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CONCEPT OF RAMRAJYA AS PER GANDHIJI

DR. URMILA BHALSOD*

Introduction:

The Philosophical reflects on Indian the field like, culture, tradition, politics and society renovation, dominates the greatness and richness of philosophical religion. Mahatma Gandhiji is combination of genius and wonderful philosophical thinker, who occupies his place in society as a saint though he was attached to politics and improvement of the Indian society. The literature creation of Gandhiji is varied and on a broad range. His philosophical thinking is applicable to every aspect of modern life and accepted in almost every sphere of society, which includes the thought of religious and philosophical elements of the great God and its creation. Apart from that, his thought and practice includes elements like (such as) truth, non-violence, fight for the truth and principle of trust ship that depicts the original thoughts of social and philosophical ideology that is unique.

He adopted his ideology from various fields such as Indian traditional thinking, ethical principles and doctrine of GEETA and influenced greatly by western thinkers like thorough and Leo Tolstoy. He adopted their thoughts put into practice and applying them for the benefit for mankind , coordinating western and Indian ideology and practice into common people and easy to understand for common people. His ideology is combination of western as well Indian cultural heritage. Great many difficulties arise in today's world due to materialism, industrialism, development and utility mentality, keen competition cut thought Beginners dealings and competition.

We can see the problems such as pollution, environment imbalance, extinct of certain species of animal kingdom, crimes, corruptions, madness, forgetfulness and other psychological and physiological disorders prevailing everywhere. One life has become hectic and we hence lost interest in our life. Social cycle is disrupted, since of insecurity is prevalent everywhere. True values of life is lost.

*DR. URMILA BHALSOD, ASSI. PROFESSOR , DEPT. OF PHILOSOPHY ,GUJARAT ARTS AND SCIENCE COLLEGE , AHMEDABAD

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Due to all these greed, violence are on the increase everywhere in the society. Men are killing not only animals and birds but men are killing men also and according to Gandhiji the greatest problem for developing countries is unemployment problem. Men are neglected because of economical imperialism prevalent in the society. We can get solution to all such problems from the ideology of Mahatma Gandhiji. As per his views we mankind should have self content apart from materialistic outlook. We should desire for true contentment and not to run after materialism.

Gandhiji has imagined such as ideal social pattern in which society should be free from exploitation and crimes and should be working on non-violence and on equality for the solution on economical problems. Gandhiji drew pure attention through trust ship and to be self-reliant and use national products. We should depend on our own needs and should understand the principle of equality, fraternity, nationality and co-operation in every sphere of Indian economy. We can attain upto our available means only. Gandhiji never thought economy and ethics separately according to this ideology, common man is in the centre of the economy. This thought is the most significant and unique gift given to the world by Gandhiji. The world is grateful for this new ideology given by Gandhiji. The means should be more important than the end (aim). The central perception by Gandhiji is a man. His entire thoughts are concentrated on development of mankind. Gandhiji always studied different aspects of human life. His belief was that life of man is not separate but it is whole not divided. He was convinced and firmly believed this in his life time. He inspires the people of India to lead progressive but simple life. He firmly believed that one should not use anything useful and essential & necessary to live. Everyone should reduce their needs. According to Gandhiji “ It is a principle that everyone should have a right to get as per his merits and needs”. The Sarvoday philosophy of Gandhiji is based on simple economy system on decentralization, self reliance, co-operation, equality, non-violence and importance of labour. Besides this importance of life of common man , self sufficient village, creation of basic cottage industries to keep villages self sufficient (home made), all these are dependable on swadeshi and trustship principles.

Consequently (as a result) this will benefit in labour, capital production, output and distribution and profit as well. Gandhiji believes development of the life. According to him the meaning of life is development and main source in development is man. Due to this the economical development thinking of Gandhiji focuses on basic development of man and progress means economical, materialistic and philosophical development. Gandhiji accepts Hindu religion caste system, but this system is not based on births but is based on work. The duty of the man shapes a man. The sincerity in duty leads man to philosophical progress but by material progress man becomes like a machine and becomes emotionless. If material as well as philosophical development go hand in hand then only complete (total) development is considered attained. Many people accept SARVODAY idea on a large scale. Sarvoday is a social ideal. It is concentrated by two words joined together (SARV + UDAY), that means progress of all. Indian thinkers said

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ॐ सर्वे भवन्तु सुखिनः

सर्वे सन्तु निरामयाः।

सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभागभवेत्।

ॐ शान्तिः शान्तिः शान्तिः॥

The word sarvoday is very ancient one, first of all Mahatma Gandhiji described the word SARVODAY. Gandhiji got inspiration from the book of Raskin “Up to the last” and there five he translated book into gujarati and gave the name “SARVODAY”. He put three principles of Sarvodayas

1. Our interest in the interest of all.
2. The professions of both a barber & an advocate are the same because both has equal rights of livelihood.
3. The life of a worker and that of a farmer is the true life.

