

A Compilation of Speeches of RSS Sarsanghchalak Mohan Bhagwat (2010-2023)

This is a compilation of English translations and summaries of the original Hindi Speeches of RSS Sarsanghchalak (Chief Mentor) Dr Mohan Bhagwat on the occasion of Vijayadashami from 2010-2023. The RSS was founded in Vijayadashami in 1925. Vijayadashami is a sacred festival for Bharatiyas (Indians) and celebrated by people of all religions since time immemorial. It is a day that marks victory of good over evil. Every year, the RSS Sarsanghchalak delivers a speech at Nagpur in the Indian state of Maharashtra on the occasion of Vijaydashami . This speech indicates the direction of the RSS for the coming year. Over the years, with expansion of the RSS its sphere of influence has increased massively. So, these speeches are observed with great interest. Hence, we are bringing to our readers a compilation of these speeches delivered from 2010-2023.

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2023

We celebrate Vijayadashami every year as the festival of strength (Shakti-Parv), of complete triumph of humanity over demonism. This year, the festival has brought pride, joy and events that have been encouraging to all of us.



RSS Sarsanghchalak addresses the gathering on Sri Vijayadashami Utsav Image source: rss.org

Over the last year, our Bharat played host, as President, to a grouping of major countries called the G-20. Throughout the year, several programs of heads of states, ministers, administrators and intellectuals of member countries were organized at various places across Bharat. Inevitably, the experience of the warm hospitality extended by the people, Bharat's glorious past, and the exciting developmental march that is underway, left the participants from all the countries greatly impressed.

Everyone witnessed Bharat's genuine goodwill and diplomatic tact in getting the African Union accepted as a member of the coveted G-20 and in getting the Declaration Resolution unanimously passed on the very first day of the Summit held in New Delhi in September this year. Due to Bharat's distinct thoughts and vision, our guiding principle of 'Vasudhaiva Kutumbakam'(the world is one family) has now been incorporated in the philosophy of the entire world. Thanks to Bharat's endeavours, the economy-centric idea of G-20 has now transformed into human-centric. By successfully holding the G-20 Summit, our leadership has done a commendable job of firmly establishing Bharat as a major nation on the global stage.

Recently, our country's sportspersons brought us great pride and joy by winning 107 medals (28 gold, 38 silver and 41 bronze), leaping past the 100-mark for the first time in the Asian Games. We extend our hearty congratulations to them. The Chandrayaan Mission (mission to the Moon) also gloriously showcased the resurgent Bharat's strength, intelligence and tact. The will of the nation's leadership seamlessly combined with the scientific knowledge and technical prowess of our scientists. Bharat's Vikram Lander touched down on the South Pole of the Moon for the first time in the history of the Space Age. The scientists who accomplished this historic feat, which heightened the pride and confidence of us all, and the leadership that supported them, are being congratulated across the country.

The endeavours and efforts of a nation are driven by the national ideals that serve the global purpose of that nation. Therefore, a temple for Shri Ramlalla(divine child form of Shri Ram), whose picture is depicted on a page of the original copy of our Constitution, is being built in Ayodhya(city in Indian state Uttar Pradesh) . It has been announced that Shri Ramlalla will be consecrated in the sanctum sanctorum of the temple on January 22, 2024. Due to practical difficulties and security reasons, only a limited number of people would be able to be present in Ayodhya on that

auspicious occasion. Lord Shri Ram personifies dignified conduct for our ancient nation, is the epitome of dutifulness and Dharm, and symbolises affection and compassion. Same type of environment should be created at our respective places. On the occasion of the consecration of Shri Ramlalla, we should organize this event at a small scale in various places. This will awaken the Ram of one's mind in every heart, and embellish the Ayodhya of the mind, creating an atmosphere of affection, responsibility, and goodwill in the society.

Bharat has emerged stronger after battling centuries of crises, and our nation is now certainly moving forward on the path of material and spiritual progress. We are all extremely fortunate to bear witness to events and incidents indicating Bharat's unstoppable progress.

