CHAPTER - V
J.P'S ACHIEVEMENT AS A SOCIAL AND POLITICAL LEADER
AS A SARVODAYA THINKER AND WORKER:

Jayaprakash Narayan a Socialist and a Sarvodaya Leader saw in the Gandhi way of sarvodaya non-violent, non-party power polities, as an alternative of social reconstruction. He conceived that Sarvodaya method as the one way traffic system out of the existing present situation - reorganisation of life on the basis of self-reliant, self-governing peoples. Jayaprakash had faith in the traditional socialist methods of bringing about social revolution he became conscious of the importance of Gandhian method. He drawn towards Bhoodan work and sarvodaya and always saw in it the possibility of social revolution. He remained working as a sarvodaya worker and engaged in the remarkable works for the peoples welfare since 1960 to 1974. 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 through out the country. It was very painful to him to see his close friends 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 Pandhit Nehru disgusted him so much that he decided to leave party and power polities. At the sametime 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 references to power came to his mind, he was drawn towards Bhoodan movement and Sarvodaya and Sarvodaya Works.
Jayaprakash conceived that, the way of sarvodaya was more effective and pure original as compared to the traditional socialist methods. This method was a practical form of Gandhian Philosophy to realise 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 became 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 mankind closer to those goals than any other competing Social Philosophy. But I am persuaded that unless socialism is transformed in to Sarvodaya, those goals 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, made himself free for whole time work of Bhoodan and Sarvodaya².

Jayaprakash, as a sarvodaya - leader and worker he insisted, in all-humality, upon an integrated view of life and led him at once to an aspect of the task of social and economic reconstruction that both socialists and communists have to far neglected. Socialists and communists both gives a great emphasis on material prosperity and on an ever-rising standard of living. Eventhough, in a country like India it is the main task of social reconstruction to rise quite considerably the people’s standard of living it would not do here or elsewhere, J.P. thought, to opotheosize material happiness and encourage an outlook on life that feeds an insatiable hunger for material goods. He mentioned that, there can be no peace in the minds and hearts of men, nor peace amongst men, if this hunger gnaws at them continuously. The ideals of sarvodaya are close to those of Socialism and Communism, thought we though it strives to attain its ends through the
people through Lok Shakti. As a Sarvodayi, 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 the downtrodden to contribute their share for the development of the country. He also known as the embodiment of Socialsm, Democracy and Sarvodaya³.

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 - polities were to be - entertained. To him a socialists society was possible only in small communities where the people live together as equals and help one another. His view was that there should be not only decentralisation of authority, but there should also be economic decentralisation. 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 polites. It refrains from party systems and representative democracy. It stands for partyless democracy which can be realised through the inculcation of community spirit by the establishment of Panchayats and launching of Bhoodan and Gramdan Movements. And stands for more genuine method for arrising at a decision or social action than the artificial counting of heads, sarvodaya approves of the technique of satyagrah. It was to be established through on non-violent social revolution⁴.
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 spirit of compassion based on the belief of antagonism of individual interests, its worship of money and duality in the conduct of people at home and outside. Although, Sarvodaya it aims that to reconstruct society on the basis of truth, non-violence, physical labour non-possession, tolerance and equality. As a sarvodaya thinker, Jayaprakash stood for a rural civilization. He considered city life unhealthy because it lacked community feelings and not permitted contact with nature. So, cities are “Human Jungle”, dense but devoid of feelings. Moreover a democracy of peasant proprietors is the most peace loving regime.

Scores of Sarvodaya Workers and even youths, uncommitted to any ideology until that day, got up and in all solemnity repeated the pledge to devoted 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-heartedly in the Bhoodan, Gramdan, Gram-swaraja 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.
J.P. Narayan, a Socialist worker also associated 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 this time it had already flowered into Gramdan developed into a programme of Gram Swaraj. Many Sarvodaya workers who had earlier toiled for years for the success of Bhoodan-Gramdan also realised in the late sixties the poor result of Vinobian technique. The decision of Narayan to go to Murahari in connection with the death of two sarvodayites, where he engaged 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 results of the Vinobian Policy was the decision of Vinobaji to discard Gandhian satyagrah as being a method “Crude” and “Negative” in nature. And also it was here that J.P. felt the need of adopting gandhian satyagrah 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 realisation affected him deeply. It obviously brought a profound change in his attitude to the question for realising the goal of the movement.

