around me is ever changing, ever dying, there is underlying all that change a living power that is changeless, that holds all together, that creates, dissolves and re-creates. That informing power or spirit is God. And since nothing else I see merely through the senses can or will persist, He alone is.
"Knowledge is limitless and so also the application of truth. Every day we add to our knowledge of the power of the Atman, and we shall keep on doing ever the same. New experience will teach us new duties, but truth shall ever be the same. Who has ever known it in its entirety?" Gandhiji – Young India, 8-4-26, p.131.

Swagyan Mandir hosts reflective circles of deep sharing. Volunteers from across the world join these circles - connecting with self & community finding purpose and meaning.
In 1940’s as an extension to Udyog Mandir, started handmade paper making site. Many people worked here to make handmade papers of various kinds such as art, bond, ordinary, foil & card paper and also stationery used for handmade paper. This old building currently hosts Manav Sadhna that operates with a mission to serve the underprivileged with the philosophy of Love All, Serve All. Manav Sadhna is engaged in constructive humanitarian projects that cut across barriers of class and religion while addressing issues faced by socio-economically neglected segments of society. In executing this mission, Manav Sadhna is guided by Mahatma Gandhi’s unshakable beliefs in love, peace, truth, non-violence and compassion.
“The law of Love could be best understood and learned through little children” - Gandhiji

Manav Sadhna was established in 1990s by few volunteers with an intention to serve humanity through community engagements. Today, it serves hundreds of children and women through more than 30 initiatives.

MANAV SADHNA (1990’s)
“You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.” Gandhiji
YOUNG INDIA VOLUNTEER’S HOME - (1920’s)

Built during the evolution of Ashram buildings, this home hosted people from across the country visiting and contributing towards the freedom movement. Eminent people working for Young India paper, published by Gandhiji, used to come and stay here. This home was also home for Kanu Gandhi, who was the son of Narandas Gandhi (nephew of Gandhiji).
Kanu Gandhi was a photo-biographer of Gandhi. His wife was Abhaben Chatterjee. It was in Abha’s arms that the Mahatma breathed his last at Birla house. Later Padmashree Ishwarbhai, also known as Toilet Man of India, stayed in this house. This historic house is now intended to be used as a residence for volunteers to engage in constructive works of Gandhiji at the Sabarmati Ashram.

“I do not believe that the spiritual law works on a field of its own. On the contrary, it expresses itself only through the ordinary activities of life. It thus affects the economic, the social and the political fields.” - Gandhiji (Young India)
SANATAN SOAP PRODUCTION CENTER - (1920’s)

This heritage home was used to be a handmade soap production unit with an intention to promote village industries. The soaps were then named **Sanatan** (eternal) **Sabun**. In 1982, inspired by Gandhiji, Gidwaniji started a Prayog Center – promoting **Patanjali’s Yog Sutra** and establishing naturopathy at the space given by Sabarmati Harijan Ashram Trust. This home also hosted a library enriching people’s knowledge with naturopathy and experiments around it. Currently, Prayog Center is actively operational in this dilapidated building. These historical homes need restoration.
indulgence in any bad habits like lying, stealing, indecent behavior is immoral.”

“I hold that where the rules of personal, domestic and public sanitation are strictly observed and due care is taken in the matter of diet and exercise, there should be no occasion for illness or disease. Where there is absolute purity, inner and outer, illness becomes impossible. If the village people could but understand this, they would not need doctors, Hakims or Vaidya.” Gandhi – Harijan, 26-5-1946, p. 153
Sabarmati Harijan Ashram Trust started this primary school for children from underprivileged communities in 1938 to impart buniyadi (fundamental) education. The school, once known as the best school in the Ahmedabad district used to host holistic education sessions on spinning, weaving, farming, gardening, music and arts etc. Since 1959, the Ahmedabad Municipal School Board runs this school imparting value-based-education to more than 600 students every year.
At primary school and Ashram Shala, holistic value-based education is imparted through the book of life. Teachers, volunteers & students learn from each other in an attempt to bring harmony through head, hands and heart.

"Love requires that true education should be easily accessible to all, and should be of use to every villager in his daily life. Such education is not derived from, nor does it depend upon books. It has no relation to sectional religion. If it can be called religious, it is universal religion from which all sectional religions are derived.

Therefore, it is learnt from the Book of Life which costs nothing and which cannot be taken away from one by any force on earth." Gandhiji - Harijan, 21-12-1947, p. 480

At primary school and Ashram Shala, holistic value-based education is imparted through the book of life. Teachers, volunteers & students learn from each other in an attempt to bring harmony through head, hands and heart.
ASHRAM VINAY MANDIR - (1957)

Vinay Mandir was started in 1957 to empower girls from schedule caste and socio-economically marginalized communities with the best of education. Ashram Vinay Mandir was established under the guidance of Parikshitlal Mazumdar, then managing trustee with an intention to bring social change through women empowerment.

