

## IDEAL STATE AND HUMAN NATURE

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**Abstract**

Human life is usually consumed in – eating, sleeping and being involved in epicurean feasts and pleasures, or worrying, bothering, stressing, fighting or troubling, etc. Most of our time and efforts are centered just for the body to have opulent comfort and not for the soul. But this is not the purpose of human life, is it? Humans are the intellectual, spiritual and intelligent beings. They have prominent responsibilities with higher potential and abilities, so for ideal states such kind of values are required for eradication of evils, vices, agonies, miseries and sufferings, establishment of righteousness and extension of the enlightened values of humanities is the primary purpose of the ideal state.

**KEY WORDS:** Ram Rajya, Lakhan Culture, Kishkindha Culture, God men, Philosopher king, War-hysteria, Utopian, Ideal State, Empathetic Behaviour, Golden Age.

An ideal state means where values of justice, equality, idealism, renunciation and sacrifice are practiced, this meant an ideal society where everybody follows a code of righteous living and more or less happy meeting all their essential needs. A kitchen knife can also become a potential weapon. The same holds true about power, affluence and education. Only this constructive channelization is capable of producing desirable results. Simple adherence of reformatory policies and development social activities is not enough. Emotive involvement of the members of society is equally important. Saint poet Goswami Tulsidas ji wrote over 400 years ago in “Sunderkand” of Shri Ramcharitmanas, that if a minister (Advisor), a Physician (Doctor) and a Mentor (Guru), who provide us the right path, better health, cure diseases, enlighten us with the light of wisdom and knowledge, respectively, perform their duty with fear or only for reward keeping in mind, such kingdom, body and Righteousness (Dharma) will perish in no time.

“सचिव, बैद गुरु तीनि जौं प्रिय बोलहिं भय आस

राज धर्म तन तीनि कर होई बैगहीं नास”<sup>1</sup>

(Doha 37, Sunderkand)

This “Doha” rightly emphasizes the paramount importance of objective & unbiased advice by such key personnel for ideal state and safety & happiness of their people. In words of Mahatma Gandhi, “Ram Rajya i.e., the kingdom of God on Earth, of my dream ensures equal rights alike of prince and pauper, where peace, prosperity and tranquillity reign supreme.” Shri Ram was an ideal king. Ram Rajya was based on truth, Dharma was its foundation, shastras were the guiding principles, rishis and sages were the guiding lights. Rama’s story always carries political messages. “Political” indicates the set of negotiations about power, status and access to information and knowledge that take place among groups that possess differing amounts and kinds of influence in a society based on ranked status.

At the heart of epic Ramayana, there are three distinct cultures-

- \* The Lankan culture of acquisition, pleasure and power
- \* The Ayodhya culture of artistic and academic progress
- \* The Kishkindha culture, mostly tribal and backward in terms of development in the modern sense.

Initially, there was friction among these three cultures, but when they allied with Shri Ram, all the three cultures came together and fused into one great culture, the culture of Ram Rajya<sup>2</sup>. Rama’s story is inherently political for at least three reasons. First, the Ramayana tradition elevates the ideal of “Ramraj”, a polity whose king practices absolute justice, maintains order, preserves stability and ensures the prosperity of the kingdom, as these functions are set out in dharmashastras. This articulates clear standards for leadership of the polity. Second, because devotees praise Rama as maryadapurushottama, Rama’s story presents ideal behaviour not only for ruler and citizen, but in relation to family, caste and gender hierarchy as well. Rama’s story sets out socially normative ideals that bear upon negotiations among groups with differing levels of power in society, explicitly linking the realization of these ideals with the reign of a just king. Third, the vision of Ramraj is utopian; utopian visions tend to encourage people to achieve the perfect society here on Earth, a project that often mobilizes elite, courtly, state and electoral institutions.<sup>3</sup>

The super humans and God-men have always sacrificed their comforts and erratic desires, thereby, saving enough for oblation to God, who is the “embodiment of ideals and virtues.” Plato proposes that an ideal state will be governed by a person, who is highly educated, has passion for truth and has achieved the greatest wisdom of knowledge of the good. The ruler of the ideal state is called the Philosopher king. Now the question arises who is a human being and what is the purpose of his birth. According to the scriptures, human

being is God's prince, and he has been sent on Earth to play the role of a skilled gardener to develop or nourish this world, he has been gifted with a robust body, brilliant mind, and superior emotions. In psycho/ scientific parlance a human being is considered a descendent of ape-like species. If we assume this theory to be correct and spend our lives behaving like animals then we can easily assume what would happen. Indian thought considers human life to be the medium for attaining divinity. It proclaims that a man is born from the Absolute Self.<sup>4</sup>

