



## JAYPRAKASH NARAYAN AS A SARVODAYA ACTIVIST

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### ABSTRACT

Jayprakash Narayan was a Socialist and Sarvodaya leader. Jayprakash had faith in the traditional socialist methods of bringing about social revolution. He becomes conscious of the important of Gandhian method. Under the leadership of J.P. as socialist and sarvodaya worker, in the general election of 1952 the socialist party suffered a great defeat throughout the country. Jayprakash conceived that, the way of sarvodaya was more effective and pure original as compare to the traditional socialist methods. This method was a practical form of Gandhian Philosophy to realize social revolution. Jayprakash, as a sarvodaya leader and worker he insisted, in all humanity, upon an integrated view of life and led him at once to an aspect of the task of social and economic reconstruction that both socialist and communists have to far neglect. He mentions that, there can be no peace in the minds and heart of men, nor peace amongst men, if hunger gnaws at them continuously. The ideals of sarvodaya are close to those of socialism and communalism; we thought it strives to attain its ends through the people, through Lok Shakti. J.P. left the socialist party in 1954 and joined the Bhoodan movement of Vinoba Bhave. The Budha Gaya Sarvodaya Samelan of 1953 profoundly influence the mind of J.P. he was very much impressed by the Bhoodan movement of Acharya Bhave and also convinced that the philosophy of Bhoodan movement was the first step towards a total revolution viz social, political and economic.

**Key Words:** Jeevan Dani, Gram Raj, Praja, Lok Shakti, Bhoodan, Gramdan, Gram-Swaraj, Rajniti, etc.

### 1. INTRODUCTION

Jayprakash Narayan was a Socialist and Sarvodaya leader saw interest in Gandhi way of Sarvodaya non-violent, non-party power politics, as an alternative of social reconstruction. He conceived that sarvodaya method as the one way traffic system out of the existing present situation-reorganization of life on the basis of self-reliant, self-governing peoples. Jayprakash had faith in the traditional socialist methods of bringing about social revolution. He becomes conscious of the important of Gandhian method. He drawn toward Bhoodan work and sarvodaya workers and engaged in the remarkable works for the people welfare since 1960. And thereafter by 1970, he travelled a long journey through

Marxism to democratic socialism, Bhoodan, sarvodaya and lastly to Gram Raj and participated to democracy. Under the leadership of J.P. as socialist and sarvodaya worker, in the general election of 1952 the socialist party suffered a great defeat throughout the country. It was very painful to him to see his closed friend doubt in his sincerity. Regardingly, in that connection he tried to persuade Jawaharlal Nehru to initiate socialistic measures and offered cooperation. Suspicion about his motives of negotiation with Pandit Nehru disgusted him so much that he decided to leave party and power politics. At the same time Vinova had started his campaign of Bhoodan and sarvodaya in the



country. He saw in Bhoodan a practical solution to the land problem. In the sarvodaya method of revolution without any reference to power came to his mind, he was drawn toward Bhoodan movement and sarvodaya and sarvodaya works.

## 2. JAYPRAKASH NARAYAN AS A SARVODAYA WORKER

Jayprakash conceived that, the way of sarvodaya was more effective and pure original as compare to the traditional socialist methods. This method was a practical form of Gandhian Philosophy to realize social revolution. Because of these effective reasons, he formally resigned from the Praja-socialist party and regardingly through a formal letter also sent to his party colleagues in 1957. He revealed his mind, in that formal letter. In the letter, thus he wrote, some years back it become clear to me that socialism as we understand it today cannot take making to the sublime goal of freedom, equality, brotherhood and peace, socialism no doubt, gives promise to bring making closer to those goals than any other competing- social philosophy. But I am persuaded that unless socialism is transformed in to sarvodaya, those goal would remain beyond its reach, and just as we had taste the ashes of independence, so future generations may have to taste the ashes of socialism. So, he made himself free for whole time work of Bhoodan and sarvodaya.

