

---

# REPORT OF THE SARVODAYA MELA -2023

---



**11 FEBRUARY 2023**

---

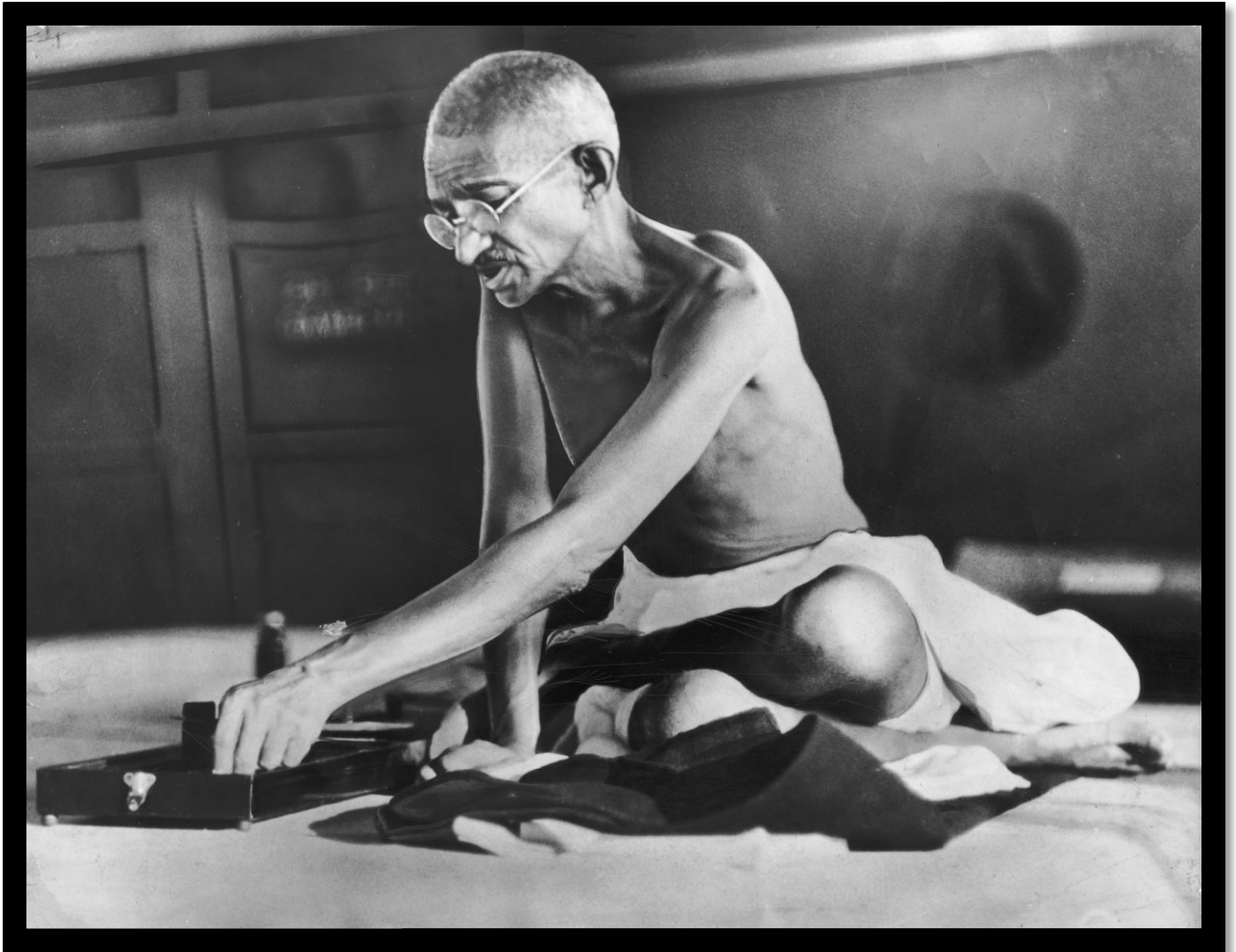
**VIDYAVARDHAKA LAW COLLEGE**

**Report by: Dr. K.L.CHANDRASHEKHARA**

---

---

## REPORT OF THE SARVODAYA MELA -2023



Sarvodaya is a Sanskrit term meaning ‘universal uplift’ or ‘progress of all’. The term was used by Mahatma Gandhi as the title of his 1908 translation of John Ruskin's tract on political economy, *Unto This Last*, and Gandhi came to use the term for the ideal of his own political philosophy. Later Gandhians, like the Indian nonviolence activist Vinoba Bhave, embraced the term as a name for the social movement in post-independence India which strove to ensure that self-determination and equality reached all strata of Indian society. Samantabhadra, an illustrious Digambara monk, as early as the 2nd century A.D., called the tīrtha of Mahāvīra (24th Tirthankara) by the name sarvodaya. Gandhi received a copy of Ruskin's *Unto This Last* from a British friend, Mr. Henry Polak, while working as a lawyer in South Africa in 1904. In his *Autobiography*, Gandhi remembers the twenty four-hour train ride to Durban (from when he first read the book), being so in the grip of Ruskin's

ideas that he could not sleep at all: “I determined to change my life in accordance with the ideals of the book.” As Gandhi construed it, Ruskin's outlook on political-economic life extended from three central tenets:

‘That the good of the individual is contained in the good of all. That a lawyer’s work has the same value as the barber’s in as much as all have the same right of earning their livelihood from their work. That a life of labour, i.e., the life of the tiller of the soil and the handicraftsman is the life worth living. The first of these I knew. The second I had dimly realized. The third had never occurred to me. Unto This Last made it clear as daylight for me that the second and third were contained in the first. I arose with the dawn, ready to reduce these principles to practice.’

