Mahatma Gandhi is the unquestioned 20th century prophet of the world. His great concern for all the oppressed and depressed made him committed to serve these through his motherland. His immediate task was to release India from the foreign yoke and to safeguard the freedom thus won through the implementation of his constructive programmes. He started a good number of institutions to be manned by his chosen experts in their fields and gave them the perennial message of wiping every tear from Every Eye. He desired to establish 'Sarvodaya Samaj' through granting power to the people at the grassroots so that they could enjoy Gram Swaraj for ever.

Gandhian philosophy of Sarvodaya - welfare of all - is based on the ancient scriptures and tradition of India. The 'Sarvodaya' is the combination of two words 'Sarba' and 'Uday'. It denotes the meaning uplift of all. It also gives the meaning 'good of all', 'service to all' and 'welfare of all', etc. It is concerned with Gandhian Socialism. Its purpose is the socio-economic development of all. The base of Philosophy is commonness, i.e., what is done not for any particular individual or group but for all. Its main problem is to reconcile the demands of egoism and altruism. The main purpose of Sarvodaya is to create moral atmosphere in the society. Truth, non-violence and purity are the foundations of Sarvodaya.

Feature :

(i) Sarvodaya is a strong ideology for prevention of socio-economic ills of the society.
(ii) It is based on 'Advaita Vedanto' doctrine
(iii) It stands for creating high moral character in the society. It is only possible by truth, non-violence, self-sacrifice and purity etc. (iv) at aims at adopting self-sacrifice for the sake of others, taking and giving to others. It is the best principle in Sarvodaya. (v) It puts importance for the development of villages. For this villages should be given priority in giving aids. Villages form the keystone of Indian Democracy. It is the duty of every individual to look to the welfare of village people. (vi) Truth and non-violence are the two main points of sarvodaya. If everybody practises these two principles, the social corruptions and irregularities will be checked. (vii) It is one non-political ideology. It is rather a socio-religious creed. It stands for self-limitation of human wants. (viii) Sarvodaya stands for national unity and solidarity. It condemns provincialism and regionalism.

Gandhiji's Sarvodaya has its roots in the Vedantic concept of spiritual unity of existence and the Gita. The idealism of Sarvodaya is opposed to the concept majoritarism, concept of class racial struggle and the principle of 'greatest good of the greatest numbers.'
The ethics of idealism of Gandhi is profounded by his philosophy Sarvodaya. Gandhi considered the state as an organisation of violence and force. Being an apostle of non-violence he was repelled by the coercive character of the State.

Sarvodaya is concerned with Gandhiji's social ideas and ideal of a community. In the words of Gandhiji, It is casteless and classless society.

At the very outset it can be noted here that in order to overcome the difficulties of the problems of caste, communal evils, economic inequalities and social divisions, Ganjhiji had propounded the philosophy of Sarvodaya. He desired a classless society and partyless Democracy.

Freedom, equality, justice and fraternity form the basic part of Sarvodaya. Thus the Philosophy of Sarvodaya is hostile to the state. According Gandhiji for 'Swaraj', Sarvodaya is necessary.

In Sarvodaya, there is no space of politics of power. It is the base for politics of co-operation.

Sarvodaya is the realization of the happiness and elevation of all. There are two techniques for stabilisation of power of the people. (i) constant propaganda and publicity (ii) Decentralisation of power. The aim is to change the heart of the people.

Sarvodaya opposes to the ideas of egoism and wealth. There is no scope for class struggle in Sarvodaya. Social good, rationality and communal harmony are basic principles of Sarvodaya.

Sarvodayas accept the universalisation of self-government. Thus, the political philosophy of Sarvodaya is a powerful intellectual attempt to build a plan of political and social reconstruction on the basis of metaphysical idealism.

**Conclusion:**

Gandhi gave us an instrument - the instrument of non-violence - and applied it in the context of particular time, place and situation. Each age and each problem needs a solution of its own and techniques of its own to resolve the problem. Those who opposes to follow in the footprints of Gandhi have to evolve techniques different from the one that Gandhi evolved. In the words of Erikson "Gandhiji's instrument in itself, once innovated by one of the rarest of men under specific cultural and historical conditions, now exists in the images, impulses and ritualisations of many who have become aware of it by what we may call 'ritual diffusion.' It now calls for leaders who will renovate it elsewhere, sharing, no doubt, some of the personal or historical motivation of the first leader, the first followers of those first led, but recombining its motivation with totally new elements."

**References:**


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