

PHILOSOPHICAL ASPECT OF SARVODAYA AND ITS IMPACTS IN INDIAN THOUGHT AND CULTURE: A COMPARATIVE STUDY ON GANDHI & J.P. NARAYAN

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Abstract

Lok Nayak Jayprakash Narayan was a true Gandhian, just next to M.K. Gandhi, the father of the nation. M.K. Gandhi and Jayprakash Narayan both are complementary actions of Behaviourism. Both have a leadership quality and their distinguished service to the nation. This paper is shed new light and public fully informed about the life and thought of J.P. Narayan which determined his place in history of freedom fighters and social thinkers of India. In Indian thoughts, 'Sarvodaya' is based on principal of 'Love and Non-Violent' to make the incapable, capable of doing things and establishing human values. In this paper J.P. Narayan would like to show kindness to the helpless people, to work for once living. His ideas about man and inhumanity explained that "Man is not machine, not an end in himself". Literally meaning of Sarvodaya is upliftment of all, good of all, service to all and welfare of all like socialism its lays equality of economics opportunities of resource and to get the same benefits in the societies with sharing together to all. Actually, he was not in favour of the philosophy materialism because he feels that it is not solution for a lasting peace but he convinced that spiritualistic would longer in peace.

Key Words: Sarvodaya, Egocentric outlook, Altruistic outlook, Bhoomi Dan, Shampathi Dan, brahmacharya, Harijan, etc.

Introduction

Aspect and aims of Sarvodaya Philosophy according to M.K.Gandhi was to view the greatest good number must be achieved through non-violent methods. But it could not be aimed at material prosperity only, it also aim at development and welfare of all, through peaceful and non-violent methods. To Gandhiji, aspect and aims of Sarvodaya may be kept shortly as under the following heads viz, decentralization of power, employment and means of livelihood, regional self-sufficient, self-dependent, self-restraint, self-disciple, satisfaction of basic necessities and civilized culture society, etc. Self-restraint and self-disciple should have passes the following qualities as spiritualism, truthfulness, non-violence, non-stealing and non-accumulation, celibacy or brahmacharya, division of physical labour, tastelessness and from slavery of palate, self-dependent and self-reliance, opposed to untouchability, fearlessness, secularism and religious equality. etc. The whole of Gandhian philosophy is based on the concept of self-sufficiency. According to M.K. Gandhi, those persons who have self-reliance and self-restraint could build up a society in which all had a freedom to develop. To him Sarvodaya could not be established without self-disciple and self-restraint. Gandhiji's aspect of Sarvodaya was very much akin to communism. It aims at synthesis and doing away of the discrimination between the rich and the poor, the capitalist and the labour and wants everybody to be provided with equal facilities and fulfillment of needs and requirement. It is based on the principle of 'co-existence' and 'living for other'. Like communalism, it also aims at establishment of a classless society

and the society free from all sorts of distinctions. It also envisages established a society which is free from exploitation.

Indian thought and its implication

In Indian thought 'Sarvodaya' is based on principle of love and non-violent, to make the incapable, capable of doing things and establishing human values. According to Karl Mark, the struggle for ushering in communism is inevitable but to Gandhiji "Love is inevitable" for ushering in Sarvodaya. Sarvodaya does not recognize struggle as inevitable and natural part of human progress. It aims at behaving with a clear heart and in a loving manner. Sarvodaya is not easy to change the present existing social order suddenly. In ushering Sarvodaya, certain things have to be done. The thinking that have to be done for establishing the Sarvodaya, have come to be known as technique. Through these techniques only it is possible Sarvodaya or society that aims at upliftment and welfare of all. These techniques are namely non-violent revolution, board mindedness, satyagarh or truthful, non-violent struggle and Dan or gift or giving away of what is in surplus.

According to Gandhi, he has evolved a new technique known as Non-violent Revolution or the process of changing the heart of all. It involved social change through non-violent technique. Those people who have not broad mind and outlook cannot realize what to say achieving it. He opines that co-existence can be achieved through eliminating struggle and, violent means. Non-violent revolution can only be carried out by those who are broad minded and are prepared to put up with the view point of other.

The main object of Satyagarh is to persuade people to acquire truthful and non-violent life. Those who do not believe in the ideals of Sarvodaya, have to be persuaded to believe in through love, co-operation, and peaceful persuasion and if necessary through self-pain. Through these methods only it is possible to change the heart of other. It is infact an instruction for persuading others to accept the objective of truth and the non-violence.

Sarvodaya Society & Modern Culture

In Sarvodaya society those who possess more have to part with it and those who do not have, they will possess it. This will have to be done through non-violent method. Through this process, it is possible to bring about equality between the economic statuses of people. Bhoomi Dan, Gram Dan, Shampathi Dan etc. are the different form through which this inequality can be away with the formula of trusteeship or theory of trusteeship of Gandhiji. It is based on this very idea of Sarvodaya and aims at synthesis of service and non-violence. It aims at creating a culture and civilizes society which shall recognize the dignity of labour and also provide equal political opportunities through peaceful and non-violent means. It aims to establishment a classless society which shall be governed according to law of truth, non-violence and love.

Modern civilization and culture is the product of masculine tendencies of assertion, competition, aggression and violence. It is one sided civilization. The feminine virtues of respectively, humility and love will have to be introduced as motivation forces in social-economic structures as well as polities. Instead of imitating the masculine ways of behavior women will have to contribute the feminine splendor, grace and beauty. This is the only mean for us to set free from ugliness existing patterns of behavior.

