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Satyagrahi Sarvodayism

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Abstract:

Acharya Jawadekar analysed Gandhiji's Sarvodayism. Gandhiji developed the principles of truth and non-violence through India's freedom struggle. He achieved political freedom for India through the power of satyagraha. Acharya Jawadekar meditated and analysed how the power of satyagraha should be utilized for economic equality. According to him, satyagrahi sarvodayism will be useful in independent India for establishing economic equality by giving it non-violent revolutionary nature. It will be an alternative for establishing economic equality by violent revolution of western countries. The review of that process will be taken in this study.

KEYWORDS:

Truth, Non-Violence, Economic, Religions, Human Nature.

INTRODUCTION:-

What is 'satyagrahi sarvodayism'?

Gandhiji asked, "What is the religious feeling that dominates all activities of the society and remains basis of social constitution?" Further he said, "Yes I shall hold that I cannot conceive politics as divorced from religion. Indeed, religion should pervade everyone of our actions. Here, religion does not mean sectarianism. It means a belief in ordered moral government of the universe. It is not less real because it is unseen. This religion trans-ends Hindunism, Islam, charistianity etc. It does not supersede them. It harmonizes them and gives them reality"¹ (Harijan 10-2-1940).

In short Gandhiji preferred the religious feeling that covers all traditional religions and co-ordinates all religions rather than the religious feeling which is the basis of all human activities i.e. Hindu, Muslim, Christian or Buddha while describing this human religion Gandhiji said, "Let me explain what I mean by religion. It is not Hindu religion which I certainly prize above

all other religions, but the religion which transcends Hinduism, which changes one's very nature which binds one indissolubly to the truth within and which every one purifies. It is the permanent element in human nature which counts no cost too great, in order to find expression and which leaves the soul utterly estless until it has found itself known its maker and appreciated the true correspondence between maker and itself."² Young India, 1921. Gandhiji

briefly explained the religion. According to him religion is an eternal attitude of human mind whose scope is different than traditional religion. That brings revolution in our nature. It firmly join with the truth of our mind. That continuously purifies us. We never bother to pay any price for the expression of this attitude. We become restless until we get self knowledge and its correspondence with our soul. It is the power of human soul and unrest desire of human mind to unite with it, is a true religion.

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All the religions are established on the basis of this feeling. It is the eternal support of spirituality and ethics. We are working for the political and social revolution on the basis of this eternal support and trying to give concrete nature in our life. That will help to create a new social constitution based on sarvodaya and a new human civilization. This was the faith of Gandhiji. Acharya Jawadekar called it as 'Satyagrahi sarvodayism' by offering the basis of satyagraha.

He explained this term as "According to satyagrahi sarvodayism, the self-motivation of the human mind is the inspiration of exploring the eternal truth of the universe. The attitude of the human intelligence going towards truth from untruth, is itself a self motivation. The final goal of this self motivation is to merge with the universe. So it includes the exploration of universal truth and the common feeling to love the universe. It also includes moral faith in truth, proudless, fearless and impassive love for universe and dedicating all our life activities to the universe. By putting the ideals of life before us like truthfulness, loving mind and pure physical conduct we should try to have a revelation of it. This is the important goal of our life. This is the 'satyagrahi sarvodayism' faith in life. It co-ordinates the eternal self motivation of human mind with religious feeling to express the eternal human religion. It should help to bring all round revolution of human culture. This revolution should happen on the grounds of religion and self motivation. This revolution should happen in social, economical, political fields of society as well as inner fields of society. 'satyagrahi Sarvodayism' is emerged as an alternative from Indian culture to Marxism. Marxism is harmful to religion and self motivation, on the other hand 'Satyagrahi sarvodayism' is helpful to religion and self motivation.³ (S.D. Jawadekar, 1957, pages 139 to 140)

A new science in modern India is established to bring all round revolution by awaring and making impressive to the spiritual inspiration and religious feelings in the human mind. Religion demands for the protection of eternal values of human life. Besides it works for the establishment of social revolution when these values are uprooted from the society. So these religious feelings and self motivations become social and revolutionary in particular situation. When the eternal values of life are included in the social constitution, we should strongly protect that social constitution. And when these values of life are destroyed because of the social constitution we should destroy that social constitution and bring about revolutionary changes. This is the pure and supreme nature of the religion. The faith of 'Satyagrahi sarvodayism' is emerged from this religion.

That will show the non-violent way of social revolution to modern man.⁴ (ibid,144) The main obstacle in bringing political, economical and social equality in independent India is the feeling of dominance. Jawadekar felt that the followers of 'Satyagrahi sarvodayism' would find a way through the 'Bhudan Movement' of Vinoba Bhave.

REVOLUTION IN THE FEELING OF DOMINANCE:

The secret of the sarvodayism revolution is to change the traditional concept of dominance of wealth. The dominance of production sources of land, factories should belong to the society and not to the private owners. The ideological revolution will take place from the 'Bhudan', donation of wealth movements. The Bhudan movement provides religious and spiritual background to the social values like social dominance of wealth and classless society. The capitalist social structure stands on the base of human faith in ownership and greedy nature. So it is non-religious and will lead human culture to decline. This is main stand of Bhudan movement in India. This movement appeals to human intuition. While explaining this Acharya Jawadekar writes about satyagraha and Bhudan movement, "Satyagraha is a social revolutionary science. The revolutionary nature of religion and spiritualism is appeared in this science. This is realized through the Bhudan movement. Though the existing religious institutions in the world have become communal, biased and regressive today, the religious feelings in the human mind and intuition are not basically regressive. They are truely progressive and revolutionary.

