

VISION OF THE RAM RAJYA FROM AN ANALYTICAL STANDPOINT

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Abstract

The Hindu epic Ramayana's Ram Rajya affected India's culture and politics. Justice, peace, and riches describe Ram Rajya, an ideal government. This abstract discusses Ram Rajya's history, culture, and importance. In the epic Ramayana, Lord Rama ruled Ayodhya with kindness and compassion, establishing Ram Rajya. Numerous Ramayana readings demonstrate the Ram Rajya vision's rise in Indian culture.

Ram Rajya's impact on Indian politics is also discussed. Political leaders and organizations have utilized Ram Rajya to promote their ideal society. The abstract also discusses religious exclusivity and applicability in a heterogeneous society.

To establish relevance, the abstract compares Ram Rajya to modern administration and democratic standards. It evaluates Ram Rajya's values of justice, compassion, and righteousness in light of today's complex issues including economic inequality, social diversity, and environmental sustainability. The abstract analyzes Ram Rajya's impact on Indian governance, culture, and social movements. It shows how Lord Rama's ideal society fosters peace and fairness.

Keywords:- Ram Rajya concept, Justice, Compassion, and Righteousness

Introduction

An ancient vision known as the Vision of Ram Rajya was originally described by Valmiki in his Sanskrit writings on the Ramayana. Tulsidas introduces this idea throughout the Middle Ages and popularizes it in Ram Charit Manas. Mahatma Gandhi outlined it as a universal goal for human civilization in current times.

In Ram Rajya, all of the inhabitants had great traits, according to Valmiki. They were all practicing virtue. Without any damage from insects and pests, the trees there were routinely producing blooms and fruits. The breeze felt pleasant to the touch and the clouds started to shower just in time. Every creature was happy. Everybody was committed to morality.

No one suffers physically, spiritually, or physically, according to Tulsi Ddas in Ram Rajya. While carrying out their individual responsibilities as outlined in the scriptures, everyone coexists in peace and with love for one another. We may interpret it in light of current law and morality. Every one of the four pillars of the Dharma—Truth, Purity, Compassion, and Charity—is being upheld, and not even in one's dreams does anybody commit a Paap or sin. Everyone who practices Ram Bhakti is given the opportunity to achieve Moksha, or freedom from the cycle of life and death. Here, the word "Ram" may not be referring to the ruler of Ayodhya, but rather to the Nirguna Ram that Kabir mentions.

Gandhiji had said in 'Young India' (September 19, 1929): 'By Ram Raj, I mean Ram Raj, the kingdom of God. I only recognize the one God who is Truth and righteousness. Whether or not the imaginary Ram actually existed, the Ramayana represents a vision of perfect democracy in which even the most despicable individual may be certain of receiving justice quickly and affordably. He said in the Amrit Bazar Patrika of August 2, 1934, "Ramayana of

my dreams ensures equal rights to both prince and pauper."

Gandhi said that the political definition of the ideal Ram Rajya was "the land of dharma and a realm of peace, harmony and happiness for young and old, high and low, all creatures and the earth itself, in recognition of a shared universal consciousness."

Linking Ram Rajya Vision with Contemporary Worldviews

In contemporary context there are three worldviews as three visions of human society. Sharma (1996) presents them in terms of following three types:

I. Pure Materialist/ Economistic worldview

II. Humanist- Materialist worldview

III. Transcendentalist worldview

Economistic worldview: In this worldview, the market is given priority, and people behave in ways that are motivated by profit, competition, and self interest. Prosperity, GDP, and other economic metrics are at the center of it. Additionally, it offers a Transactional perspective on human society and individuals.

Humanist – Materialist worldview: According to this worldview, society is given priority, and justice, rights, and duties govern it. Justice, rights, and duties are the main topics. Human society achieves justice when both rights and duties are prioritized, rather than just rights. Additionally, it provides a transformational perspective on human society and individuals.

Transcendentalist worldview: This kind of thinking prioritizes spirituality and HOPE—the higher order purpose of life. The Higher Self, in particular, is the center of this worldview, which holds that Love, Compassion, and Devotion are the forces that govern human behavior. The creation of Peace in society is its ultimate goal. Additionally, it reflects a transcendental perspective on human society and people.