The forces of creation and destruction are ever active in influencing the human mind. These result in recurring phenomena of rise and fall of civilizations. Scriptures refer to these forces as devils and angels. Consequential environments are also mythologically known as Heaven or Hell. Man has a freedom of choice. He may either follow the path leading to peace and prosperity or decide to suffer degeneration. Once the choice has been made, there is no dearth of means to achieve the desired objective. One may select or collect the requisite facilities from various sources. On the other hand, it is also possible to argue the means already available manifold through individual efforts. Man is blessed with inherent capacity; he is known as the maker of his own destiny and harbinger of future. On this desire and aspirations depend prosperity or adversity of his own self, of his society and ultimately entire society. It is being attempted to analyse the present-day disorders in the society with a view to finding tangible solutions. An in-depth analysis would clearly indicate that type of social environment is directly related to human thought process as a whole. Unfortunately, today the general thought process has become polluted and distorted to such an extent that an individual has lost the capacity to see his profit and loss in true perspective and is continuously seeking roots of suffering in extraneous sources. It is high time to look for the causes for our problems within our own psyche and if improvement is desired, fasten our belts to treat the root cause.<sup>5</sup> While creating war-hysteria and arranging logistics for war, a particular group of individuals thinks only of its gains knowingly, they expose millions of their fellow countrymen and their families to devastation in attacks and counter-attacks. A utopian greed for omnipotence and affluence has made men commit worst crimes against mankind ranging from exploitations to wars. The reason behind this foolhardiness has always been cold indifference towards humanity. After losing feelings of compassion, a normal citizen joins the ranks of criminals, oppressors and terrorist.<sup>6</sup>

When empathy becomes associated with sentient consciousness, the sense of being alien totally disappears. It is the duty of each human being to

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utilize a part of his resources, knowledge and talent for uplifting the down-trodden, enlightening the misguided and motivating the elites and affluent for promoting ideals. A responsible person, when in senses, never harms himself or his kith and kin. If this feeling of oneness is spread to the entire society, none would dream of harming others. The devil in each heart that beats will thus be banished forever. The thoughts and actions of an individuals will then not merely be mechanical process, but guided by empathy and love for humanity and would constantly be engaged in benevolence and cooperation.

The king cannot let his personal feelings endanger the integrity of his perceived perfection. Mahabharata's Shanti Parva mentions three types of malice or flaws that keep a king or a ruler always under threat. This First one is the desire associated with obligations that make the actions binding for producing results. Second hiding and hoarding wealth neither utilizing it for social welfare nor spending it and the last one is, overindulging in pleasures and being more and more entangled in the web of excessive materialistic attachment. Indian scriptures have always been given the message to the ruler performing the duties without any desire.<sup>7</sup> In Valmiki Ramayana the 5<sup>th</sup> SARG SHLOKA Nos. 11,12,13, talk about the prosperity and unmatched power of kingdom of Rama.<sup>8</sup> Wealth should be earned not for selfish attainments but for others, for society welfare and betterment of people.

The ruler and the society which follows these principles would never be distressed.<sup>9</sup> Eradication of evils, vices, sufferings, agonies, and establishment of the righteous, expansion of the enlightened values of humanity is the primary purpose of human life. The concentration of power and wealth in a few hands has in fact created insurmountable problems for the society. The human race has failed to utilize its prudence, caution and intelligence in fruitful utilization of the gains. Only benevolent and empathetic individuals are capable of formulating policies for proper utilization of resources. When empathetic behaviour inculcates in human beings, the Golden age or Ram Rajya won't be so far.

### **Notes & References**

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4. Pandit Sriram Sharma Acharya, The Revival of Satyug.
5. Ibid. P. 36.
6. Ibid. P. 38.

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  8. See Dr. Yogendra Pratap Singh, Dr. Tribhuvan Rai, “Sakshi”-18, AyodhyaShodhSansthan.
  9. सुतमागधसम्बाधांश्रीमतीमतुलप्रभाम्।  
उच्चाट्टालध्वजवतींशतघ्नीशतसङ्कुलाम्॥  
(Sarg-5. SHLOKA No. 11, VR)  
वधूनाटकसङ्घैश्चसंयुक्तांसर्वतःपुरीम्।  
उद्यानाम्रवणोपेतांहतींसालमेखलाम्॥  
(Sarg-5. SHLOKA No. 12, VR)
- ❖ See David Shulman, “Divine order and Divine Evil in the Tamil Tale of Rama” journal of Asian Studies 384 Aug 1979; 651-69.