



## International Journal of Research Publication and Reviews

Journal homepage: [www.ijrpr.com](http://www.ijrpr.com) ISSN 2582-7421

### The Concept of an Ideal State Embodied in Ram Rajya: A Study

*Dr. Santosh Kumar*

Assistant Professor

Dr. Rammanohar Lohiya Avadh University, Ayodhya (India)

#### ABSTRACT-

Ram Rajya means an ideal state. In the whole world, Ram Rajya is the best in the concept of ideal state. The concept of Ram Rajya includes all the ideals of welfare of the people and the state. Protection of nature, protection of animals and birds, protection of rivers, protection of mountains, protection of living creatures, protection of all vegetation, protection of all living beings, their happiness, their welfare is assured in Ram Rajya. How should the life of an ideal king be, all these things are included in Ram Rajya. Therefore, Ram Rajya is hundred percent fit to the concept of an ideal state. The rule of law puts a check on an arbitrary king. For the welfare of the people, restrictions are imposed on the king so that the king does not rule arbitrarily. He should also remain under the law. But the rule of law does not fully realize the concept of a welfare state, it is a one-sided effort. The rule of law is included in Ram Rajya. It is a Dharma controlled rule. In Ram Rajya, the king was not arbitrary, the people were also not arbitrary. The king was also under Dharma, the people were also under it. Thus both feared Dharma, were subject to Dharma and with the combined efforts of both the concept of an ideal state came into existence. This article has thrown light on how and to what extent the principle of rule of law is included in the concept of Ram Rajya.

Key Words: Ideal State, Controlled Governance, Dharma, Ramrajya, Rule of Law.

#### Introduction -

Ramrajya is the most perfect form of governance and management. Swami Karpatri Ji Maharaj has written that the government is controlled by scriptures and the religion in Ramrajya. In this way, the interests and property of the people are taken care of. Mahatma Gandhi had envisioned Ramrajya in modern India. On March 30, 1930, in a magazine named Navjeevan, he wrote -The meaning of the word Ramrajya is that here the poor will be protected, all work will be done religiously and public opinion will be respected. Here, Dharma does not mean religion in a narrow sense, but "Dharma" based on truth and non-violence. Mahatma Gandhi said- "My Ramrajya does not mean a Hindu state, but Ramrajya indubitably means actual democracy, in the concept of Ramrajya the people are righteous and the king is powerful and humble. The king believed that whatever the subjects (Prajā) said, would be done. And society used to say that the king knows everything and thus everything should happen according to the King. There was a feeling of mutual respect. Both were respected. Morality was at the core during Ramrajya. The value of hard work was industry. Labor was given the ideal respect. The king was humble before the subjects (Prajā) and the subjects were obedient to the king. In Shree Yukt, there is a mantra that if Goddess Laxmi is not there, what signs will be visible? Disease, hunger, thirst, anger, jealousy, greed, and uncleanness, are the signs of Alaxmi. These were not during the Ramrajya. That's why Laxmi was abundant and the money was spent not for worldly pleasure, but for religion.

Thus, in Ramrajya, the king was the one who was considered to be the one who believed that the public life was his own life, and was disciplined, restrained, conscious, and protected the religion. He also was a religious person who believed that the power he had been given is the prestige and used it for public welfare. Ram and Bharat both got the power, but no one of them had the greed of the kingdom. That is the ruler of Ramrajya is devoid of the avarice of power. Ramrajya is not the Ramraj, rather it is used as a metaphor for best governance or ideal governance. In the case of Akash Jatav alias Surya Prakash Vs State of Uttar Pradesh 2020, Mr. Shekhar Kumar Yadav of Allahabad High Court stated that India is incomplete without Ram. The image of Shri Ram and Shri Krishna has been globally portrayed in the Constitution of India. Gandhi Ji wanted to establish Ramrajya globally. It was a very advanced system of governance based on justice and policy.

There were many independent kingdoms in India during the Ramayana period. Such as Kashi, Mithila, Koshal, Kaikeya, Shishovir, Saurashtra, Vishala, Sankashi, Anga, and Magadha, and land between the central Himalayas, and the Vindhya mountain was Aryavarta. At that time, there was no single parasol dynasty in India. The form of government prevalent at the time of Ramrajya can be called a Limited Monarchy. The king's position was completely conventional, yet the new ruler was proposed by the current king and cabinet and chosen by the assembly. Before Sri Rama was made the crown prince, King