J.P. came in contact with many socialists and practically went under the influence of Marxism. For a short period he remained under the influence of Marxism but as the time passed the began to lose faith in Marxian creed, mainly because it denied individual freedom and party regimentation was very server. There after, he founded Indian socialist party in which subsequently he also admitted the Communists in 1934.
But J.P. was not satisfied to the socialists doctrines in his mind and turned them out to save his party from infiltration. So in 1940 he openly denounced a popular Front to the Communists and in 1942 he actively participated in the revolutionary movement. In 1942 of the Quite India Movement, he got a virtual name fame and he came remained four years in Hazari Bagh Central Jail. In 1954 he resigned from the Socialist Party and became a “Jeevan Dani” for Sarvodaya Movement. Since then, he is devoted to the cause of bring 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 techniques.

Jayaprakash 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 ideas of Mahatma Gandhi. He convinced that spiritual foundation was required for a lasting peace. So, he himself began to realise the value of individual freedom, equality and brotherhood which were in practice missing from Communism. His starting of the Bhoodan movement have getting a donation of hundreds acres of land from Shri Chandra Reddy changed the very course of his philosophy. Then, he began to appreciate the importance 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 methods. 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’s opinion mentioned that, Bhoodan and Gramdan movements are constructive techniques and easy as well as practicable solution of India’s problems. The result of all this is that he subsequently decided to leave Praja Socialist Party (PSP) and join Bhoodan Movement. He has found them far better Marxism because the movement not only aims at achieving what Communism aims, but with the additional advantage that freedom is preserved and every individual remains true to his conscience. He has now become a Jeevan Dani meaning thereby that he will devoted his whole life to the cause of Bhoodan and Gramdan.

In his own words, “I was, and am, not sure if the state will ever wether away completely. But I am sure that it is one of the noblest goals of social endeavour to ensure that the power and the function and spheres of the state are reduced as far as possible. I became at this time, and still an ardent believer, like Gandhiji, in the maxim that Government was the best that governed the least”12. The Budha Gaya Sarvodaya Samelan of 1953 profoundly influenced 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 economic13.

About Bhoodan J.P. said “To superficial observers, Bhoodan is just an agrarian reform movement. To those who have looked deep, it is a far more significant movement. It the beginning of an all around social and human revolution. Human also became it aims at changing men along with society. It is an application on a general scale of Mahatma Gandhi’s non-violent technique of revolution”14.
Further, Vasant Nargolkar defines Gramdan as “Voluntary” abolition of private poverty and land and investing it in the community as a whole as represented by the village. But in Gramdan there is to be no individual ownership of land\textsuperscript{15}.

During the early days of political life he was a staunch critic of Gandhi. Thereafter, he realised 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 realisation 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\textsuperscript{16}.

Vinoba which approached another movement which called Sampathidan by which workers are collecting ploughs, bullocks, seeds and gifts of well, pumps etc. Out of this movements, “Bhoodan” and “Sampathidan” is emerging the final pattern of our village society as known “Gramdan”. In Gramdan we have a measure of social security and social justice. The Sarvodaya movement through Gramdan has given an effective answer which is superior ethically and practically\textsuperscript{17}.
NOTES AND REFERENCES

5. R.C. Gupta, J.P. From Marxism to Total Revolution, New Delhi - 110029 (1981), P-133.
7. Ibid P-213.
8. The Point is - Quated from “Hindustan Standard”, June 6, 1974.
10. Dr. H.R. Mukhi, Modern Indian Political Thought, Chapter - VII, New Delhi - 1100006 (1992), P. - 143.
11. Dr. H.R. Mukhi, Offcit, P. - 145.
12. Ibid P. - 146.
15. Offcit, P. - 555.
WORK AS A NAGA PEACE MISSIONARY:

In February 1964, Naga Peace Mission was founded under the membership of Jayaprakash Narayan, Shanker Rao Dev, Vimal Prasad Chaliha (Chief Minister of Assam, during that period), and Reverend Michael Scott together with the Church leaders of Nagaland Baptist as represented the Nagaland Government. J.P. himself adopted on the Vexed problems of Naga Peace issues. As a Peace Maker member of the Naga issues, he directly informed to the members of the Indian Parliament that the demand was futile for their independence. The leaders of the Church and J.P. were meeting together with the opposition parties to negotiated the Naga problems in the Bihar "Jungle".

J.P. told the Government that it would not be possible to obtain a military solution of the problem "Without large scale extermination of the Naga People". He explained to the Naga underground leaders the nature of the Indian Govt., which was based on the principle of democracy and autonomy of the states and giving surity to them that of the making the Nagaland state, the Naga people were as free to rule themselves as were the Bengalis or Assamese or the people of any other state. Regardingly, J.P. himself advised to Government not to look at Nagaland in isolation the context of Union-state relations as numbers of the larger Indian family.