The historical work of the satyagrahi movement in India is to show this to the society and produce a new humanity that will help to create classless society.⁵ (J.S.D. Sadhana, June, 1953, Bhudan movement social revolution).

The question raised after the death of Gandhiji that Gandhism will fail to get the approval of the nation for establishing the new thoughts, like classless society, economic equality, social dominance of wealth etc. Vinoba was sure that socialism would be acquired through the philosophy of Satyagraha. He understood the thoughts of economic equality and economic revolution through his sarvodaya thoughts⁶ (Sadhana, 20th Sept. 1955, 'Bramharshi Vinoba')

Vinoba thought that all the dominance of production wealth or resources of a nation should go to the society. Only god is the master and owner of all wealth. It is sin if it goes to any person.

Nobody should utilize it unless he works hard. All the workers are servants of the society. The wealth produced through their hard work should belong to the society and every needy person should use it according to his needs. Everybody should try to increase it and try to bring the happiness for society. The religious and social constitution should be based on these principles. Vinoba has enlightened this hope in the minds of all people through sarvodaya movement.⁷ (Navbharat, March 1943, 'Sarvodayachi Saraswati Vastunishtha – Eitihasik Drushthi')

FROM LOKRAJYA TO ATMARAJYA:

According to Jawadekar, “The political party system in representative democracy is not helpful for social revolution. It turns in to one party dictatorship. The sarvodaya movement thinks that the work of social revolution is a partyless work and not a work of a single party. It should continue beyond party politics. And the power behind this work should always belong to the common people. Satyagraha follows non-violence so the final goal of satyagraha is non punishable society. To achieve this goal, society should work for socialization of wealth and the end of class system. These things have become vital after long time. The aim of Marxism was to destroy the government system at the same time the controversy was to bring about social revolution by employing thoughts. In this light the social revolution through satyagraha should be done by impartial attitude. The party system in representative democracy should gradually be destroyed. This attitude is related with satyagraha. Though the representative democracy is faulty, it should be recognized as compulsory by the realistic attitude.⁸ (R.Z.D. 1957,126).

The practical way of merging or destroying the party system is to make the common programme of all parties and increase the fields of co-operation of all the parties. It is necessary to bring about the revolt of common people in order to achieve the principles of socialization of land and production resources and formation of classless society by employing the common programme of all parties.”⁹ (Ibid, 126)

According to Jawadekar, Vinoba Bhave has created a common programme of all the parties for social and economic revolution through Bhudan movement. The way of taking human civilization towards atmarajya is necessary to have propaganda of social and economic revolution and its proper implementation with the help of people through non-violence and satyagraha. We may not be able to bring peace in society unless we go beyond representative democracy and capitalistic economic constitution. Acharya Jawadekar explains, “We have to go towards atmarajya from representative democracy. Our goals are formation of classless and stateless society. The way of atmarajya goes ahead by establishing classless society with socialization of wealth. Indian revolution should work in that way. The big obstacles before atmarajya are classes in society and private ownership of the wealth. Those who want to have stateless society should keep their first and foremost duty as economic revolution. Marxism gives different reasons of this economic revolution. Marxism wants to bring economic revolution by establishing party dictatorship. On the other hand 'satyagrahi sarvodayism' wants to bring it by assembling the power of people and without party politics.¹⁰ (Ibid, 127)

'Sarvodayism' is not only a political aim but it also aims at formation of classless society and all round faith in life. Everybody should be aware of the drastic changes in the present society. So the religion of this society is social and economic revolution. The nature of this revolution is related closely with human religion and spiritualism. It works for establishing socialistic society by breaking individual social structure. The work of bringing social revolution by awakening religious feelings in the human mind and for this self motivation is important.

Mahatma Gandhi brought the co-ordination of individual reformation and nationalistic spiritualism in his own life. He also thought it would be applicable to society. But this could not be realized in his life time. Acharya Vinoba Bhave tried to complete this work through sarvodaya. It has got the foundation of satyagraha. India should put a new alternative of Marxism through 'Satyagrahi Sarvodayism'. That will bring development to mankind.

Acharya Jawadekar looked hopefully towards the Bhudan movement and socialistic movement in India. He observed analysis of co-ordination of Marx and Gandhi through sarvodaya. He thought he will realize the dreams of his satyagrahi socialism. This movement got selfless leaders like Vinoba Bhave and Jayprakash Narayan. Unfortunately these leaders did not have followers who had foresight and skills. Those who were there did not have the ability required for such a task. There was no impressive organized structure for such task. So the analysis of Acharya Jawadekar about 'Satyagrahi Sarvodayism' seems logical but it does not prove on the grounds of reality. However, it guides and will guide us to establish economic and spiritual society through non-violence.

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