The doctrines of Sarvodaya: Political philosophy of M.K.Gandhi

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Abstract
Sarvodaya is the core socio-political philosophy of M.K.Gandhi. He believes in the conscience of human beings, he expect the reconstruction of the social order on the basis of noble human values i.e. Service, sacrifice, sympathy and faith. He want to offer an ideological option to the society which is to counterpart Communism as well as Socialism. The concept of ideal political system of M.K.Gandhi i.e. RamRajya alias Stateless stage, is at root of Sarvodaya. He introduced the trusteeship for the rich to beguardian of the incapables and poor, so the socio-economic balance of the society will become ideal. There would be no need of eradication and prohibition as these both are the violent means.

Some serious flaws are also in this theory, because it seems to be regardless idealism about the reality. Despite this, this theory is still very appealing in all of the aspects of the life of Indian society and polity.

Key Words: Socio-political philosophy, M.K.Gandhi, service, sacrifice, trusteeship, bhudaan movement.

Introduction
The term Sarvodaya is nothing but the part of divine and virtual teachings of our glorious scriptures and saints to upliftation of all which is mentioned for many centuries as "Sarva Suken Santu Niramaya or Sarva Bhutaha Hitai Rataha". However, it has been translated as 'good of all' and 'co-operative common wealth'. Actually, it is very much integrated with ancient Indian religious virtues. The Buddhist, the Jain and the Hindu teachings conformed the idea of world peace and prosperity through their literature. It is based on highest morals like service, sacrifice, equality, Non-accumulation, devotion, dedication discipline, and finally Advaita Vedanta philosophy. Although it is deeply rooted in our glorious past, but it was Mahatama Gandhi who had coined this term as an alternative to the doctrines who were busy in the social change and common good. He invented this way in 1904 during a normal journey, from England to Durban, but after the abnormal impact of the book "Un To This Last" written by Ruskin Bond. "I standby what is implied in the phrase, 'Un to this Last', that book marked the turning in my life. We must do even Un to The Last as we would have the world do by us. All must have equal opportunity. Given the opportunity, every human being has the same possibility of spiritual growth"1. Sarvodaya is the Gandhian panacea for modern socio-economic ills. Mahatma Gandhi conducted the oath of Sarvodaya up to the end of his life and handover to his very dear spiritual successor Acharya Vindoba Bhave who drove the philosophy of
Sarvodaya in the form of movement in Independent India. Other many volunteers had also joined him most prominently, Jayprakash Narayan, Dada Dharmadhikari, Kaka Kaledkar, Mahadev Bhai are crystals. Further this movement, exposed with many dimensions and directions as Bhudan, Gramdan, Sampattidan and others. But after Vinoba and his colleagues no body left fully devoted and committed with those principles, it raised the question mark on the relevance of this great gospel in changing circumstances.

The Meaning of Sarvodaya:

As we mentioned, Mahatma Gandhi nothing had teach to new but the highest human values which has been used for new method of social reconstruction with the literal meaning Sarvodaya stands for uplift of all. However, it has several aspects and meaning. It has different meaning while becomes with social political, economical cultural and religious context "But this concept embraces within its three fold all the three teachings of un to this last as Gandhiji understood them. Those are 1) The good of the individual is contained in the good of all 2) a lawyer's has the same value as that of the barber in as much as both have the right of earning their livelihood from their work and 3) a life of labour, i.e. the life of tiller of the soil and the handicrafts man, is the life worth living". It is based on Advaita philosophy preaches unity of man. It demands a transformation of the self oriented outlook in to the egalitarian outlook. It deals with high moral atmosphere over all in country and construction of ‘Lokshakti’ to achieve these goals it refer the purity of means based on truth and non-violence. Gandhiji never separated the terms end and means, and these are also convertible in his philosophy of life. The proportion in between these terms he seems to be direct and likewise seed and tree. "They say means are after all means. I would say means are after all everything. As the means, so the end. There is no wall of separation in the end and the mean. Indeed the creator has given us control (and that, too, very limited) over means, none over the end. Realization of goal is in exact proportion that of means and this admits no exception".

He claimed that Satyagraha is only sure method or mean to get the end of socialism, because it is the pure end as a crystal and it could not be achieved by impure means like untruth, violence of hatred. "Hence, we can not equalize the ‘Peasant’ and the ‘Prince’ by cutting off the Prince's head, nor can the process of cutting off equalize the employer and employed".