He also championed the cause of the Naga people and played a big role in organising a Peace Mission. He awarded that Nagaland was a Christian occupied area and the tribal people were fiercely independent. So, he willingly wanted the people of Nagaland to enjoy their freedom as a part of the Union.
Another significant effort made by Jayaprakash Narayan is to replace the use of weapons with peaceful negotiations was his intervention in the problem of Naga people, which is a part of Union India. J.P. told to India Government the Nagas, who are a tribal majority people having their own different traditional culture, had started a movement and established an organisation “Naga National Council” by name for a separate state of Nagaland or autonomy state. The separatist Naga movement was initiated by A.Z. Phizo an Angami Naga. He began his life as a sympathiser I.N.A. of Netaji Subash Chandra Boss. Later, he became an anti Indian. So, in 1952 onwards, under the leadership of Phizo Party, they collected arms and decided of a war with India to attain their achievement of Independence state. Actually, the Government of India recognised the Nagaland had been a part of India and hence it could not allow any constituent part of secede from India on the strength of arms since 1870.

Because of this an army also sent into Nagaland to crush the underground movement but the army did not operate successfully. Thereafter, the Naga Baptist Convention was held in April 1964 at Kohima and passed a resolution appointing a Peace Mission of Shri Shankar Rao Dev, Vimal Prasad Chaliha, the Chief Minister of Assam during that period, Reverend Michael Scott and Jayaprakash Narayan to make further attempts to solve the vexed Naga issues peacefully. In due rest, the Government of Nagaland and India Government also came to recognize this Peace Mission and authorised it do deal with the insurgent, underground Naga leaders by carrying negotiations with them. Thus, the Peace Mission succeeded in getting a cease fire established in Nagaland. This Mission was lead by J.P. himself and played a mediatory role between Naga undergrounds and the Government of India. Therefore, the efforts of Naga Mission and those the
representations were going to New Delhi in February 1, 1966 and met the Prime Minister (Pandit Nehru). Hence, J.P.’s role in undertaking was a quite commendable and in keeping with his concern for freedom, democracy and peace. Michael Scott made phadings of Phizo’s activity and published reports against the Government of India. The Government of India had strong dissent from his stand. Latter he was driven out from India by Lal Bahadur Shastri, after Nehru’s death. Moreover, his work for the surrender of hundred decoits of Chambal Ghate in U.P. Madhya Pradesh and worked for the Naga problems can be solved by “Moral Persuasion”, which had a more far reaching impact than Police⁴.

CHAMBAL VALLEY MIRACLE:

All the river of in our Country, Chambal also perhaps the most awful, strange and challenging. Rising from the hills in south west Madhya Pradesh and meandering its ragged course, first northwards and then east- wards, it ultimately going the Jamuna in the Etawah district of U.P. The ravines it makes, particularly in the last stages of its journey, are unique of their kind and offer a tempting welcome to all who believe in adventure and risk. Four centuries past this area, compressing the eastern part of the old Gwalior state or the Morena and Bhind districts of modern Madhya Pradesh, parts of the Dholpur district in Rajasthan and of Agra and Etawah in U.P., has been the home of guerilla warfare and used as a base against alliance rulers. It was once the home of Thugs and Pindaris who lived on loot and arson. The History of the Chambal valley goes back to ancient times. It was here that the well known monarch, Chandragupta Maurya, sent his special army to be trained for fighting against the Greeks. And in the mediaeval period, Babar met strong oppositions here from the “Jats” and “Gujarat”. Latter, Sikander, the Lodi King, made vain attempts to get rid of dacoits in the valley. Then, Sher Shah who lost no battle he was sent a strong contingent of 1200 cavalarymen to control the valley, but no purpose⁵.
J.P. got himself involved in the liberation and emancipation of the dacoits of Chambal Ghat District in Madhya Pradesh in the year of 1971. All over the India, were known the problems of the great Miracle of the Dacoits of the Chambal Valley. The Dacoits leader, Madho Singh visited at the J.P's residence as unknown strange person and asked for his blessings and guidance. At the same time, J.P. himself unwillingness to do it but ultimately he agreed to involved himself in the business of the surrender of the dacoits. They lengthily negotiated and J.P. had to meet not only the Chief Minister of Madhya Pradesh but also the Prime Minister, at that time. Lastly on 1st May of the 1972, the seventy-eight dacoits were also have laid down their arms at the feet of J.P. and the Chief Minister of the state at Gwalior (Madhya Pradesh).