*The Ash of Mahatma Gandhi was thrown here at the river of Paschima Vahini, Srirangapatna, Mandya.*



Four years later, in 1908, Gandhi rendered a paraphrased translation of Ruskin's book into his native tongue of Gujarati. He entitled the book Sarvodaya, a compound (sandhi) he invented from two Sanskrit roots: sarva (all) and udaya (uplift) – “the uplift of all” (or as Gandhi glossed it in his autobiography, “the welfare of all”).

***Keynote speaker Dr.H.S. Anupama delivering a lecture on Mahatma Gandhi’s Sarvodaya ideology.***



Although inspired by Ruskin, the term would for Gandhi come to stand for a political ideal of his own stamp. (Indeed, Gandhi was keen to distance himself from Ruskin's more conservative ideas.) The ideal which Gandhi strove to put into practice in his ashrams was, he hoped, one that he could persuade the whole of India to embrace, becoming a light to the other nations of the world. The Gandhian social ideal encompassed the dignity of labor, an equitable distribution of wealth, communal self-sufficiency and individual freedom. Gandhi's ideals have lasted well beyond the achievement of one of his chief

projects, Indian independence (swaraj). His followers in India (notably, Vinoba Bhave) continued working to promote the kind of society that he envisioned, and their efforts have come to be known as the Sarvodaya Movement. Anima Bose has referred to the movement's philosophy as 'a fuller and richer concept of people's democracy than any we have yet known.' Sarvodaya workers associated with Vinoba, Jaya Prakash Narayan, Dada Dharmadhikari, Ravishankar Maharaj, Dharendra Mazumdar, Shankarrao Deo, K. G. Mashruwala undertook various projects aimed at encouraging popular self-organisation during the 1950s and 1960s, including Bhoodan and Gramdan movements. Many groups descended from these networks continue to function locally in India today.