In the other sense Sarvodaya is identification with poor and the importance of labour. Gandhiji emphasized on the labour that the poor must do we should all do the same. Faith in providence and service of man are also closely related with Sarvodaya Gandhiji had always realized God that is truth, in the service of common and poor men. They are so help less and resources less, so inherent that I must concentrate myself on servicing them, he said. "The immediate service of all human beings becomes a necessary part of the endeavor simply because the only way to find God is to see him in His creation and be one with it. This can only be done by the service of all Self-sacrifice is the essence of Sarvodaya; every individual should be ready for sacrifice his own happiness and interest for the sake of others. It needs self purification and instinct to absolute purity based on self-force instead of the force applied by state or radicals. According to economic sphere Sarvodayites advocates for direct our attention from cities to villages. It stands for rehabilitation of villages as autonomous Panchayats. The self sufficiency of villages is the thing which is needed to be renovated. Plain living
and high morals, this is the motto of Sarvodyites. They also emphasized on co-operative and collective farming as well as agrarian business and industries. There is no room for exploitation, discrimination and social injustice right from the root level, after decentralization. It condemned the party politics, elections majority rule and centralization of power there fore, it strongly appeals for consideration of village as a micro element of political power pyramid. "Independence must begin at the bottom. Thus every village will be a republic or Panchayat having full powers. It follows, therefore, that every village has to be self-sustained and capable of managing its affairs even to the extent to defending itself against the whole world. In this structure composed of innumerable villages, there will be ever widening, never ascending circles; Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual always ready to perish for the circle of village. It substitutes democracy by Lokniti which is based on autonomous Panchyat Raj suggested by Sarvodayites even after Gandhiji, JayPrakash Narayan in ‘Reconstruction of Indian Polity’ and ‘Vinoba in Sarvodaya Darshan’. Sarvodaya is more of a socio-religious creed than a political one. It stands for the non-possession and limited wants. It distrusts state and advocates direct democracy. It also stands for National Unity and solidarity. This was the practical form of Gandhian Philosophy for the realization of social revolution and the solution for casteism, linguistic, provincialism, sectionalism, ignorance and illiteracy. Gandhiji had rigorously criticized the Machines, Industrialization and modern Civilization, as satanic civilization. "Under my system, again, it is labour which the current coin, not metal is. Any person who can use his labour has that coin, has wealth. He converts his labour into cloth, in to grain, if he wants oil which he can not himself produce; he uses his surplus grains for getting the oil. It is exchange of labour on free, fair and equal terms – hence it is no robbery you may object this is a reversion to the primitive barter system. But is not all international trade based on the barter system?"

He stressed on the revival of rural industries to produce marketable products rather than raw produce. He made a call for the souls and prudence of rich peoples to become trustee of wealth of society, a call for land lords to donate excess land to the deprived brother hoods. But he did not want to compel them to do so, by external force, inspite of self realization and instinct. 'Real socialism has been handed down to us by our ancestor who taught 'All land belongs to Gopal'; where then is the boundary line? Man is the line maker; there fore he can unmake it. Gopal literally means shepherd, it also means God, i.e. people. That the land today does not belong to the people is too true. But the fault is not of teaching. It is of us…. No man should have mere land than he needs for dignified sustinance. Gandhiji and other exponents of Sarvodaya offered a method of social reconstruction based on Spiritual idealism. It is powerful intellectual plan to attain social equality as well as physical and spiritual innovation of individual.

The Bhudan Yajna:

Acharya Vinoba Bhave is the closest spiritual successor of Gandhiji. He had spent his life to propagate Gandhian path of living and pursued the Sarvodayites principles as a creed and breathe of his life. On a reformatory moment at Panchanpalli in 1951 he had launched the Bhudan movement as a penacle of sarvodaya. Aftermath of its little success he added more as Gramdan, Sampattidan and other.
This movement was based on Gandhian principle of non-possession and renunciation which is the part of spiritual idealism. That's why, it has been named as Yajna means an act directed to the welfare of others, done without desiring any return for it. It demands a life of sacrifice for the sake of others good. Bhudan was the next step to attain new social order derived from adequate distribution and decentralization of property or means of production. "The real implication of equal distribution is that each man shall have the wherewithal to supply his entire natural needs and no more"9 Gandhiji suggested the doctrine of trusteeship for non violent social order. It is based on the faith that human nature is egalitarian and is never beyond redemption.