After the British had captured India they also tried to face the menace of the Chambal valley. Hearing that Gangs of dacoits were having a brisk trade in rapine and murder in the country round. Agrali where the law and order had little meaning, Lord Hustings issued order to the effect that “every dacoit should be hanged in his own village” and that all members of his family should be made “slaves of the state”. After the advent of Independence and merger of Gwalior in Madhya Bharat (which later became Madhya Pradesh), the congress Government set before itself the task of bringing peace to these ravines. But it adopted the same method, of force and violence which is responsible for perpetuating all misery and misfortune in the area for several centuries. Naturally, it has not yet attained substantial success but it cannot be gain said, however, that the fundamental problem of the Chambal valley is economic. There can be no effective change, in the situation until this is adequately resolved. The landed of population in the districts of Bhind and Morena is larger than in other districts of Madhya Pradesh being 320, whereas, it is 280 in others.
J.P. embracing Madho Singh at the Historic surrender ceremony of the Chambal Dacoits in April, 1972.
In this places, there are no crafts or village industries. The few, scattered here and there, are languishing day by day, as the Dalda, artificial ghee, is advancing. Unemployment is mounting up. People have little work to do. In consequence, they take to idle gossip and ill-talk and are torn by envy and rivalry and dissensions. The people have being inhabitants of the area just lying near the capital, or city they can also joined the army enlarge numbers. Most of them have been bred and brought up in this arrogant traditions. And they have arms, of course. For under these conditions, when mutual relationship get strained and passions are roused, rather than take to the simple slap on the face, they resort to the Sword or Pistol. Thus they became enemies for life, nay, for generations. So, little wonder that somebody turns into a Man Singh, another into a Lakhan, or what not. The whole atmosphere is changed with distrust and bitterness and passions.

This is, in brief, the sorrow of the Chambal valley. Vinoba could not help noticing it. The urge which took him to terror struck Telangioma, to the almost naked and poverty ridden. People of Orissa, naturally brought him here. He walked from village to village in that scorching heat of May, with storms of dust blowing fast, to meet the people personally to share their tragic sufferings and to see if he could be of help to them in any way. He went to such villages as have not been visited ever by any eminent social worker or legislator, even during the election days. Vinoba felt duty bound to come and study things for himself. Sometimes he encamped in a primary school, at others, in a small house, and at still others below a tree. Once came a fierce storm and his tent fell down over his head.
The Surrender of Dacoits with arms.
But he came out smiling, as if nothing unusual had happened. But, during that time while he was not entering Madhya Pradesh because some high dignitary a Minister or Deputy Minister issued a statement to the press that Vinoba was not required to come in Madhya Pradesh. Then Vinoba wrote a letter to the Chief Minister of the state whether he could come on his mission in Madhya Pradesh and the reply he received from Dr. K. W. Katju was cordial and in the affirmative. Another factor, contributing to Vinoba’s visit to the Chambal valley was a letter he received, while he was in Kashmir, from Shri Tehsildar Singh (the sole surviving son of the late Shri Man Singh who was known all over the valley for his exploits and regarded as the “King of the dhabits”). He was condemned to death and confined in the Naine Central Prison, Allahabad. In the latter he expressed his ardent desire to see Vinoba before his execution (the sentence has since been committed, by the President of India, to transportation for life) or any emissary on his behalf. Accordingly, Vinoba sent Major-General Yadunath Singh, former Military secretary to the president and the chairman of the Kashmir state public service commission and incharge of Vinoba’s Kashmir “Pada-Yatra” and Vinoba decided to go to the Valley. After Kashmir, Vinoba again came to the Punjab and crossed the Jamuna and encamped at Bajpat in the Meerut District of Uttar Pradesh and passing through the District of Meerut, Bulandshahar, Aligarh and Mathura and he could reached Agra city on 5th May of the 1960.

A public meeting was also held on 5th May of the 1960 and that day of the public meeting Vinoba declare that “you know that I’m now on my way to the district of Bhind and Morena. When somebody asked me this morning whether I would go to “dacoit area”, I’m going to the area of the Virtuous (Sajjan area). I refuse to regard Bhind, Morena as District area. For me, It is
like the rest of the Country "Sajjan area". Whether anybody is a dacoit or not, God only knows. He along can decide. Those who rob and steal in the night are generally regarded as dacoits. But there are others who cheat and exploit in the day and may perhaps prove to be far greater sinners in the eyes of God. I want to make it clear that I’m not going to the Chambal Valley with any ready made solution. I go there as a servant of the people. And it is in that capacity that I’ve been going round the whole of India”.

