Idea of Rama Rajya: Bharatiya outlook towards world

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On January 22, 2024, Rama Lala's statue was consecrated in the rebuilt temple of Ajodhya city after an almost 500-year-long Rama Janma Bhoomi liberation movement against the mediaeval iconoclastic occupation of an ancient worship heritage in Bharat. Exemplifying the restoration of cultural 'property' as pledged in the Kashi Culture Pathway of the G-20 Summit Declaration 2023, it is a civilizational march towards Rama Rajya that signifies an inspiring governing space of Mahakavya Kalin Bharat, as has been expressed in the form of Awadh Kingdom under the reign of King Rama. Bharatiya visions and actions are premised on the Vedas, which happen to be the most ancient and grandest literary creation of the world. An incarnation of the Vedas, the Ramayana represents Shaastra and Shastra tradition that outline the interrelationship between Bharat and the world. By implication, Rama Rajya stands for its two interrelated facets: discursive capability and preemptive capacity. To put it in a relational sense, sublimity and might in Awadh respectively evoke admiration and awe for herself from the rest of the world.Upanishad Kalin to Mahakavya Kalin Bharat is a time and space gamut that offers ideational and material justification for Shaastra and Shastra tradition. Mahopanishad says, "Ayam nijah paroveti ganana Laghu chetasam, Udaara Charitanam tu vasudhaiva Kutumbakam." One may attribute a near meaning to the translated words, "Division between'mine' and 'yours' is a small and narrow way of looking at reality, indulged in by people with narrow minds. For those of greater consciousness, the entire world is a family." The cognition of and connection to the world as a physically as well as emotionally shared space emanates from Bharatiya civilizational values, and its inspirational root lies in her cultural ethos of manifestly diverse and organically one cosmic being.Bharatiya consciousness of a shared cosmos inspires a just fight in the interest of cosmic order. Shreemad Bhagavad Geeta chants, "Klaibyaṁ ma sma gamaḥ partha naitat tvayy upapadyate, kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha parantapa." As the translation of the above utterance goes, "Krushna warns Arjuna against shirking his duty as a protector of his land, and he asks him to overcome his cowardice and rouse himself to fight." A conversation between Krushna and Arjuna on the battlefield constitutes the Shreemad Bhagavad Geeta. Inscribed in the Bheeshma Parva of the Mahabharata, it is a dispassionate treatise on action. As the Mahabharata is the genealogical continuity of the Ramayana, the revelation of wisdom at the time of war is a common occurrence. The sage Agastya did recite Adityahudayam to Rama on the battle field. In this hymn dedicated to the sun, Agastya advises Rama to destroy the evil force of Ravana, representing material illusion, by taking recourse to cosmic energy. Found in the Yuddha Kanda of the Ramayana, Adityahudayam elucidates the process of energising enlightened action.The departure in approach towards the culture-technology interface, or, in other words, the social character of scientific discovery and invention, is the core theme of the Ramayana. Representing the Rishi tradition of pursuing Vidya, Vishwamitra natures an integral and organic worldview of the interrelationship between consciousness and matter. In contrast, the materialist indulgence of Ravana symbolises the anti-Nature pursuit of Avidya. As

the course of ideational and material contestation unfolds, Rama stands for the Bharatiya Rishi tradition of Vidya, which worships and celebrates nature. When Ravana reaches the upper limit of his domineering expedition towards nature through acts of plunder and slaughter, Rama destroys Ravana in a fierce war in his kingdom of Lanka.

After victory over Ravana, Rama enthrones his younger brother Vibhishana, an enlightened being, to govern Lanka. The material affluence of Lanka deters Rama from returning to his homeland, Awadh. On persuasion to stay back, he proclaims, "Jananee Janmabhoomishcha Swargadapi Gareeyasee," meaning that "mother and motherland are superior even to heaven." Rama offers a similar post-victory posture in his prior war expedition against the tyranny of Bali in the Kiskindhya kingdom. Demonstratively, enlightened action prevails over subjugation when Rama wages war for natural justice and cosmic order.The quest for Rama Rajya resonates in the hearts and minds of Tulasi, Nanak, Shivaji, Gandhi, Iqbal, Lohia, and the contemporary Hinutwa activists in Bharat. As domestic aspirations for governance interconnect with overseas associations, the Ramayana delineates the cultural arteries of civilizational interrelationships between Bharat and the rest of the world. While traces abound around the world, an apparently unknown testimony in distantly neighbouring Africa demonstrates that present-day Ethiopia was originally known as Kusha Deepa. Significantly, the ideals of Rama Rajya, i.e., harmonious application of Shaastra and Shastra, inspire post-independence Bharat to go for enlightened actions in the interest of natural justice, demonstrating her positions on prominent external fronts, includingdecolonization, global commons negotiation, and Bangladesh liberation.Essentially, an integral and holistic idea of cosmic life remains at the core of the cultural and civilizational approaches of Bharat to the global community. While culture refers to one’s thoughts and actions, civilization is his or her accomplishments. Bharat culturally and civilisationally interconnects with the cosmos through Shaastra and Shastra for truth, consciousness, and bliss in eternity. Hence, the Bharatiya tradition of applying Shaastra and Shastra in harmony for enlightened actions, as exemplified in Rama Rajya, is a way out of the present-day complex dilemma of resorting to either pen point or gun point to draw lines of interface in world affairs through a binary expression of diplomacy or war.

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