We are commemorating the 2550th year of Nirvana of Shri Mahavir Swami, who showed the path of non-violence, kindness, and morality to the entire world through his exemplary life. This was also the 350th year of coronation of Chhatrapati Shri Shivaji Maharaj, who showed us the path of liberation from 350 years of foreign subjugation, by establishing the Hindavi Swaraj based on justice and public welfare. This also happens to be the 200th birth anniversary of Maharshi Dayanand Saraswati, who gave a clear and true vision of our 'Swa' or 'self' to the people of the country through 'Satyarth Prakash' to attain freedom from the British rule. The coming year is also the year of remembrance of two great personalities, who remain a source of eternal inspiration for our national efforts and endeavours. This would be the 500th birth anniversary of the indomitable Rani Durgavati, who made the supreme sacrifice for identity and independence. She is an icon, remarkable for her enterprise, courage, patience, intelligence, strength and bravery as well as her administrative skills and care for welfare of her subjects. She was a shining example of efficacy, leadership, unimpeachable character, and blazing patriotism of the women of Bharat. This year also marks the 150th birth anniversary of Chhatrapati Shahuji Maharaj, the ruler of Kolhapur (Maharashtra), who, with his welfarist vision and administrative acumen, dedicated his life to rooting out social inequality.

Further, we have just completed celebrations of 200th anniversary of the Tamil saint Srimad Ramalinga Vallalar, who began to awaken people for the country's independence right from his youth and the stove lit by whom, for the Anna dan for the poor, still burns in Tamil Nadu. Besides his struggle for

the country's independence, he persevered for Bharat's spiritual and cultural awakening as well as for a complete eradication of social inequality.

As we complete the Amrit Mahotsav of Bharat's Independence from the British colonial rule, remembrance of the remarkable lives of these inspirational personalities gives us the message of social equality, and unity and integrity and defending the 'Swa' or 'selfhood'.

It is a natural desire for a human being to make every effort to safeguard his 'Swa' and his inherent identity. As the world comes closer to each other at an astounding pace, nations are increasingly becoming worried about their inherent identities and their sense of the self or 'Swa'. Attempts to paint the entire world in the same colour or to achieve uniformity haven't succeeded so far, nor will they succeed in the future.

Thus, the desire to preserve the identity of Bharat and the identity of the Hindu society is only natural. It's no surprise, then, that a crisis-ridden world expects Bharat to emerge with a new vision, germane to the times, and based on its own value systems, to meet the contemporary needs and challenges of the globe. The world is facing the scourge of fanaticism, arrogance, and hysteria stemming from religious sectarianism. Any solution to conflicts like the war in Ukraine or the Gaza Strip, which arise due to a clash of interests and extremism, remains elusive. A lifestyle out of sync with nature is producing a string of new physical and mental-health issues amid unabashed consumerisms. Vices and incidents of crime are on the rise. Families are breaking apart, as a sense of individualism deepens in the society. Pollution, global warming, imbalance in seasonal cycles and the resultant natural disasters are increasing every year as a result of unreasonable exploitation of natural resources. Terrorism, exploitation, and totalitarianism are getting a free run to wreak havoc. It has become abundantly clear that the world cannot counter these problems with its inadequate vision. Therefore, the world is looking towards Bharat expectantly to lead by example and show a new path to peace and prosperity, based on its own Sanatan (eternal) values and Sanskars (cultural and ethical values-based conduct).

A smaller edition of above-mentioned events can be seen in Bharat as well. For instance, we recently witnessed a series of devastating natural disasters in the Himalayan region, from Himachal and Uttarakhand to Sikkim. It is already being feared that these events could be a sign of some serious and massive crisis in the future. This area, which marks out the northern border

of Bharat, is critical for the country's border security, water security and environmental health, and must be protected at all costs. We need to consider the Himalayan region in totality by considering this region as a single unit from the standpoints of security, environment, demography and development. This naturally picturesque area is geologically new, still forming, and hence unstable. Arbitrary development plans were implemented without fully understanding the nature and characteristics of its surface, topography, geology, biodiversity and water resources. As a result of this mess, this region and, hence, the entire country is reaching the brink of crisis. We all know that this is the region that supplies water to all the countries of East and Southeast Asia, including Bharat. We are also long aware of China's presence on Bharat's northern border. Therefore, this area has special geological, geo-strategic and geo-political significance. Keeping that in mind, this area will have to be considered from a different perspective.