Jayprakash, as a sarvodaya leader and worker he insisted, in all humanity, upon an integrated view of life and led him at once to an aspect of the task of social and economic reconstruction that both socialist and communists have to far neglect. Social and communists both give a great emphasis on material prosperity and on an ever-rising standard of living. Even though, in the country like India it is the main task of social reconstruction to rise quite considerably

the people standard of living it would not to do here or elsewhere, J.P. though, to apotheosize maternal happiness and encourage an outlook on life that feeds an insatiable hunger for material goods. He mentions that, there can be no peace in the minds and heart of men, nor peace amongst men, if hunger gnaws at them continuously. The ideals of sarvodaya are close to those of socialism and communalism; we thought it strives to attain its ends through the people, through Lok Shakti. As a sarvodaya, he dedicated his whole life for the cause of Bhoodan and Village industries. He equated free India with a socialists India and Swaraj implies „Justice and opportunity for the poor and down trodden to contribute their share for the development of the country. He also knew as embodiment of socialism, democracy and sarvodaya.

J.P. left the socialist party in 1954 and joined the Bhoodan movement of Vinoba Bhave. He found in sarvodaya a true way to socialism. In his concept of socialist society, he mentioned that there was to be a self-government, self-management, mutual cooperation, equality, freedom and brotherhood. Hence, no party-politic were to be-entertained. To him a socialist society was possible only in small communities where the people live together as equal and help one another. His view was that there should be not only decentralization of authority, but there should also be economic decentralization. If do so, there could be, possible under a system of Panchayati Raj in which the people took active part in the working of the administration.

Sarvodaya detests Rajniti or power politics. It refrains from party system and representative democracy. It stands for party less democracy which can be realized through the inculcation of community spirit by the established of Panchayats and launching of Bhoodan and Gramdan movement. And stands for more



genuine method for arising at a decision or social action that the artificial counting of heads, sarvodaya approves of the technique of satyagarh. It was to be established through on non-violent social revolution.

As J.P. Narayan was fully committed to sarvodaya and he wanted to reframe the social structure on sarvodaya lives. Sarvodaya is against the present society with its social and economic inequalities its spirits of compassion based on the belief of antagonism of individual interest, its worship of money and duality in the conduct of people at home and outside. Although, sarvodaya its aims that to reconstruct society on the basis of truth, non-violent, physical labour non-possession, tolerance and equality. As a sarvodaya thinker, Jayprakash stood for a rural civilization. He considered city life unhealthy because it's lacked community feeling and with nature. So, he says that cities are „Human Jungle“, dense but devoid of feelings. Moreover a democracy of peasant proprietors is the most peace loving regime.

Score of Sarvodaya workers and even youth, uncommitted to any ideology until that day, got up and in all solemnity repeated the pledge to devote their life to making earnest efforts for the realization of the aims and objects of sarvodaya.

Thereafter, completing his studies in U.S.A. his whole life is dedicated to the service of the nation actively by 1929 and he went over to sarvodaya, abjured party politics and participated whole heartily in the Bhoodan, Gramdan, Gram-Swaraj and allied sarvodaya work initiated by Vinobaji. During the freedom movement of India, which is called to the great revolution of 1942, his sarvodaya movement, the Bhoodan campaign and the transformation of lives of dacoits in Chambal valley, in all those the deep and indelible

impress of the dynamic and highest personality of J.P. was very clearly exhibited.

### **3. J.P. NARAYAN AN ASSOCIATE OF ACHARYA VINOBA BHAVE, GRAMDAN, BHOODAN AND JIVANDAN**

J.P. Narayan, a socialist worker also associates with the Vinoba's Bhoodan movement, the gift of land. The Bhoodan movement which was started in 1951 had reached its "saturation point" by 1958. By the time it had already flowered into Gramdan development of a programme Gram Swaraj. Many sarvodaya workers who had earlier toiled for years for the success of Bhoodan-Gramdan also realized in the late sixties the poor result of Vinobian technique. The decision of Narayan to go Murahari in connection with the death of two sarvodayaties, where he engage himself in Gramdan-Gram Swaraj movement at the lowest ebb for six months practically convinced him or the near futility of the Vinobian movement. Another disastrous result of the Vinobian policy was the decision of Vinobaji to discard Gandhian satyagarh as being a method "crude and negative" in nature. And also it was here that J.P. felt the need of adopting gandhian satyagarh for bringing about the social change. And he maintained that under the prevalent conditions where democracy and violence could not meet the situation the only course left open was to go back to gandhiji. This new realization affected him deeply. It obviously brought a profound change in his attitude to the question for realizing the goal of the movement.

