

In Today's Modern Society We Need Ram Rajya

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Abstract

Ram Rajya is envisioned as that state of governance where the ruler is wise enough to place the good of the people above the interest of his own. Ram Rajya is a system where the society is run by the principles of Lord Rama.

Keywords-Myth, Gender norms, Bravery, Leadership qualities.

Introduction

Ram Rajya means an ideal state or a utopian state where everything is perfect. The utopia word means "a good place." Utopia is an imaginary community or society where society is perfect. The word utopia was invented by Thomas More English philosopher. It is not only a concept but also a system run by principles of Lord Rama. The Ramayana tell us about MaryadaPurushottam Ram, where Rama stands as the symbol of many good virtues. The concept of Ram Rajya comes from the Ramayana which is written by many authors. The state which is presented in the Ramayana also called the "Kingdom of God" which is ruled by Lord Rama, there is no poverty, pain, grief and no discrimination. People live with peace and harmony.

First of all, we need to know about a utopian state which is ideally perfect in form of politics, laws, custom and conditions. The system of governance is perfect in all forms. The key features of ideal state: Everyone has equal rights, justice is swift, no violence, no discrimination between poor and rich, no crime, a classless society and women have the power to take their own decision and equal to men, respect of all religions, every voice is heard, nobody steals and nobility speaks truth only. In short Ram Rajya is a perfect democratic system. The ideal state should have prosperity, dharams and happiness. Ramayana has immense influence on Indian masses. It teaches us the art of life and enables us to be more moral and to be more philosophical. I am going to try to eliminate the discrimination prevailing in our society by applying the teaching of Ramayana to the Modern discipline of the society. Ramayana is a living epic, not a dead literature – it is constantly re-invented, re-imagined, re-interpreted by poets, writers, artists and performers of all genders, not only in India but also in many other cultures across Asia. I am also one of them. The Ramayana put an immense influence on literature, people's life and culture. Through Ramayana people learn that the Ramayana always reminds them of the choice they have as human beings: To follow the path of righteousness as followed by Lord Ram. OR To get away from distractions and let evil rule us as in the case of Ravana.

Political evaluation of Ram Rajya

Now we talk about the system of Ram Rajya which is popularized by many legendary personalities and Mahatma Gandhi is one of them. Ram Rajya Gandhi ji means a form of government which involves the empowerment of people at grassroots, equality of opportunity, decentralization of administration and democratic self-governance which he described in his book "An Autobiography". Jawaharlal Nehru also supports Gandhi ji's views about Ram Rajya. In his book "The Discovery of India" he talks about the development of the country and its sovereignty through RamRajya. Many books, poems and articles are written on Ram Rajya. Jagmohan Singh Raju also writes in his book "Ram Rajya: The People's Welfare State" about a welfare society and good governance.

Mahatma Gandhi's views

Mohan Das Karamchand Gandhi never shied away from admitting the print of Tulsidas' Ramcharitmanas on his life. According to him Ramayana is the text which talks about the timeless concept of Ram. He says that Rama is not a historical figure. Today, every person is Ram who works for society and also thinks for Ram Rajya. Ram Rajya is a Utopia. But actually, Ramayana is more relevant than the thoughts of Mahatma Gandhi. He says that: "Equal rights to both prince and pauper"

Pandit Jawahar Lal Nehru's views

The first Prime Minister of India was greatly influenced from Ramayana. Once he says: "We shall learn the great days of India when Ramayana and Mahabharata were written and India was rich and powerful country." Through "The Discovery of India" we can see that he supports the Mahatma Gandhi's views about the Ram Rajya. The article "Ram Rajya Vision: An Analytical Perspective" by Subhash Sharma also talks about the vision of Ram Rajya by describing the articulation of Valmiki in RamcharitManas,



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Tulsidas in Ramayana and an article published in "Young India" in which Mahatma Gandhi ji focused on Ram Rajya. All are focused on the global vision for human society. According to Subhash Sharma's article.

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 term of following three types:

1. Pure Materialist/ Economic worldview (Profit, Competition and Self-interest)
2. Humanist- Materialist worldview (Justice, Rights and Duties)
3. Transcendentalist worldview (Love, Compassion And Devotion)

The narrator of "the Patriot " claims that he stands for peace and non- violence. He questions why the world is fighting and why we are not following Mahatma Gandhi views and his wisdom.

Stanza

I am standing for peace and non-violence Why is the world fighting? Why all people of the world are not following Mahatma Gandhi? I am simply not understanding. I am confused about why India does not follow the ideal leader- Mahatma Gandhi. There is no one to support Gandhi 's ideas and his wisdom. All human beings follow the foreign culture. Ada Aharoni imagines the Utopian state free from guns, studs and stones. She describes guns as a source of terror. Through her poem "Guns for Teddy Bears", she challenges born oppressors and rules to establish the utopian state.

From all these concepts, we see many ideas for an ideal state which can be followed by the ruler to make a perfect kingdom. But practically, is it possible to make any state so ideal? Or is it only an imagination of our mind? A question arises from our imagination how can we make any state so much ideal where no discrimination is found and all creatures feel pleased. In the modern era this is a rigid task to make a welfare society. Through imagination can it be possible to make the state ideal or by changing the system of governance. Imagination is not a crime if we imagine good aspects then we should try to make it true.

Aim of study

1. It is a democratic system where the ruler rules with the pleasure of people.
2. There are equal rights for everyone.
3. Violence cannot be the means to achieve justice.
4. Justice is swift, accessible even by the poorest and at the lowest possible cost.
5. The rules are based on moral principles and the stress is on moral authority rather than practical politics.
6. Government should uphold truth in its own actions and also expect the same from others.
7. The Army doesn't have a major role to play in governance.
8. Respect for all religions and faiths.

To summarize this in three words - justice, respect and non-coercion. Such a utopia should have prosperity, dharma and happiness. Many of these principles found its way into the Constitution.

Mahatma Gandhi says, "By Ram Rajya I do not mean Hindu Raj. I mean by Ram Rajya Divine Raj, the Kingdom of God. For me Rama and Rahim are one and the same deity. I acknowledge no other God but the one God of truth and righteousness."

In the present scenario there is no Ram Rajya that is why we all should try to make a new world with new opportunities.

Conclusion

The entire concept of Ram Rajya is centered on good governance. Through perfect leadership we can see many changes to bring prosperity, justice and peace. The state cannot become so ideal in reality but we can try to change the system but it will change slowly. People have to change their mentality and try to come forward for change in our society. The common people are simple God-fearing creatures but in good leadership they are capable of doing wonders. A good administration can be constructed by good leaders. Under their guidance we can make a better classless society.

Ram Rajya is an ideal concept of governance but the problem arises when few outfits constantly try to shift the goal of "Ram Rajya" from governance to government formation. We need a new ideal concept to fight the "Adharmis" of corruption, manipulation and unsocial elements which seems to have prevailed these days.

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