According to Gandhiji the meaning of SARVODAY is development and progress of all sectors of the society, means progress to all. This is truly the development of the whole society in every spheres of life and it is so imagined. The followers of Gandhiji also put into practice the same very principle in their life for benefits of all. In all the right meaning of SARVODAY is equal rights to all.

For Hind-swaraj Gandhiji said “I know that man cannot leave away industries” and therefore I am not against industrialization. We need industries therefore we have to become hardworking (industrious). As and when we will need equipments, we will acquire them. But first we should start working on the path of non-violence, then after we need to control the machines. And we shall also learn to control them. Gandhiji never intended human values for industrialization. After industries established the workers should get equal rights for their working rewards. Freedom and justice right should be attained fully and for all and thus such industrialization is acceptable, and so unlimited greed can be put to control and workers should have full partnership in the industries, that is necessary. Gandhiji’s belief on city or village is such as our villages are full of man-power, but unemployment and educated

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unemployment are prevalent according to Gandhiji.

Indian national development is not possible without development of Indian villages. Due to industrialization problems like environment pollution are created, but village cottage industries are cheaper and pollution free and therefore acceptable. He says that for village cottage industries initial cost is high, but later on it becomes useful for creation of cheaper products in long run, and therefore cottage industries of the villages should be encouraged, the articles produced through which should be used and be helpful for their development subsequently village industries will be developed. In this way Gandhiji intended to develop villages and thus eliminating pits between cities and villages. The true development of the country lies in their village development and prosperity. If villages will prosper the migration of people to cities from village will be stopped and villages will be stopped from breaking, thus Gandhiji always tried to encourage village and national industries. He stressed to innovate villages by preventing thousands of villages to be exploitation. He never favored urbanization but favored rural development to fight against problems like poverty, unemployment, corruption etc. The production by village or rural industries will prosper both villages and rural people and the migration will stop.

Gandhiji's saying about ideal village gives more importance to educate common man of the village, improve than health and hygiene conditions of the local villages through this concept. Here in this the fundamental rights of poor villagers for their basic needs such as proper education and sanitation is reflected. They should be provided with basic necessities of their life this is their right. The diseases are spread in villages mainly because insanitation and cleanliness is neglected in the village, this should be kept in views. Villagers may be saved from illnesses and diseases by proper sanitation disposal of waste materials and providing them with pure drinking water and cleanliness. This can be achieved only by prosperity of villages and again this is possible only by village and rural industries. Each and every made of female has equal rights for education which should be provided to them and the earliest by education only character and equality is achieved. The person who has acquired moral values will be prospered and the nation will prosper and advance at the time. The self interest is not developed in such people and more responsibility towards nation

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develops. Rural industry if developed the prosperity is developed and the farmers can get better returns of their products. More production is got and more national income is earned. We can make Ram Rajya through village prosperity cities are well developed but we must focus to develop villages or rural areas, to make true progress of the citizen of rural areas and progress of the nation as well.

Gandhiji emphasis more importance of the shlok from ISHAVASHYA UPNISHAD. The shlok is as follows

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

Conclusion

From the said Upnishad Gandhiji tells only in a single shlok the summary or entire meaning of Hindu religion is conveyed. All men are trying to get happiness in their life. But sometimes it becomes cause for unhappiness of others by self desire of someone.

But if person controls his desires and considers others his equal and if he becomes helpful by considering others equal is the basic moral in this stanza of Upnishad . This is reflected in the thoughts of Gandhiji on city or state policy. We have to make Ram-Rajya as dreamed by Gandhiji, so to make villages self sufficient and for that to encourage village industries we can achieve this goal. Everyone must get employment, the migration to cities from villages will discontinue. Everyone will be self dependent for his needs and thus will become prosperous ultimately.

According to Ishavashya everyone should give sacrifice for the benefits and well being to others.

ॐ सह नावतु ।
सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