J.P.Narayan and M.K.Gandhi on Philosophical aspect of Sarvodaya and its impacts in Indian thought and Culture

J.P. had little regard for Mahatama Gandhi and his theories of non-violent. Even then, Mahatama Gandhi admired J.P's for self sacrifice. Some of the statements of Gandhi reflect his good character. J.P. was arrested in Jamshedpur in March 1940 by the British government on charge of impede production of munitions and other supplies of the war. He was produced in D.C's court at Singbhum where he pleaded guilty and made statement in the court justifying his action. J.P. sent a copy of statement to Mahatama

Gandhi reacted to his arrest in the Harijan (dated 16/03/1940) and also published J.P. statement in his weekly. In the era of Gandhiji he was an authority on socialism and not an ordinary worker. Being an authority on socialism he was a fine fishery. What he did not know of western socialism that nobody else in India. His capacity for suffering was incomparable. J.P. himself said in the court that his patriotism and open thinking has been penalized by the British.

He had no notice against the government. He wanted to end imperialism and Nazism. The then India regarded both British imperialism and German Nazism as enemies and evils. Both sides were prompted by selfish ends of conquest and domination, exploitation and oppression. What he wanted was the victory of freedom and democracy. Gandhiji treated his statement as a kind of intense humanitarianism. His epic escape from Hazaribagh jail tried to attain the attitude of the youths to the spirit of the last fight for freedom during the Quit India movement won hero's fame during 1942 and he organized the struggle for freedom. He and his friend sealed the high prison wall and escaped in the dark night through March and forest. He again imprisoned. In 1946, he was released, Mahatma Gandhi proposed his name for the presidency of the congress but it was not relished by the working committee.

J.P. Narayan wife Prabhapati was Gandhian although his husband believed to another party. They had no children. Their marriage was done according to Vedic rite in October, 1920. It said that Prabhapati was responsible for converting, J.P. to a Gandhian. After the death of Gandhiji, he became Gandhian to the backbone through his emphasis on the moral and spiritual base on democracy. If Nehru was political heir then Jayaprakashji was Gandhiji's moral and spiritual heir/successor. His work as a Gandhian to bound in proper places. Mahatma treated Prabhapati as his own daughter when she was in the Ashram at Ahmedabad. J.P. life was devoted in search of ushering just a social order where there is peace and prosperity. He made experiments with Marxist ideology, democratic socialism, Sarvodaya, reformation of dead dacoit and hostile Nagas and also with Janata Government. He could not get the befitting reply. In appearance he seems to be inconsistent, enigmatic and visionary removed from the realities of practical life. He worked on a higher place which is beyond and above the comprehension of the common people. But in reality the common people did not understand him. He was a perfect soul beyond the knowledge of ordinary mortal.

According to J.P. he conceived Sarvodaya movement is an attempted to discovery and enshrinement soul of India and its fulfillment at the social and economic levels. It envisaged rebuilding the political and social structure on the basis of reconstructed agrarian tradition and patterns of behavior of India. But in the era of mad race for power, the important of Sarvodaya lies in emphasizing the ever-abiding value of self-abnegation. It wants to substitute the law of mutuality and dominant altruism for party strifes jealousies and cut-throat competitions. It stresses replacement of majority voting by unanimity in the village panchayats. Thus enshrine the primary of goodness and character in place of the skill manipulation and self-assertion. It appeals to our mind and heart in term of values and goals, embodied in our Indian culture.

Dr. S.C. Kumarappa mentions that Sarvodaya is a social-economic order based on Gandhian principles of non-violent and truth, working for the uplift of every individual. According to J.P. Narayan, socialism is not opposed to the dominant value which have been cherished in Indian culture. Indian culture has exalted the ideal of the emancipation of the individual from the thralldom of the lower ego, covetousness, dualities and acquisitive-cupidity, stupidity anger and aversion. To him "Samvibhaga" has been one of the dominant values of Indian culture and hence it is ridiculous to condemn socialism as an important from the materialistic and hedonistic west. The organized economic doctrines of socialism don't have been formulated in the west but its fundamental idealism is a part of dominant concept of Indian culture.

Conclusion

'Sarvodaya' is based on principal of 'Love and Non-Violent'. Sarvodaya Philosophy according to M.K.Gandhi was to view the greatest good number and must be achieved through non-violent methods. But

it could not be aimed at material prosperity only, it also aim at development and welfare of all, through peaceful and non-violent methods. The whole of Gandhian philosophy is based on the concept of self-sufficiency. According to M.K. Gandhi, those persons who have self-reliance and self-restraint could build up a society in which all had a freedom to develop. To him Sarvodaya could not be established without self-discipline and self-restraint. Gandhiji's aspect of Sarvodaya was very much akin to communism. Sarvodaya is not easy to change the present existing social order suddenly. Mahatama Gandhi admired J.P's for self sacrifice. In the era of Gandhiji he was an authority on socialism and not an ordinary worker. J.P. himself said in the court that his patriotism and open thinking has been penalized by the British. J.P. Narayan wife Prabhapati was also Gandhian. He worked on a higher place which is beyond and above the comprehension of the common people. In 1946, he was released from jail and Mahatama Gandhi proposed his name for the presidentship of the congress but the working committee not relished his name. In reality the common people did not understand him. He was a perfect soul beyond the knowledge of ordinary mortal.

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