Although these incidents of natural disasters are occurring more in the Himalayan region, they hold a clear message for the entire country. Due to the development trajectories based on inadequate, excessively materialistic and consumerist vision, humanity and nature are slowly but surely moving towards destruction. There is a growing concern about this all over the world. Bharat will have to abandon those unsuccessful paths or gradually turn back, creating its own distinct development path, in tune with the times, based on Bharatiya values and the overall unified and integral vision of our Bharat. Such a model of development would be eminently suitable for Bharat, and also serve as an exemplar for the entire world. We must shun the tendency of sticking to the old and unsuccessful paths, of blind imitation, inertia, and dogma.

We ought to rid ourselves of the colonial mindset and embrace from the outside world only what suits our country. The need of the hour is to adopt our own Swadeshi (indigenous) path of development based on 'Swa', by making what is already available in our country appropriate and relevant to the times. It is noted that some policy changes have recently been enacted that align with this distinct vision of development path.

In the broader society, too, an increasing number of new, successful experiments and innovations in the domain of agriculture, industry and trade-related services, cooperatives and self-employment are taking place. However, in the field of administration, there is a greater need for a similar kind of awakening among the intellectuals who shape the direction and

vision in various areas of human activities. It must be remembered that only a 'Swa-based', time-appropriate policy of the government, a prompt, consistent and people-oriented work of the administration, and the cooperation and support of the society in thoughts, words and actions, will bring about a meaningful transformation for Bharat.

However, efforts are being made to ensure that this transformation is not achieved, that the social cohesion and unity gets ruptured, and conflicts increase. Due to our ignorance, imprudence, mutual distrust or carelessness, such undesirable disturbances and divisions are increasingly being witnessed in some places in the society. The purpose of Bharat's rise has always been the welfare of the world. But as a natural consequence of this rise, the selfish, discriminatory and deceitful forces seeking their sectarian interests are subject to curbs and regulations. Hence, there is a continuous opposition from them. Although these forces wear the mask of some ideology or the other, and claim to be working for some lofty goals, their real objectives are something else. People with credibility, who genuinely work selflessly, irrespective of their ideology and whatever kind of work they do, always prove to be a hindrance for such deceitful and destructive forces. These destructive, all-devouring forces call themselves cultural Marxists or Woke, or the awakened ones. But they have forgotten Marx since the 1920s. They are opposed to all orderliness and morality, beneficence, culture, dignity and restraint in the world. In order for a handful of people to have a complete control over the entire human race, they reward, promote and spread anarchy and indiscretion. Their modus operandi involves taking control of the media and academia, and plunging education, culture, politics and social environment into confusion, chaos, and corruption. Such an environment enables the creation of a vicious cycle of fear, confusion and hatred. A society that is divided and entangled in mutual conflicts and confusion becomes weak and easily and unknowingly falls prey to these destructive forces that are seeking their own dominance everywhere. In Bharatiya tradition, this style of functioning which creates disbelief, confusion and mutual hatred among the people of any particular nation is called *Mantra Viplav*.

To achieve narrow political gains, attempts are being made to forge alliances with these undesirable forces in the country to defeat political rivals. This is unwise and harmful for the country. The society has already become amnesiac, ravaged by all sorts of divisions, and is caught up in a deadly pursuit of selfish interests steeped in jealousy and hatred. That is

why these demonic powers are able to get the support of internal or external forces who want to break the society and the nation.

If we look at the current situation of Manipur, this fact becomes obvious. How did this mutual discord and hatred suddenly erupt in Manipur, which had been peaceful for almost a decade? Were there extremists from across the border also among those who committed violence? Why, and by whom, was an attempt made to give a communal tinge to this mutual conflict between the Manipuri Meitei and Kuki communities, who were apprehensive about the future of their existence? Who has a vested interest in trying to drag and besmirch an organization like the Rashtriya Swayamsevak Sangh, which has been engaged in serving everyone without any bias for years, into this unfortunate incident without any reason? Which foreign powers may be interested in taking advantage of such unrest and instability in Manipur, located between Nagabhoomi and Mizoram in this border area? Does the geopolitics of Southeast Asia also have a role in these events? Despite there being a strong government in the country, on whose strength and instigation has this violence continued unabated for so many days? Why did this violence erupt and continue even though there was a state government that wanted to maintain the peace that had prevailed over the last 9 years? Now, when people on both sides of the conflict are seeking peace, which are these forces that are attempting to trigger hatred and violence by causing an incident as soon as any positive step is seen being taken in that direction? Multidimensional efforts will be required to solve this grave problem. To resolve this vexed problem, we would need a strong political will, concurrent actions and efficiency. Simultaneously, the enlightened leadership of the society will also have to play a special role in bridging the gap of mutual distrust that has arisen due to the unfortunate situation between the two communities. The Swayamsevaks of the Sangh are continuously and dedicatedly serving everyone and organising relief work, while appealing to the positive, influential people of the society to help bring peace. It's the Sangh's endeavour to keep everyone safe, organised, harmonious and peaceful by accepting everyone as its own, even if it entails great sacrifices. We are proud of our Swayamsevaks and activists, who made tremendous efforts in a calm and composed manner to help and take care of everyone in this terrible and disturbing situation in Manipur.