Therefore he entered the ravines of the Chambal Valley. His arrival in this area was received like welcome showers on a parched dryland. His words of love and fearlessness and compassion came as a refreshing breeze on a mid summer of the noon. It brightened people’s faces, infused self confidence in them and lit-up the camp of their life. They are begun to change some can forwarded to confess their crime and surrender, some to relate his or her tale of woe, some to unfold the inmost secret of there hearts. The country and world were struck by the new transformation. Vinoba carries no talisman’ with him11.

He knows now trick nor thus he believe in miracle. He is quite conscious of his limitations as also the limitations of his coworkers. He went to the Chambal area as a man full of understanding, sympathy and love. He talked to the people there as one of them, as there own and talked.of love, with love and for love. He called upon them to be fearless and cast out all fear of body from their mind. He brought to them the truth of the time - old maxims of unity in strength, of loving there neighbour and sharing there weal and woe. His language of the heart went straight to the heart : “Externally looked at, man’s life consists of eating, drinking, disease, old age and death. The same is also true of animals. But there is something which distinguished man from animal. That consists in his being human. God’s
greatest gift to man is a heart full of sympathy. He facts others sorrows as his own, there misery as his own. Even when thirsty, he will give his glass of water to another and feel joy. The greater this humaneness is a man, the greater is his satisfaction in life we must try to develop this trait and help others.”

Gramdan is, therefore first necessary. It will lead to village unity and prosperity and also solve what is known as the dacoit problems. No arms or violent force can bring this about. In other words, the might of the police or the government will not be able to succeed effectively in this matter. By terror and arms, dacoit may will be hunted out, but the dacoit tendency will be hunted out, but the dacoit-tendency will remain instate. Vinoba made this absolutely clear :-

“Nobody is a dacoit by birth. Nor is one a dacoit for life. Yet it is said that there is the dacoit dacoit problem. But it is also said that dacoits have been killed. Then where have these come from. The dacoits have been subdued but not the dacoit tendency. The drops of blood falling down from AHIRAVAN’S body gave rise to as many AHIRAVAN’S. It is therefore, not possible to wipe out dacoits by the force of arms, violence only be gets violence. Violence to be Vanquished, must be met with nonviolence”

It was a result of this soothing Ganga like message of love, peace and nonviolence, preached from place to place and from door to door, that leading dacoits surrendered to Vinoba. The first to do so was Shri Ram Avtar who came to Vinoba at Fatchabad (in the Agra district) on the 10th May. And, three days later Vinoba crossed the Chambal and entered the state of Madhya Pradesh where he encamped at Rached in the Morena district. At Nagra, on the 17th three others surrendered.
They were Pati Ram, Shri Kishan and Moh Raman. At Kanera (in the Bhind district), came Lachchi and Parbhu the next day. The former who cowinned a prize of five thousand rupees on his head had been living at Bombay, when he learnt that Vinoba had come to his area to persuade the people to take to the right path, he resolved to offer himself at his feet and disclose his identity. In the small hours of the next morning, on 19th May, Major-General Yadhunath Singh reached Kanera, accompanied by a band of eleven people led by Shri Lokman. It consisted of Kaulya, Tej Singh, Dare Lal, Ram Sanehi, Durjan, Vidya Ram, Bhoop Singh, Jang Jeet, Matre and Bhagwan Singh. They fell down at Vinoba’s feet and laid bare their hearts. Vinoba talked with them for an hour and a half. Addressing the newspaper man, going along with Vinoba those days, Major-General Yadhunath Singh said, “Here are those of Man Singh, Roopa gang. They have surrendered their hearts, not only their arms”. Vinoba’s new friends told Vinoba that they were baghis (rebels). Vinoba, a born rebel, accepted them as fellow travellers. They carried their weapons with them and accompanied Vinoba to the next camp, Kadora, ten miles off.

Civil and Police officials were also there. It was a strong scene beyond all expectation and hope. The news of surrender of decoits spread like wild fire. People gathered in their hundreds to see them. In the evening prayer meeting at Kadora Vinoba observed before the great numbers.