Dasharatha had taken approval of his assembly from all the ministers. The king was completely engrossed in governance. It is written in Shrimad Bhagwat Purana that one day Lakshman said to Shri Ram, Maharaj! You are so occupied that you don't even care about your health. Hearing this, Shri Ram said - The king should remain completely engrossed in his royal duties, if he is even a little nonchalant, he will have to suffer eerie torture like King Nriga. When Lakshman asked out of curiosity, he told about King Nriga. King Nriga was the son of Ikshvaku. Once King Nriga accidentally donated the cow, which he had earlier donated, to another Brahmin. Although the king did not know this while donating the cow, a dispute arose between the two Brahmins regarding the cow. The name of this cow was Shakla. Both of them quarreled and reached the king's house. When the king did not meet for many days because he was engaged in government work, those Brahmins cursed him, that you did not give visitation (Darshan) for many days to the applicants who came with the desire to decide the dispute, that is why you become a chameleon and hide in the pit from living beings. You will remain in the pit for thousands of years. Shri Ram told Lakshman that whenever any **candidate** comes to the door, he should immediately present him before me. Hearing Lord Ram's order, Lakshman said, Raghav! What did King Nriga do after hearing the curse of the Brahmins? In answer to this question, Shri Ram said, that when both the Brahmins cursed and went away, the king sent his minister and called them and asked for forgiveness, then built a pit and handed over the kingdom to his sons Prince Vasu and started living in that pit. Nriga was **rescued** at the time of Krishna's incarnation. Thus the king became afraid of Dharma. Raja was synonymous with limited rule. His powers were not uncontrolled. The king had to pay special attention to public interest rather than his interest. It is said that Shri Ram had abandoned his beloved wife respecting public opinion. However, the said incident is being considered as interpolated. The king was the protector of the entire country. It was his duty to **deliver** justice according to religion. The king kept the people happy, did "Lokaranjan" played the role of the chief enforcer of the law. He ensured an increase in the prosperity of the people. Jeremy Bentham considered the development of human happiness as the aim of law. The level of happiness in the form of Ramrajya has been described as follows.

It is written in Valmiki Ramayana about Ram Rajya that - In Ram Rajya, people will be happy, satisfied, healthy, religious, and free from diseases and there will be no fear of famine. The roots of trees always remained strong in Shri Ram's kingdom. Those trees were always fraught with flowers and fruits. As per the wishes and needs of the people, clouds rained and a gentle breeze blew, which gave a pleasant feeling. It is written in the Adhyatma Ramayana that during the reign of Triloknath Lakshmiapati Lord Ram, the earth was replete with wealth, grains, trees, fruits, etc. In the kingdom of Shri Raghunath ji, all the men were devout, women were ready to serve their husbands and no one had to see the death of their son. It is written in Anand Ramayana that in the kingdom of Ramchandra ji, all the people of the world always lived in happiness. In his time, there was neither theft anywhere, nor any war, nor any denunciation, no one was afraid of anyone.

It is written in Skanda Purana that at the time when Shri Ram resided in the kingdom, everyone's heart was full of joy. Everyone was affluent in wealth and everyone had sons and grandsons. The clouds used to rainwater as per their wish. The food was very healthy. Cows used to give full pails milk. Trees gave fruits in all seasons.

The great poet Valmiki has written in Ramayana that there is no problem in the state according to religion. Therefore there was no physical and mental illness in Ramrajya. Shri Ramcharitmanas shows the conspectus of an ideal state. Ram Rajya is an idealistic democratic system, in which there is no exploitation and oppression of any kind. Everyone affectionates each other, no one is anyone's foe.

Tulsidas has written in Ramcharitmanas that as soon as Shri Ram ascended the throne, all three worlds became happy and all their sorrows were gone. Due to the splendor of Shri Ram, everyone's hatred ended and the feeling of disproportion was lost.

In Ramrajya, physical, divine, and mental heat does not affect anyone. All human beings interact with each other and follow their respective religions by following the rules and regulations prescribed in the Vedas.

There is no death at an early age. Nor does anyone feel any pain. Everyone's body is beautiful and healthy, no one is poverty-stricken, no one is miserable, no one is a moron and no one is devoid of auspicious idiosyncrasy. All the people are without pride, they are religious and virtuous people. Men and women are all smart and talented. He is a learned and knowledgeable person who respects all the virtues. Everyone is grateful, not deceitful, not cleverness.

Various types of animals and birds move around humming and happily in the group of animals without fear. Cool fragrant winds blow slowly, bumblebees buzz carrying nectar. The best cool, clear, and pleasant water flows in the rivers and the seas remain within their limits, They cast gems on the beaches by the waves. All the ponds are full of lotuses. The departments of the ten directions are very happy.