These three worldviews can also be reflected in terms of following three Isms:

Economistic worldview: Capitalism rooted in T1

Humanist-Materialist worldview: Socialism rooted in T2

Transcendentalist worldview: Spiritualism rooted in T3

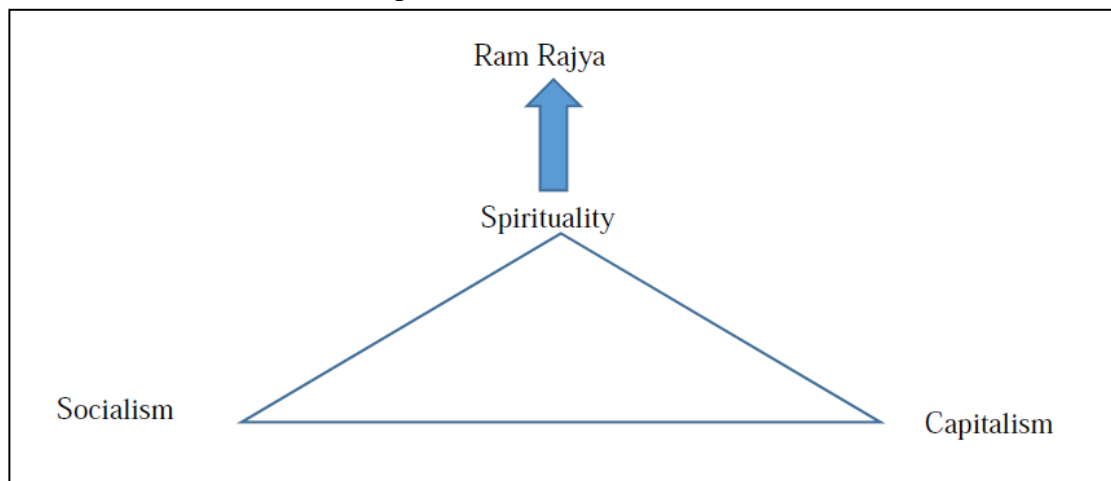


Fig.1: Ram Rajya Vision as Integral Vision

This holistic view may be summed up as the vision of Prosperity, Justice, and Peace, where Prosperity is the emphasis of the economic vision, Justice is the focus of the humanist-materialist vision, and Peace is the focus of the transcendentalist vision. These three ideals

come together in Ram Rajya, and as a result, the Ram Rajya vision may be described in terms of PJP.

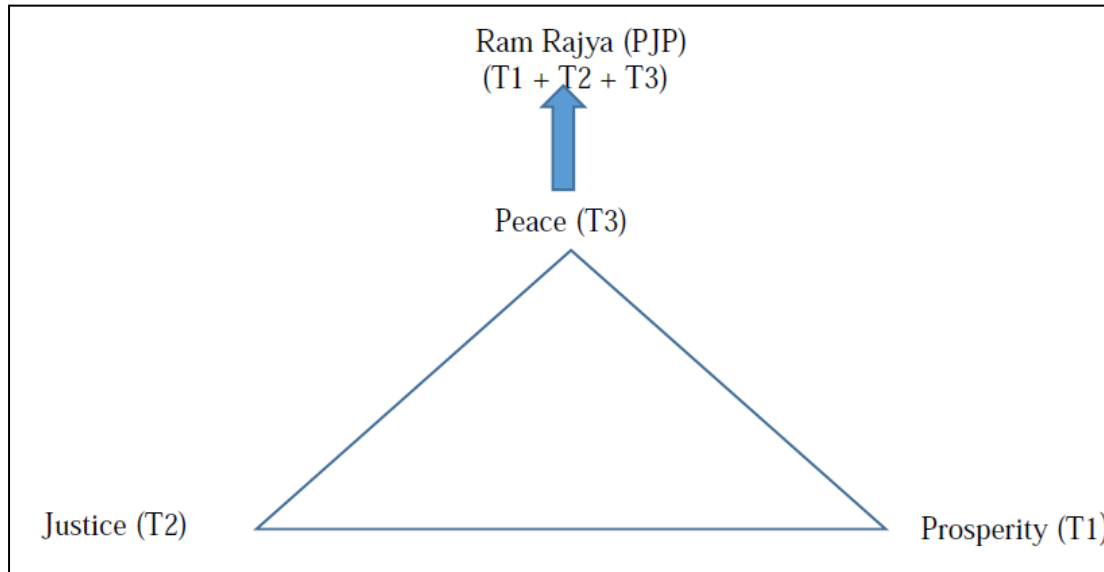


Fig. 2: A New Meaning of Ram Rajya

The new definition of Ram Rajya alludes to a society that is prosperous, just, and peaceful. This may be done by striking a balance between the three worldviews represented by PCS, JRD, and LCD, where PCS represents prosperity, JRD represents justice, and LCD represents peace.