By the non violent method no body seeks to destroy capitalist, inspite of capitalism. Bhudan stands on the foundation of such assumptions. "The law would no doubt take away surplus lands, but will it release you from the bond of attachment a sense of possession and pride? Can we exact and enforce the law to compel people to give up all pride, to discard all feelings of superiority, to take to life of sacrifice and cast away greed? Can this be achieved by legislation? These are things, which one must do one self of one’s own free will"10. It was a generous call to landlords to donate their excess land to have-nots in order to maintain equality and Justice. Vinoba had collected thousands of acres from whole hearted landlords and handover it to the poor families. The concept of Gramdan also provides a structure of co-operative and collective rural systems for social sustenance. These concepts are far more than the socialism.

According to the phrase "The whole land belongs to Gopal", the Gopal is God i.e. people and the accumulated land when becomes devoted to the people, it means, the worships of Gopal. Also it’s an investment for both physical and spiritual uplift of man. "Gramdan is not a sacrifice, but a sound investment in good living"11. In an altruistic form the term Bhudan and Gramdan stands for one for all and all for one. "Let it be clearly understood that increasing agricultural production is certainly not the aim and object of Bhudan and Gramdan. That would be only incidental. It’s main object is to wider Man’s loyalty to the entire society. It hopes to create a climate where man will feel some solicitude for at least in the society as he feels for his own children. Gramdan will end the duality between individual and social life"12. Entirely, it was an attempt to discard the line of distinction in between interest of individual and society, subsequently, in between freedom and equality.

Sarvodaya and The Other Forms of Socialism.

Many intellectual persons posses the handy definition of Gandhian ‘Sarvodaya it is likewise socialism and communism in its content. Unfortunately it is the misleading at immense. There is no match between Sarvodaya and other forms of collectivist or social doctrines because Sarvodaya based on spiritual ideas which deal with human generosity and self force. And others are based on force implied by external factors, whatever it maybe violence or state. "Socialism and communism of the west are based on certain conception which is fundamentally different from ours. One such conception is their belief in the essential selfishness of human nature. I do not subscribe to it. That is the fundamental conception of Hinduism, which has years of penance and austerity at the back of the discovery of this truth... our socialism or communism should, there fore, be based on non-violence and on harmonious co-operation of labour and capital, landlord and tenant"13. The main divider in between these spontaneous streams is the adaptation of means and the matter concerning
of its purity where the aim of social justice even un to the least and lowliest, is impossible of attainment by force, this is the assumption of Sarvodaya. But rest both relies on enforcement and violence.

Gandhiji was strictly in favor of pure means at any cost. He believes that permanent good can never be the outcome of force, untruth and violence. He had no hesitation to criticize Bolshevism, and socialism of western conception. He had regretted the expropriation of private property and maintaining the collective ownership of the same with the help of sanctions, enforcements of laws and violence, while he had firmly convicted that nothing enduring can be built on violence. The suggestion of Gandhiji in this regard is the gospel of trusteeship for then no property would be held by anybody except on behalf of the people and for the people. "A millionaire may have his millions but he will possess them for the people. The state could formulate the charge of them, whenever they need them for the common cause"14 The idea of untouchability, inequality, feeling of high and low is an evil but he did not believed in eradicating evil from the human breast at the point of bayonet. He did not accept the dictatorship of any type which would be fail to vanish the rich and to protect the poor. "The real remedy is non-violent democracy, otherwise spelt true education of all. The rich should be taught the doctrine of stewardship and the poor that of self-help"15 He believed that the socialist and communists with the assurance of economic equality by control got on the state, leads generation and accentuation of hatred only. He pleaded that the truth and ahimsa must incarnate in socialism, beside the faith in God of every individual.