To provide the best facilities and to ensure the safety and security of girls coming from distant and remote places, the hostel has been constructed right behind the school. It has a capacity to accommodate 220 girls. For many years it's been fully occupied by talented and needy girls who receive value-based education along with community living. Ever since its inception, thousands of girls received secondary and senior secondary education bringing light to their families and villages.
Vinay Mandir hostel and school is a campus for girls to cultivate and deepen their spirit & mind while receiving holistic value-based-education. Thousands of girls who studied at this historical institution, are acting as catalysts in the society cultivating harmony in self and surrounding.

“Man can never be a woman’s equal in the spirit of selfless service.” Gandhiji
To support teachers teaching in Bal Mandir, Upasana Mandir, Vinay Mandir and Somnath Chattralaya, ten houses were built in the same campus in 1938. These houses hosted esteemed and humble teachers such as Dutta Maha – renowned sculptor and artist, saintly teachers like Ravishankar Maharaj, Pujya Mota, Pratap Bhai, Anusuya ben, Ramanik Kaka etc. Staying here, they shared knowledge with their head, hands and heart. While four homes are occupied, six homes are with Sabarmati Harijan Ashram Trust intended to be used as Ashram volunteer homes for Gandhian constructive works.
These houses hosted teachers / volunteers from across the spectrum who with their humility cultivated deep spirit of inquiry in students of the Ashram Shala, Vinay Mandir and the Stri Adhyapan Mandir (PTC).

“Persistent questioning and healthy inquisitiveness are the first requisite for acquiring learning of any kind. Inquisitiveness should be tempered with humility and respectful regard for the teacher. It must not degenerate into impudence. The latter is the enemy of the receptivity of mind. There can be no knowledge without humility and the will to learn.” Gandhiji – Harijan, 8-9-1946, p. 306
STRI ADHYAPAN MANDIR - (1956)
(PTC College)

“A literate women has the capacity to transform a family, while a value oriented female teacher has the capacity to transform thousands of families over a lifetime.”

Founded in 1956, with an intention to empower women from most marginalized communities and to address untouchability, Pariskhital Mazumdar started Stri Adhyapan Mandir towards holistic training of girls to teach udyog – spinning, weaving, stitching and paper work etc. With practical experiments as well as theoretical engagements an integral part of the academic subjects was built; such as language, sociology & science along with co-curricular activities such as music, arts, yoga etc. Currently under the Department Of Education - Gujarat, Stri Adhyapan Mandir is imparting two years diploma to girls. While they receive academic & practical training at college, they experience community living with values whilst their stay at Somnath Chattralaya.
“By education I mean an all-round drawing out of the best in the child and man-body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. I would therefore begin the child’s education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. I hold that the highest development of the mind and the soul is possible under such a system of education.

Only every handicraft has to be taught not merely mechanically as is done today, but scientifically, i.e., the child should know the why and the wherefore of every process.”
Gandhiji - Harijan, 31-7-1937, p. 197

More than 6000 girls from remote villages have been trained as teachers. They facilitate value-based-education in their villages and communities by being the change agents.
HOLISTIC ACTIVITIES
Abdul Kadir Bawazeer was a businessman in South Africa. He served as Imam in the mosque at Johannesburg. He was known as Imam Saheb.

“In the year 1914 it was decided that most of the inmates of the Phoenix Ashram should return to India. Imam Saheb was put to a real test. But Imam Saheb took no time to come to a decision. He had made up his mind that he and his family would live wherever I did. That was his self-sacrifice for the cause of satyagraha and his contribution towards Hindu-Muslim unity.”—Gandhiji

Imam Saheb was a close associate of Gandhiji from South Africa. He denounced everything for the nation and diligently lived for the Hindu Muslim harmony. His house, Imam Manzil, hosts exhibitions on spinning and weaving. Restoration of this heritage building is much needed.
“Take to spinning [to find peace of mind]. The music of the wheel will be as balm to your soul. I believe that the yarn we spin is capable of mending the broken warp and woof of our life. The Charkha is the symbol of non-violence on which all life, if it is to be real life, must be based.” Gandhiji - Harijan, 27-4-1947, p. 122

Imam Manzil focuses on labour of love involved in spinning. In today’s context manual labour is even more relevant than ever. This home of Imam Saheb and his son Gulam Rasul Qureshi is always remembered as a symbol of communal harmony.

“Useful manual labour, intelligently performed is the means PAR EXCELLENCE for developing the intellect. A balanced intellect presupposes a harmonious growth of body, mind and soul. An intellect that is developed through the medium of socially useful labour will be an instrument for service and will not easily be led astray or fall into devious paths.” Gandhiji - Harijan, 8-9-1946, p. 306
HARIJAN SEVAK SANGH – (1932)

Harijan Sevak Sangh (HSS) was established as a result of Gandhi ji’s fast in Yervada Jail, Pune against the Britisher’s verdict of segregation of the Hindu untouchable community into a separate electoral group in 1932. The vision of HSS was to eradicate untouchability from the Hindu community, through truthful and non-violent means. Gandhi ji named untouchables as Harijans i.e., “People of God”. He considered untouchability as the biggest blemish in society and felt that by working towards its removal, the rest of the society was purifying itself and offering a penance. It was his intention to create HSS as an institutional framework under which underprivileged children would be provided value-based education, skill and vocational training with which they could aspire for a higher quality of life and hence become equal citizens of the country. With this vision in mind, regional offices of HSS were started in all states of India to focus on three dimensional change: social, economic and educational; towards upliftment of backward sections of Indian society.
Gujarat Harijan Sevak Sangh (GHSS) is the regional branch of HSS in Gujarat and it also began its operation in 1932 with a goal to impart value-based education to the underprivileged children in the Sabarmati Ashram. It hosts 20 educational institutes along with Safai Vidyalaya – a sanitation institute.