“As you know, I have been on my feet for the last nine years. Now I have come to this region. By God’s grace, we are seeing a very remarkable work done here. Men like me, whom people call decoits” but are illumined within by the light of God, are repenting of their actions. They are handing over their weapons with love. This is a very big thing.”
"Here for years we have had the police who wanted to solve the problems by the ‘tit-for-tat’ principle. In between the dacoits and the police, the public is being ground down. Problems cannot be solve in this manner. They can be solved only by the method of love”. Prayer was followed by five minutes’ silence and then the arms were surrendered. Shri Lokman, alias Lukka, was the first to get up. He placed his gun at Vinoba’s feet and solemnly observed “Baba! I have done much wrong. I won’t do such things hereafter”. One by one, all the remaining ten surrendered their arms. A thing of this nature had neither been heard nor seen. The entire audience sat dumb in amazement. On 20th May, at Surpura, we had three more surrenders namely Ram Dayal, Badan Singh and Karan Singh. Next day, Vinoba encamped at Uditpura and here he met with Smt. Rukmini Devi, the widow of Shri Man Singh and his daughter15.

Other women relatives also gathered round Vinoba. Smt. Rukmini Bai described her tale of woe how her husband’s house and property were destroyed by the police and that she had to live at her mother’s home. Her five sons and four had been shot dead and one had been sentenced to death (later commuted to transportation for life). She wanted some assurance. Vinoba listened to their woeful amount with sympathy and concern. He consoled them saying - “Have trust in God. All that he does is for our good”16.

So, Jayaprakash narayan was very much concerned for freedom and morality he opposed totalitarianism in all its forms. But he believed in Gandhian ideals of a political system in which state intervention was minimum and community initiative was maximum. This led him to formulate a system of “Panchayeti Raj” functioning, within the framework of “Partless Democracy”. To usher in such a “Communitarian Society” which
could completely change the present structure and system of Indian polity and he called for “Total Revolution”. So, he was above selfishness or egoism and was completely devoted to the welfare of humanity at large (VERINDER GROVER).

Hence, as a man of service for the people, he solved the problems of the Naga’s and to settled the Dacoits of Chambal in peace. During the Gramdan and Bhoomidan movement and now, in the mid-seventies, in the midst of the movement in Bihar, J.P’s work lies in the rural areas. On his way from one village to another he is often mobbed by huge crowds of peoples eagerly pressing forward their sorrows and problems for his attention. To a poor farmer, he is the collector, come to restore his land to him. J.P. in a magical figure, a Baba, who will bless the village and cause an aeroplane to land in the village square17.
In the middle of the year 1957, China invaded Tibet. Regarding the same invasion, J.P. felt compelled to condemn this out of aggression by a communist state in the most uncompromising terms. He was in Calcutta then in Madras, speaking at science conferences on Tibet, J.P. raised the question of human rights. He alluding to the preservation in the official Indian altitude to event in Tibet, he said “the Chinese need our friendship as much as we need theirs. But if the price of friendships duplicity and condonation of wrong, we must have the courage and honestly to refuse to pay the price”.

On the 12th October 1962 the Chinese troops invaded NEFA and at a number of point on the China-Indian boarder transgressed on Indian territory. Busting aside the resistance of Indian troops, China occupied AKSAL Chin in Ladakh. And just as suddenly as the hostilities began they ceased. On the above events, J.P. himself made this statement: “We have to answer the challenge. I have said that on the level of the state, the only answer is democratic socialism. Pandit Nehru said that even in an emergency we will not abandon socialism. But our progress towards this ideal is painfully slow so as to be almost invisible. The people must be involved in this constructive task and their object must be Sarvodaya.

Sarvodaya strives for self-governing socialism or self governing communism. It is a peoples socialism or a people communism, nor a state founded on force or legal compulsion. Today the nation has rallied to the defence of the country. It is good sign. The history of society demonstrates that as long as internal and external threats were met by concreted action they continued to develop; as soon as this response by the people atrophied, the society disintegrated. If the challenge Chinese aggression is not met today, India will disintegrate. The country must be strength through sarvodaya. It is the only answer to totalitarian communism.
Jayaprakash narayan was spent by mobilising the public opinion in favour of the movement of independence in Nepal for bringing about a radical change in the political condition of that country and for eradicating evils of the monopolistic rule of the Ranas' of the Nepal.

J.P's view is the medical care for humanity. In the language of former President R. Venkataraman "He was one of the most gems of purest ray that adorned the illustrious necklace of mother India."
NOTES AND REFERENCES

8. Ibid P-299.
9. Ibid P-300.
10. Ibid P-301.
11. Ibid P-302.
12. Ibid P-303.
13. Ibid P-304.
15. Ibid P-306.