*The Students of Vidyavardhaka Law College, Mysuru and the Coordinator Dr.K.L. Chandrashekhara, with Gundappa Gowda, Hon'ble President, Vidyavardhaka Sangha, Mysuru at Sarvodaya Mela.*



---

Beginning on the one-year anniversary of the immersion of Gandhi's ashes, an annual Sarvodaya mela or festival has been held at Srirangapatna and at Tirunavaya. At the latter site, it was instituted by K. Kelappan (Kelappaji).

Memorial for the Mahatma Yet another Gandhi Jayanthi has come and gone. Over the years, however, memorials built in remembrance of the Father of the Nation have not been paid much attention. Take the case of the Paschima Vahini in Srirangapatna. Sarvodaya is Gandhiji's most important social political movement. Like Satyagraha, it too is a combination of two terms, Sarva meaning one and all, and Uday meaning welfare or uplift. The conjunction thus implies Universal uplift or welfare of all as the meaning of Sarvodaya.

The true Gandhians of Paschimavahini, Srirangapatna organized a two Sarvodaya Mela on 11<sup>th</sup> and 12<sup>th</sup> February 2023 at Srirangapatna.

The Gandhian follower welcomed the key speaker, guests and students of Vidyavardhaka Law College, Mysuru.

Dr.H.S. Critic, Author and a Gandhian, delivered a keynote address on Gandhi. She opined:

Gandhiji described the term co-operation as all individuals coming together to achieve the designed goals and all of them sharing the fruits of the achievements. Nobody is overburdened nor over regarded. Youth should co-operate with elders and children. It should be looked upon as a way of life. He underlined that co-operation is the basis for peace, love, equality and justice. Mahatma Gandhi advocated joint families and village communities as the co-operation among different individuals, classes, castes and groups in the society ensures growth in all walks of human life from basic needs of food clothing and shelter to more complex requirement of the people like industries, transportation, recreation, finance etc. Gandhiji also proposed the young entrepreneurs concept to achieve primary objectives of growth and equality. Gandhiji wanted youth against the misuse of Co-operation like undue publicization, excessive government intervention, exploitation, promotion of self-interest etc.

Love, as per the Mahatma, is a feeling or sentiment which originates in the soul. Love for young people is a form of energy which would charge them every now and then. The entire structure of society is built upon a sound foundation of love. He advocated love strongly as it develops co-operation and a sense of understanding that makes the entire society happy. Equality, in youth, is a noble, desirable and valuable principle. A comparison between two individuals, groups, societies,

natures etc. is against the natural Law, said Mahatma. After all everyone is equal in the eyes of God. Is it logical, leave alone ethical to say that one person is superior to another? Accordingly, Gandhiji appealed youngsters to strive towards nullifying the wide gap between various sections of the society. He proposed elimination of all sorts of artificial discrimination, exploitation and oppression to establish equality. Men and Women are equal. They complement each other through the different functions they person in a society. He once stated that 'If we do not efface untouchability we shall all be effaced from the face of the Earth'. Caste, he felt does not connote superiority or inferiority. It simply recognises difference in outlooks and corresponding modes of life.

***The Students of Vidyavardhaka Law College, Mysuru along with the coordinator at Srirangapatna.***



---

He proposed youth to provide equal protection and security to all. Economic inequality implying concentration of wealth and income in few hands is the root cause of political instability and social inequality. He further suggested abolition of exploitation, forced labor, sexual discrimination so as to restore social harmony. Untouchability, according to him was an offence it was one of those evils which plagued society, a crime against not only humanity but against God. Unity and Equality were their core values on which a nation rests. About justice he said that there exists a close relationship between equality and justice.

Gundappa Gowda, Hon'ble President, Vidyavardhaka Sangha, Mysuru said in his concluding remarks:

Youth must know that justice is done when equality is established and when equality exists justice is done. Justice is natural or Godly ensuring the balance in the universe through young exercisers. Young people should treat justice in all front's moral, social, political, economic. Justice is normative connotation depending upon the accepted morals of the society the predictions and customs instituted by the society for betterment of all. What is more important for youth is spreading the light of justice and creating awareness.