The right answer to this 'Mantra Viplav', has to be found only through the unity of the society. This constant and unfailing sense of unity is the key

element that keeps the conscience of the society awake. As a directive principle, our Constitution also exhorts us to achieve this emotional unity. In every country, the milieu and ground conditions that create this feeling of unity are unique and distinct. It could be the language of that country, the common worship or belief system of the residents of that country, common business interests, or a strong bond of central power that binds the people of the country together. However, we must not forget that unity built on man-made artificial structures or on the basis of common self-interest is not durable or sustainable. Our country's diversity boggles the mind, so much so that it takes time for people to understand the existence of this country as one nation. But this country of ours, as a nation, as a society, is still surviving, thriving, and prospering, even after undergoing several ups and downs in the world history, maintaining an unbroken link with the threads of its glorious past.

*“यूनान मिस्र रोमा सब मिट गए जहां से, अब तक मगर है बाक्री नामो निशां हमारा,
कुछ बात है कि हस्ती मिटती नहीं हमारी, सदियों रहा है दुश्मन दौरे जहां हमारा”,*

“Unaan Misr roma sab mit gaye jahan se, ab tak magar hai baki namo Nishan hamara,

Kuch baat hai ki hasti mitethi nahi hamari, saadiyon raha hai dushman doarey jahan hamara”

Meaning -

“Greece, Egypt, Rome, all have vanished from this world,

Yet our identity remains, leaving its mark.

There's something about our existence that never fades,

For centuries, the cycle of enemies has persisted.”

We are fortunate to have inherited a tradition of unity that startles the minds of the outsiders, but also attracts them. What is the secret behind such unity? Needless to say, it is our all-inclusive culture. It is our conduct, and way of life that transcends the differences between worship, tradition, language, region, caste etc., and extends our affinity from our own family to the entire world-family. Our forefathers realized the truth of the unity of existence. Thus, they became aware of the principle of Dharm, which fuels the progress of the Body, Mind and Intellect, and which leads to Moksha by balancing both Arth (Means) and Kaam (Ends). Based on that realization,

they evolved a culture that implemented the four eternal values of Dharmatattva (truth, compassion, purity, and penance). Prosperous and secure from all sides, this was possible only because of the bountifulness of our motherland. This was possible only because of the food, water and air of our motherland which is secure and prosperous from all sides. This is why we devoutly worship our Bharatbhoomi (motherland or land of Bharat) considering her as the presiding deity of our values. Recently, we respectfully remembered the great personalities of the freedom struggle on the occasion of the 75th year of our Independence. Those great people, who protected our religion, culture, society and country, made necessary improvements in them from time to time, and enhanced their glory, were our perseverant ancestors who remain an abiding source of pride for all of us. These three elements (devotion to the motherland, pride in forefathers, and common culture) make us stand out proudly as one nation by tying together all the diversities of language, region, sect, caste, sub-caste etc. present in our country, and has been the unbroken thread of our unity.

The permanent unity of society stems from a sense of belongingness, not from selfish pursuits. Ours is a very large society, with a remarkable breadth of diversity. Over time, some aggressive, violent traditions from foreign countries also infiltrated our country, yet our society remained a society based on these three elements. Therefore, when we talk about unity, we must bear in mind that this unity will not be achieved through any transactions or deals. If this unity is attained by force, it will get ruptured again and again. In today's environment, many people are naturally worried after seeing the efforts being made to spread discord in the society. We come across the people who identify themselves as Hindus, and also those who are called Muslims and Christians because of their way of worship. They believe that leaving aside 'Fitna – Fasad and Kitan' (discord and strife and violence) – it is best to pursue 'Sulah Salamati and Aman' (reconciliation, security and peace). An important thing to keep in mind in these discussions is that it is not about different communities coming together in one land by chance and becoming one. We are the descendants of common ancestors, children of one motherland, and inheritors of one culture, but have forgotten our mutual and inherent unity. We have to understand our inherent unity and get connected again on that basis.