As we discussed so for, the non-violence is the creed of Mahatma Gandhi therefore, he never believed in impure means and violence with respect to be disagreed with communists and Marxists. "I do not believe in short-violent-cuts to success. How ever much I may sympathies with and admire worthy motives, I am an uncompromising opponent of violent methods even to serve the noblest of causes. There fore, really no meeting ground is there between the school of violence and me."16 The existing rights and privileges of certain classed are still obtained and maintained by violent revolution, which further can be destroyed by violence, it creates an unending circle of viciousness. Somewhere this circle has to be broken, and Gandhiji want his country must have to break it. Rama Swarup says “Gandhism and communism do not represent arithmetical quantities with more of the one quantity and less of the other. They represent two different tempers of the mind, two ways of life, and two incompatible world views. The one is based of and founded in God, the other denies God... Though both the creed’s stress man one tires to serve him by nourishing charity, love, faith and patience, the other by nourishing his, suspicion, his hatred, his fears, greed and possessive instincts”17 Gandhiji always took the stand for decentralization of power and wealth, for blessed democracy, truth and love, and in against of modernization, materialism, revolution, violence and dictatorship, these are the things which separates him from communists. On the other hand be was also disagreed with the means offered by socialism, like nationalization of all means of production. He believed in private enterprise and also planned production. If we have only state production, men will become moral and intellectual paupers. They will forget their responsibilities. There fore, he allowed zamindar and capitalist to keep their property but in the form of trustees for people. "Even without control of the state there can be nationalization. I can start a mill for the benefit of the workers"18. Actually, the laws, force and constitutional remedies are not adequate means to attain blessed social structure but the conscience and willingness of the
individual is also essential. Whenever it could happen, there would remain no need of state in such an ideal society. This is the Gandhian stance against socialism. Precisely Mashruwala stated correct words, "It has been often said that Gandhi was a communist minus violence but minus violence factor is a major factor of considerable value... The implications of minus violence are so great as to make the equations as illusory as to say that red is green minus yellow and blue or a worm is snake minus poison". Of course, Gandhi's conception of Sarvodaya in the form of social good is more comprehensive than the communism and socialism of western conception, because it includes each part and every class of society, while others are parochial as to being committed to particulars.

Conclusion

Gandhiji was not a systematic thinker he was an inspired teacher and prophet who had not intention to construct the theory there is nothing like Gandhism. He was an active idealist committed to his creed and humanity. Essentially he has had love, forgiveness, sacrifice and kindness in his heart while serving the mankind. There fore Gandhian way of life often criticized by realistic and materialistic men. The theoretical perfection of Sarvodaya can not be denied, but it is wholly depended upon the transformation of man and too much expectation from human being as the selfish nature will become altruistic immediately. If this will not happen the rest of the superstructure could not be raised at all. Gandhi and rest exponents of Sarvodaya stand for party less democracy, but we can't reject the party system, According to "Burns" no one denies the defects of parties and representative democracy but it is also true that nobody want to go back in to the age of anarchism. So instead of this we can think about the reformation and reorganization of the system. The majority rule always rejected by Sarvodaya but the unanimity in the field of legislation and decision making is simply impossible. While decentralization is the welcome suggestion, self-sufficiency is the matter of objection because it leads the problem of provincialism. Sarvodaya advocates the direct democracy which is merely not possible in the country like India. Revival of rural industries is a clever advice, but opposite to modernization and technology is not suitable for the present state of modern society. The spontaneous changes and alterations are the natural states and nobody can stop them even it would lead to destruction also. Sarvodaya does not realize the necessity of analyzing social development in scientific point of view, it left the reality of class based society, consequently becomes utopian. What is needed is not the renunciation, sacrifice of politics but the awakening of people is essential in order to understand rights and duties.

Overall, Sarvodaya is a great effort to reconstruct the polity and social order, based on spiritual idealism. It is an attempt to develop the Gandhian dream of blessed state, which is quite dynamic in its nature and advent to transform the human nature. It is not complete, indeed given the structure of ideas, we may or not be agreed with this philosophy and techniques but its description and objects are majestic and inspiring. It is applicable to human being forever as immortal panacea but nevertheless has the total relevance concerning the existing and upcoming states of society.

We may conclude with the tribute of Rabindranath Tagore to Mahatma Gandhi. "Great as he is as politician, as an organizer, as leader of men, as a moral reformer, he is greater than all these as a man, because none of these aspects and activities limits his humanity. They are rather inspired and sustained by it. Though an in corrigible idealist and given to referring all conduct of certain pet formulae of his own. He is essentially a
lover of men and not of mere ideas which make him so cautious and conservative in his revolutionary schemes. If he possesses an experiment for society, he must first subject himself to its ordeal. If he calls for sacrifice he must pay its price himself. While many socialists wait for all to be deprived of their privileges before they would part with their own this man first renounces before he ventures to make any claims on the renunciation of others."

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