



Gandhiji and Vinobaji on Sarvodaya

Dr. Diptiben
Punjabhai Parmar

(M.Phil, Ph.D.) Department Philosophy, Gujarat University, Ahmedabad

KEYWORDS :

None of the followers or the Satyagrahi of Gandhiji's fold is so prolific in interpreting his techniques and ideals as Vinobaji. He has such a knack of expounding Gandhiji which makes him a Gandhi survived Together with Gandhiji, he thinks the priority of economic freedom for India after her political freedom so vital as leave every other thing behind. For him political freedom is meaningless until the economic freedom is achieved. Like Gandhiji Vinobaji gives more emphasis on villages and the cottage industries. Sarvodaya, which means the 'rise of all' or 'welfare of all' has some preconditions for its innovation The second thing which usher us into Ramraj or Sarvodaya is the Panchayat Raj system. Saint Vinoba has the conviction that for the advent of Sarvodaya our utmost efforts should be to , establish Gram rajya or the Panchayati form of the government. He says, "The more the power is transferred to the people by the government, the more will it help to propagate Ahimsa and thereby will minimise the state control till at last there will emerge a stateless society." With Gandhiji he holds that the best government is that which is least administered. The perfect Sarvodaya presupposes the autonomy and independence of the people of the aid from the government and this, in its turn, presupposes the decentralization of economic and political powers on the part of the government Saint Vinoba's time division is also important. He suggests the elemental")" and general basic education of the boys upto the age of eight, years. After the basic education, four years should be earmarked for the post Bunivacli Education and after this the university education upto the age or eighteen years. The post Buniyadi education should be made the qualiying education for services in government department. The university education is to be allowed to the exceptionally talented boys To the end of social equality among the villages, Vinobaji has a plan of Antyodaya or the rise of the last man. By this will be the uplift of the Harijan and the downtrodden. Such people live in villages as well as in towns. In villages there are untouchables

landless and poor Harijan and in towns there are scavengers who dwell in dirty surroundings and do deal with dirt and garbage. During his tours in connection with his Bhoodan movements, he wilfully visits the area and finds them in horribly pitiable condition. He finds his Bhoodan Yajna as the panacea of all their troubles through the distribution of land property procured during the Bhoodan and the Sampatti dan movement wants to improve their economic condition and thereby uplift them in social estimation. Both Gandhiji and Vinobaji abhor the idea of family planning. They even castigate the national planners that they have no right to force people for family planning on the plea of the solution of the employment problems. They plead that in a Sarvodaya set up there should hardly be any need of employment in the government and private circles. We need more hands for more work. The more the work is the more the production will be Vinobaji even goes to such a length to declare that the government servants have no right to ask the public who are their actual masters and employers, to breed such and such number of children Gandhiji once said "By better agriculture by a supplementary industry this country is able to support twice a many people as there are today. These greatmen had an instinc to believe that in the Sarvodaya society there will be least chance of cohabitation and progeny, because it includes Brahmachary or celibacy

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