Ram Rajya as Sacro-Civic Society

Rajya denotes the civic dimension in Ran, whereas Rajya represents the sacro dimension. Ram Rajya therefore stands for a macro-civic view of human civilization. Essentially, human behavior and decision-making follow the Sattava-Rajas (S-R) combination. Ramrajya stands for leaders' S-R attitude, thought, and action. It stands for the Sattavik leadership paradigm.

In a corporate context, Ram Rajya alludes to organizations that are led by divine democracy and are spiritually motivated. These businesses are motivated by corporate HOPE, which stands for higher order purpose of existence. This suggests an increase in synergy and a decrease in interpersonal disputes and egos, which lead to neergy. Ram Rajya's emphasis on prosperity, justice, and peace has ramifications for corporations.

Ram Rajya and Divine- Democratic Leadership

Ram Rajya makes the case for Divine-Democratic leadership in business, government, and society. A leadership grid is shown in Fig. 3 to help you grasp this idea. The x axis in this diagram symbolizes authoritarian and democratic leadership types, while the y axis shows godly and democratic leadership methods. Thus, four leadership philosophies—divine-democratic, divine-autocratic, demonic-autocratic, and demonic-democratic—are reached, each symbolized by a quadrant. Ram Rajya is represented by the Divine-Democratic quadrant in this grid.

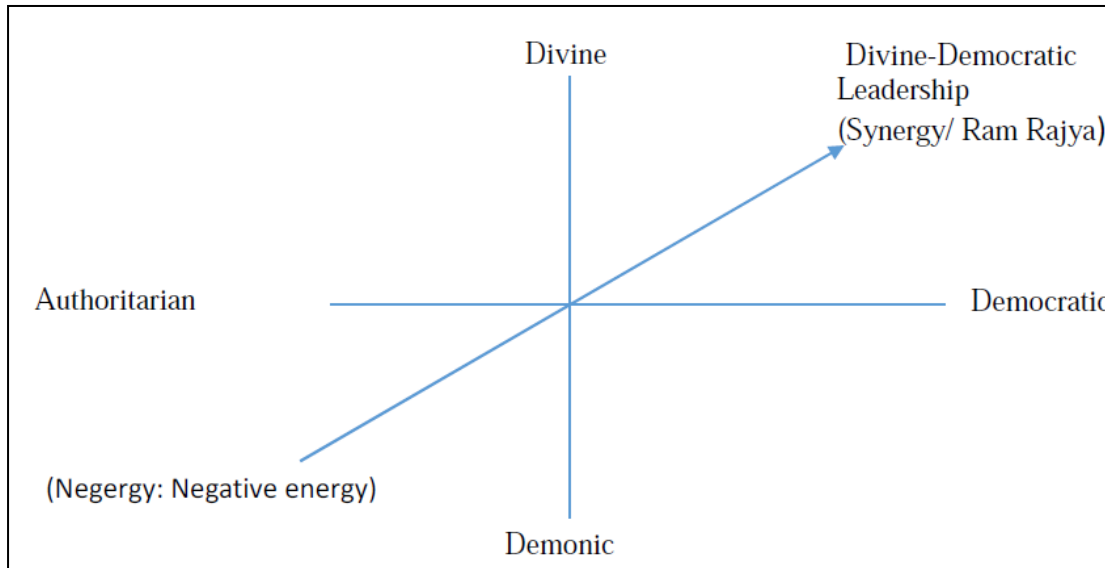


Fig. 3: Ram Rajya Leadership Grid

Essence of Ram Rajya Vision

The three ideas outlined in Management in New Age by Subhash Sharma (1996), Western Windows and Eastern Doors, may be used to illustrate the essence of the Ram Rajya vision.

- I. Eco-sattavik view of life represented by HOPE (Higher Order Purpose of Existence)
- II. Sacro-civic view of society and organizations/ corporations and its governance. In organization context it is represented by the idea of subh-labh.
- III. Divine-Democratic/ Sattavik view of Leadership (Sattavik model of leadership)

When these three principles are implemented in corporations, society and politics we can actualized Ram Rajya.

Tulsidas Vision of Ram Rajya

When everyone follows the Dharma of their Varan and Ashram, or when everyone does their duties in accordance with their jobs and the Vedic stages of their lives. Ram Rajya is at its core when there is no fear, no grief, and no sickness.