J.P. came in contact with many socialists and practically went under the influence of Marxism but as the time passed began to lose faith in Marxian creed, mainly because it denied individual freedom and party regimentation was very server. Thereafter, he



founded Indian socialist party in which subsequently he also admitted the communists in 1934. But J.P. was not satisfied to the socialists' doctrine in his mind and turned them out to save his party from infiltration. So in 1940 he openly denounced a popular front to the communist and in 1942 he actively participated in the revolutionary movement. In 1942 of the Quite Indian Movement he got a virtual name resigned from the socialist party and become a "Jeevan Dani" for sarvodaya movement. Since then, he is devoted to the cause of bringing about a new society in India in which there will be no exploitation and decentralization of authority will be the basic principle. Then he was very closely associated with Vinoba Bhave in his Bhoodan movement. So, he wanted to reform a new society under the basic principle of sarvodaya technique.

Jayprakash Narayan has not favour of the philosophy of materialism because he felt that is no solution for a lasting peace. He seriously studied the philosophy and political ideals of Mahatma Gandhi. He convinced that spiritual foundation was required for a lasting peace. So, he himself began to realize the value of individual freedom, equality and brotherhood which were in practice missing from communism. He started Bhoodan movement after getting a donation of hundred acres of land from Shri Chandra Reddy changed the very course of his philosophy. Then, he began to appreciate the important and significance of the methods which he felt could bring about an economic revolution in the country if seriously implemented. He found in Bhoodan movement a fair, better and effective alternative to communist revolution which provided for snatching of land by forceful method. However, Gandhism taught us the method of satyagrah. Gramdan movement was found to bring economic revolution and make our political freedom reality is now recalled by J.P. Narayan. So he also inspired by the idea

of Lok Neeti instead of Raj Neeti as expounded by Vinobaji.

J.P. mentioned that Bhoodan and Gramdan movement are constructive technique and easy as well as practicable solution of India's problems. The result of this entire he subsequently decided to leave Praja Socialist Party (PSP) and join Bhoodan movement. He has found in them far better Marxism because the movement not only aimed at achieving what communism aims, but with the additional advantages that freedom is preserved and every individual remains true to his conscience. He has now become a Jeevan Dani meaning thereby that he will devote his whole life to the cause of Bhoodan and Gramdan.

The Budha Gaya Sarvodaya Samelan of 1953 profoundly influence the mind of J.P. he was very much impressed by the Bhoodan movement of Acharya Bhave and also convinced that the philosophy of Bhoodan movement was the first step towards a total revolution viz social, political and economic. About Bhoodan J.P. said, to superficial observers, an agrarian reform movement. To those who have looked deep, it far more significant movement. It is the beginning of all the social and human revolution. Human also become it aims at changing men along with society. It is an application on a general scale of Mahatma Gandhi's non-violent technique movement.

During the early days of political life he was a staunch critic of Gandhi. Thereafter, he realized that he was wrong, for he found that in the Bhoodan movement thousands of people had been parting with land freely acting as trustees. Bhoodan is not glorified charity or almsgiving charity is degrading. But Vinoba is not asking for charity. He is demanded a realization of rights. The non-violent economic revolution, in Bhoodan we find that

on the one hand the landed class is responding to the moral appeal and gift are being made and on the other hand we find a new consciousness drawing upon the landless people.

#### 4. CONCLUSION

J.P.Narayan was a Socialist and Sarvodaya leader saw interest in Gandhian way of Sarvodaya non-violent, non-party power politics, as an alternative of social reconstruction. Jayprakash had faith in the traditional socialist methods of bringing about social revolution. After completing his studies in U.S.A. his whole life dedicated to the service of the nation actively and he went over to sarvodaya, abjured party politics and participated whole heartily in the Bhoodan, Gramdan, Gram-Swaraj and allied sarvodaya work initiated by Vinobaji. J.P. felt the need of gandhian satyagarh for bringing about the social change. He founded Indian socialist party. He inspired the idea of Lok Neeti instead of Raj Neeti as Expounded by Vinobaji. Jayprakash Narayan has not in favour of philosophy materialism because he felt that is no solution for a lasting peace.

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