At an instance Gandhiji said - “For reforms of Hinduism and for its real protection, removal of untouchability is the greatest thing. Removal of untouchability is a spiritual process.” Harijan Sevak Sangh, from its inception has been working towards removal of untouchability while focusing on education of girls, providing nutrition, value based education and opportunities of holistic growth.

Gujarat Harijan Sevak Sangh (GHSS) is the regional branch of HSS in Gujarat and it also began its operation in 1932 with a goal to impart value-based education to the underprivileged children in the Sabarmati Ashram. It hosts 20 educational institutes along with Safai Vidyalaya – a sanitation institute.
SAFAI VIDHYALAYA - (1963)

Under Harijan Sevak Sangh and established by Gandhiji in 1932, Safai Vidhyalaya was first started in Magan Nivas at Sabarmati Ashram in 1963, to address removal of untouchability & backwardness’ upliftment of sweepers & scavengers, and upgradation of rural and urban health & sanitation. Known as the toilet man of India, Ishwarbhai dedicated his whole life for the work of sanitation, removing inhumane practice of dry latrines, designing and constructing toilets while training more than 4 lakh people from all strata of society on the best practices of sanitation through NGOs, Govt of India, Govt of Gujarat, UNICEF, World Bank etc. Safai Vidhyalaya also hosts a toilet garden and a toilet café inspiring inner and outer cleanliness.

The roots of “Swachh Bharat mission” can be traced at Safai Vidhyalaya, Sabarmati Harijan Ashram.
Removal of untouchability means love for, and service of the whole world and thus merges into absolute love.

"Everyone must be his own scavenger" Gandhi.

Founded with the belief that sanitation is a way of life, Safai Vidhyalaya extends the work of Harijan Sevak Sangh – removal of untouchability of all kinds, in a holistic way by facilitating harmony of head, hands and heart.
HOLISTIC ACTIVITIES
GODHRA ASHRAM – (1917)

Harijan Sevak Sangh takes care of Godhra Gandhi Ashram, where Gandhiji hosted the first Rajkiya Parishad in presence of Shri Jinah Saheb, Babu Rajendra Prasad, and Shri Sardar Patel. They offered prayers in 1917 at Godhra Ashram. To impart education to dalits Gandhiji sought support of people to build the Godhra Ashram. A Hindu Brahmin from Maharashtra, Shri Vitthal Fadke, known as Mama Saheb Fadke, dedicated his whole life to remove untouchability and took over the responsibility of Godhra Gandhi Ashram.

For the construction of this historic Ashram Sardar Vallabh Bhai Patel offered a generous fund. Gandhiji lived at this Ashram in 1917, 1921 and 1925 for a significant duration. From 1917 – 1935, national funds were supporting the expenses of the Ashram. In 1935, the Ashram received Government recognition. Currently this historic building operates as a hostel for underprivileged students coming from socio-economically marginalized families.
Thousands of students stayed and benefited with value-based-education while staying in this historic building. This historical building has also completed 100 years of inception and requires restoration.

In 1948 Pt Jawaharlal Nehru visited Godhra Ashram and he was deeply moved witnessing Mama Saheb Fadke’s dedication. Ever since foundation, students from socio-economically marginalized background receive value-based-education while staying at Godhra Gandhi Ashram. Every day morning & evening, the students from dalits & valmiki backgrounds experiencing community-living, offer prayer at the very auspicious space where Gandhiji prayed.
“I have nothing new to teach the world. Truth and non violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as possible.”

– Mahatma Gandhi
Information sources courtesy to:

Pictorial Brochure: Forwarded by G V Mavalankar, President Ashram Memorial Trust - 16 Jan 1954.

Bodhpatra (Harijan Ashram): Publisher – Parikshitlal Mazumdar, Managing Trustee, Harijan Ashram, Published at Navjeevan Press – 1 Sep 1960.

My Experiments with Truth: Autobiography of Gandhi

Notes from Young India: a weekly paper in English published by Gandhiji from 1919 to 1931

Harijan Magazine: a weekly journal of the same name written from Yerwada Jail during British rule.

Gandhi Heritage Portal: https://www.gandhiheritageportal.org/
https://www.gandhiheritageportal.org/journals-by-gandhi/young-india

https://www.gandhiashramsabarmati.org/en/
http://www.mkgandhi.org/philosophy/main.htm

Other sources for keeping the treasure of Mahatma alive on internet and libraries in various forms.

This book is in evolution. We would humbly appreciate your inputs and authentic information.

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