

**INTERNATIONAL JOURNAL OF LAW
MANAGEMENT & HUMANITIES**
[ISSN 2581-5369]

Volume 3 | Issue 4

2020

© 2020 *International Journal of Law Management & Humanities*

Follow this and additional works at: <https://www.ijlmh.com/>

Under the aegis of VidhiAagaz – Inking Your Brain (<https://www.vidhiaagaz.com>)

This Article is brought to you for “free” and “open access” by the International Journal of Law Management & Humanities at VidhiAagaz. It has been accepted for inclusion in International Journal of Law Management & Humanities after due review.

In case of **any suggestion or complaint**, please contact Gyan@vidhiaagaz.com.

To submit your Manuscript for Publication at **International Journal of Law Management & Humanities**, kindly email your Manuscript at editor.ijlmh@gmail.com.

Ram Rajya of Gandhism vs Ideal State of Platonism

KVVS SATYANARAYANA

ABSTRACT

In modern day complex world, the concept of the “pious state of governance”, Propounded by Plato and promulgated by Gandhi is of significance as in both the doctrines the emphasis is on public good attached with self-austerity. It’s a state where no decision is taken that troubles even a single person, where every voice is heard and where justice is instantaneous and available to even the deprived, the weakest and the marginalized. It’s a state where even the subjects are virtuous, nobody speaks any untruth, an absolute ideal society.

Thus, though both these philosophies are more utopian and the philosophers had different other ideas which are not accepted by many; in their philosophies one can observe, their Humanitarian approach and longing for justice to one and all. Though their doctrines may not be accepted in toto in today’s complex world, referring to these viewpoints may give us some insight into viewing the modern-day socio-economic and political problems from a new dimension of Humanism based on virtues and ethics. At the moment, when the whole world is perplexed with the uncertainties and intricacies of modern world order, referring to philosophies like these may give us some insight into the ways and means to establish a stable world order. If not properly understood these doctrines should not be at least misunderstood and used to mislead the masses through perplex and fallacious interpretations.

By ‘Ramarajya’ I do not mean Hindu Raj. I mean by ‘Ramarajya’ 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.”

– Mahatma Gandhi.

Mahatma Gandhi's dream of ideal society as Ram Rajya meant freedom in factual sense. Freedom from external as well as internal immoralities. It epitomized a society led by empathy for fellow beings. Gandhiji's idea imagined the privileged as trustees of poor and deprived sections.

What did Ram Rajya mean in the 20th century in the Gandhian sense?

Who else can answer this better than Gandhi himself. To avoid any conceivable confusion let

us perceive what Gandhi Wrote in 'Young India' (September 19, 1929). Gandhiji had said: "*By Ram Rajya I do not mean Hindu Raj. I mean Ram Raj, the kingdom of God. For me, Ram and Rahim are one and the same; I acknowledge no other God than the one God of Truth and righteousness. Whether Ram of my imagination ever lived on this earth, the ancient ideal of the Ramayana is undoubtedly one of true democracy in which the meanest citizen could be sure of swift justice without an elaborate and costly procedure.*" A continuation of his views can be drawn from the Amrit Bazar Patrika of August 2, 1934, where he said: "*Ramayana of my dreams ensures equal rights to both prince and pauper.*"

Again, in the Harijan of January 2, 1937, he wrote, "*By political independence, I do not mean our imitation of the British House of Commons, the Soviet rule of Russia, the Fascist rule of Italy or the Nazi rule of Germany... We must have ours, suited to ours... I have described it as Ram Rajya, that is, sovereignty of the people based on moral authority*".¹

According to him, the ideal Ram Rajya may be politically described as '*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*'.

He wrote in Harijan, "*There can be no Rama Rajya in the present state of iniquitous inequalities in which a few rolls in riches and the masses do not get even enough to eat ... my opposition to the Socialists and other consists in attacking violence as a means of effecting any lasting reform*".²

Gandhi wanted to nurture an ideal economic order based on equality. In his economic equality no privilege will be taken off. For him, economic equality does not mean to provide equal amount to every member of society, but to provide according to his needs therefore he emphasized that "*the real meaning of economic equality is providing, each according to his need*".... *Let no one try to justify the glaring difference between the classes and the masses, the prince and the pauper, by saying that the former need more.*"³

In his prayer speech on July 4, 1947 at New Delhi he said, "*some people ask me if what has happened and what is happening and the Dominion Status that we are about to get will lead to Ramarajya. Those who put the question are usually sarcastic and I have to admit that I cannot say that all this will lead to Ramarajya. All the signs I see are against it. The country has been divided and there will be two Dominions and, if they are hostile to each other, how can we*

¹ Madan Mohan Mathur, Mathur: <https://www.speakingtree.in/article/m-k-gandhi-s-vision-of-ram-rajya> accessed on 8th August 2020.

² Collected Works of Mahatma Gandhi', VOL. 95: 30 APRIL, 1947 - 6 JULY, 1947.

³ Harijan, 31 - 3 -1946, p.63.

expect the establishment of Ramarajya?"

Thus, in his concept of Ramarajya Gandhi presented an outline to transforming the contemporary world order based on his noble notions and to change it into a democratic, non-violent, non-exploitative and humane world order.

One of the resolves of Plato's *Republic* is to put forth a conception of the 'just state'. Plato designates how such a state would be organized, who would govern it, what sort of education the children would have, and so on. Plato, through the arguments of Socrates, emphasizes that societies have a three-way class structure consistent to the appetite/spirit/reason structure of the individual soul. The appetite/spirit/reason stands for different parts of the body. The body parts represent the castes of society. According to this method, the principles of Athenian democracy (as it existed in his day) are banned as only a limited are fit to rule. As an alternative of rhetoric and persuasion, Plato says reason and wisdom should govern. As Plato puts it:

"Until philosophers' rule as kings or those who are now called kings and leading men genuinely and adequately philosophize, that is, until political power and philosophy entirely coincide, while the many natures who at present pursue either one exclusively is forcibly prevented from doing so, cities will have no rest from evils, nor, I think, will the human race."

4

According to Plato the following are the specific objective of ideal state.

1. To safeguard justice.
2. To make an ideal citizenship model.
3. Equality for all through communism.
4. State controlled education system.
5. Sanctioning empathy and harmony.
6. Creating a good life.

Plato's significant base of the ideal state is justice. According to Plato, justice is to make available to one with what is "due". Consequently, he gave the notion of federation. The persistence of Platonic federation was not to solve the issue of more races but the management of justice. He wanted to recompense everyone according to capabilities and to prohibit interference in one another affairs.

In both the doctrines the emphasis is on public good attached with self-austerity. It's a state

⁴ *Republic 473c-d.*

where no decision is taken that troubles even a single person, where every voice is heard and where justice is instantaneous and available to even the deprived, the weakest and the marginalized. It's a state where even the subjects are virtuous, nobody speaks any untruth, an absolute ideal society.

Thus, though both these philosophies are more utopian and the philosophers had different other ideas which are not accepted by many; in their philosophies one can observe, their Humanitarian approach and longing for justice to one and all. Though their doctrines may not be accepted in toto in today's complex world, referring to these viewpoints may give us some insight into viewing the modern-day socio-economic and political problems from a new dimension of Humanism based on virtues and ethics. At the moment, when the whole world is perplexed with the uncertainties and intricacies of modern world order, referring to philosophies like these may give us some insight into the ways and means to establish a stable world order. If not properly understood these doctrines should not be at least misunderstood and used to mislead the masses through perplex and fallacious interpretations.