How perfectly that captures everything we need for an ideal condition, and honestly, how easy it sounds to accomplish. Just follow the instructions or do your duties to the best of your ability. Consider how quickly 99% of the world's issues would be solved if we all acted as we were meant to.

People & their behavior

No one suffers physically, spiritually, or physically, according to Tulsi Ddas in Ram Rajya. While carrying out their individual responsibilities as outlined in the scriptures, everyone coexists in peace and with love for one another. We may interpret it in light of current law and morality.

Every one of the four pillars of the Dharma Truth, Purity, Compassion, and Charity is being upheld, and not even in one's dreams does anybody commit a Paap or sin. Everyone who practices Ram Bhakti is given the opportunity to achieve Moksha, or freedom from the cycle of life and death. Here, the word "Ram" may not be referring to the ruler of Ayodhya, but rather to the Nirguna Ram that Kabir mentions.

Nobody dies young: Everyone have a healthy, gorgeous physique. Nobody is destitute,

depressed, or pitiful. Nobody is stupid or lacking in Shubh Lakshana or lucky signals.

Nobody is haughty: Everyone is practicing their Dharma and is religious. Both men and women are intelligent and gifted. All people admire individuals with knowledge and are learned themselves. Everyone is grateful, and there was no deception of any type.

Everyone is kind, kind, and respectful of the knowledgeable. Women are committed to their spouses in body, soul, and spirit, while all men only marry one woman.

Changed Meanings

Only Yogis may be seen holding Dand in Ram Rajya, and they use it to rest their hands on it when doing Tapasya. Jati Bhed is only seen in dancers' dictionaries, where it is used to distinguish between various rhythms and sounds. Jeeto simply refers to winning over hearts since there are no more enemies to conquer.

Ecology in around Ayodhya

- Fruits and flowers abound in every forest. Elephants and lions coexist in the wild. All of the animals and birds coexist peacefully without any known hostility and with fondness for one another.
- Animals of all kinds live fearlessly and joyfully. The breeze is gentle, cold, and aromatic, and bees buzz as they gather honey from the blossoms.
- You can get honey from trees and vines, and cows will give you milk as soon as you ask for it. Crops are constantly present in fields. It resembles Satyuga during the Treta Yuga. Treta Yuga of Ram was preceded by Satyuga, a period in which everything functioned flawlessly.
- Precious stone or Manis mines may be found in mountains and hills.
- Oceans keep within their boundaries and leave their riches on the beach for humanity.
- All rivers are full of cold, clean, and delicious power that is the source of pleasure. There are lotus blossoms covering every pond, bringing happiness in all ten directions.
- The moon gives chilly rays to the earth, the sun only shines when it is necessary, and clouds provide the required amount of water.

Saryu and its Banks

Deep, clear water runs through the Saryu in the north. There are ghats along the Saryu, and its banks are completely clear of any muck. Elephants and horses can drink the water from a distance. There are temples and gardens all along Saryu. Tulsi has been planted all along the banks of the Saryu river by several sanyasis who reside nearby.

Ayodhya is a lovely city, even from a distance, because to its abundance of ponds, gardens, step wells, and woodlands. Have wonderful stairs afterwards that go to the ocean. They are brimming with lotus, and the birds are luring people in with their chirps.

Conclusion

The Ram Rajya vision, drawn from the ancient Hindu epic Ramayana, represents an enduring concept that has left a profound impact on India's socio-cultural and political landscape. Throughout history, the idea of an ideal state of governance, characterized by justice, harmony, and prosperity as exemplified by Lord Rama's rule in Ayodhya, has been invoked by political leaders and social movements to articulate their visions of an ideal society. The Ram Rajya vision's cultural significance is evident in its integration into India's collective identity, influencing public policies, cultural norms, and social aspirations. Its portrayal as a just and benevolent rule has resonated with generations, inspiring individuals and communities to strive for a harmonious and righteous society.

However, the concept is not without its challenges and criticisms. Some have raised concerns about its potential for religious exclusivity and its practical applicability in a diverse and pluralistic society. Ultimately, the Ram Rajya vision remains a timeless symbol of virtue and a cultural touchstone for India. The Ram Rajya vision can continue to serve as an aspirational beacon for building a just and harmonious society, one that cherishes the welfare of all its citizens, upholds democratic values, and strives for the greater good of humanity, as the nation moves forward, embracing its rich cultural heritage while embracing the dynamics of progress.

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