In Shri Ramchandra Rajya, the moon fills the earth with its rays. The sun heats only as much as is required and the clouds provide water on demand. It is clear from the above that in Shri Ramchandra's kingdom, there was public enjoyment, subjects (Prajaa) were happy, there was no disproportion, injustice, or unfairness and the feeling of coexistence was universally acceptable. There was environmental balance and an ideal ecology existed. How was all this possible? All this was possible due to the participation of both the king and the subjects. Everyone was policy-oriented, and everyone performed their duties. Thus, it is clear that Ram Rajya cannot be established on the strength of governance alone. The entire public will have to play its part. However, the role of the government cannot be repudiated because its role is enormous. During the reign of Lord Ram, public opinion was respected and there was freedom of speech and expression and fearlessness. Lord Ram had said If I say something against policy, please prohibit me without fear. Thus, the king was in control of public opinion. Thus, the king was synonymous with limited government. His powers were not uncontrolled. The king had to take special care of public interest rather than personal interest. It is said that Shri Ram had abandoned his beloved wife respecting public opinion, although the said incident is considered to be apocryphal. The king was the protector of the entire country. It was his duty to deliver justice according to religion. The emperor's orders were called law, although this law

was influenced by religion. The law was not against religion. Law is a means of regulating human conduct. It is a collection of rules. In the words of Bentham, its objective is the development of human happiness, which is called "Lokaranjan" in "Ramrajya". Even the emperor is also governed by law. He was the governed not governor, he was also the follower of the law, although it had the force of law in its embodiment, but the emperor was not the source of law. Moral values were the source of public order. Thus there was the rule of law, not the rule of the emperor. The emperor was a symbol of the rule of religion. In the Western system, the rule of religion can be called the rule of law.

---

### **Rule of law terminology has the same meaning**

1. Absence of despotic rule i.e. even the king should be subject to the law.
2. Prohibition on arbitrary use of power.
3. Appropriate use of the discretionary power.
4. Equal treatment includes fair treatment.
5. Respect for public opinion.

The above view was expressed by the British jurist Albert Van Dicey in terms of equality before the law, supremacy of law and predominance of the legal spirit. Before Dicey, Aristotle had considered the rule of law to be superior to the rule of the individual. Thomas Fuller said that no matter how high a position you hold, the law is above you. Samuel Rutherford said that the law is the emperor (Lex Rex). John Locke also discussed this. John Adams included it in the Massachusetts Constitution. A.V. Dicey, inspired by Heine developed the popular concept of the rule of law. Although law is an abstract concept, even in the rule of law, there are individual rules but that rule is controlled, not unbridled.

Lord Rama, exercising his power in a dignified manner under the rule of law, sent Angada to pacify Ravana before he killed him, even though Ravana had kidnapped his wife Seeta. Before getting angry on the ocean, Lord Shri Ram had politely asked for three days. When Shri Ram did not accept her proposal, Surpanakha wanted to attack Seeta and in defense, Lakshman mutilated her body, so that her life would not be taken away, Thus, by using power in a controlled and judicious manner and avoiding arbitrariness, Lord Shri Ram attested to the fundamental element of the rule of law. To treat everyone equally, he hugged the boatman, and ate the false berries of Shabari, the so-called monkey bear, even though they were all virtuous souls, still he treated them equally and established friendly relations. In this way, by treating everyone equally without any prejudice, he set the example of Impartiality. Because of the predominance of the legal spirit, the king was not the lawmaker, rather he was the main enforcer of law within the ambit of religion, law emerged from the womb of religion in the form of behavior, as a branch of Dharma. Thus in Ram Rajya there was a predominance of legal spirit.

Conclusion -While narrating the story of King Nriga to Lakshman, Lord Rama had said that the king should be completely engrossed in his administration, in case of even the slightest negligence he may have to face punishment for a thousand years like King Nriga. Thus, it is clear that he was religious and subordinate to Dharma, the basic concept of the rule of law that even the king should be controlled is evident from the above example of Lord Shri Ram. It is clear that the basic concept of the rule of law is implicit in Ramrajya. Whatever basic constitutional principles have evolved or gradually evolved to realize the concept of controlled use of power and welfare state, all are included in Ram Rajya. That is why praise of Ramrajya is inevitable.

Rahim Kavi says that such a state should be appreciated which rises like the moon in which all the stars also rise with the moon. This is universal upliftment, not sunrise, in which the stars cannot appear due to the influence of the Sun. Thus it is clear that the concept of Ramrajya is the conception of an ideal state. This will have to be acknowledged incontestably on the global stage, and to establish it, the life values of Lord Ram will have to be emulated, only then will Mahatma Gandhi's dream of instituting Ramrajya at the global level be discerned. It should begin with a unanimous public proclamation in India with a feeling of pride.

### **References:-**

1. Swami Karpatri Ji Maharaj, 'Marxism and Ramrajya', page number 10, second edition, Geeta Press Gorakhpur.
2. Sri Suktam 8
3. Srimad Bhagwat Purana 10.64, 10.30, 10.37
4. Valmiki Ramayana 1.1.90
5. Valmiki Ramayana 6.128.103
6. Shri Ramcharitmanas Uttar Kand 20.1-4, 22.1-5
7. Gouriet V Union of Post Office Workers(1977) 1QB729
8. H.W.Arndt "The Origins of Dicey's Concept of the Rule of Law", 31 Aust L. JL., 117,123 (1957)