Do we not have problems with each other? Don't we have any requirements and expectations for our own development? Don't we compete among ourselves to achieve development? Do all of us behave by following these

principles of unity in mind, words and actions? We all know that this is not the case for everyone. But those who wish for this unity to take hold cannot insist that all problems should first end, all questions resolved, before we think about unity. It is easy to understand that if we change our behavior by embracing the vision of belongingness, then solutions to the problems will automatically emerge. We will have to work peacefully and with restraint, without getting distracted by the sporadic events happening here and there. Sure, the problems are real, but they are not limited to one caste or class alone. Along with the efforts to solve those problems, an enthusiastic and committed mindset of affinity and unity will also have to be created. To forge such a lasting unity in the society, we will have to shed the sense of victimhood, stop looking at each other with suspicion and avoid manoeuvres for political dominance. Sadly, politics only becomes a hindrance in such noble initiatives. But when we call upon the people to shed their sense of victimhood, or ask them to shun mutual distrust, this is not a form of surrender or compulsion. This is no call for ceasefire between two warring parties. Rather, this is an exhortation to all to recognize the thread of cultural continuity and unity that runs through our country's vast diversities. This is 75th year of the Constitution of our independent Bharat. That Constitution also points towards this direction. If we pay enough attention to the two speeches given by the respected Dr. Babasaheb Ambedkar in the Constituent Assembly at the time of delivering the Constitution, then we will arrive at the same essence of cultural continuity and unity. This is not a task attainable overnight. Bitter memories of old conflicts continue to fester in the collective psyche. The wounds of the dreadful horror of Bharat's partition run very deep. The resentment caused in the minds due to incidents of 'actions and reactions' over that horrific partition often manifests in speech and behaviour. There exist bitter experiences, ranging from not being able to get a house in each other's localities, to being treated with mutual contempt. Blame-game ensues over incidents of violence, riots, harassment etc. Misdeeds of an individual are extrapolated and portrayed as misdeeds of the entire community, and then war of words ensues, followed by provocative invocations and calls to action. Forces that want to break the country by making us quarrel also take full advantage of this situation. Thus, we often see that a small incident gets exaggerated and publicized in a dramatic manner. Statements expressing concern and warning are elicited from within the country and abroad. "Tool kits" that incite violence are activated and mutual suspicion and hatred are further intensified.

All those who seek and favour harmony in the society need to be wary of these nefarious games. The solution to all these problems will only emerge gradually. But for that to happen, a climate of trust and harmony in the country is a prerequisite. It is vital that we increase mutual dialogue and understanding with a calm and stable mind and evolve respect for each other's beliefs. We must strive for harmony among all, and our minds, words and deeds must be in complete alignment with that larger objective of attaining deeper social cohesion and unity in the country.

We will have to work with the actual situation on the ground, and not be misled by propaganda or guided by assumptions. It is pertinent to persevere with our efforts for a long time, with patience, restraint and tolerance, shunning extremism, anger and fear in one's words and actions, with resolve and determination. It is only then that true resolutions made with a pure heart are fulfilled.

Regardless of the provocations, it is important and mandatory to follow law and order, abide by the Constitution, and maintain discipline. In an independent country, this behaviour is considered an expression of patriotism. It is not advisable to get caught up or swayed by inflammatory propaganda carried out using the media, and the volley of allegations and counter-allegations that follows. The media should be used to propagate truth and harmony in the society. The correct solution to violence and hooliganism is for a society to become an organized force and to take the initiative in protecting law and order and to extend appropriate support to the government and the administration.

The country is going to hold elections to the Lok Sabha in the early days of 2024. Attempts to harvest votes by inflaming emotions are not desirable, but they still keep happening. Let us avoid these things, as they hurt the unity of the society. To cast vote is the duty of every citizen, and we must follow it. Cast your vote keeping in mind the vital issues of unity, integrity, identity and development of the country.

The year 2025 to 2026 is the year following the completion of 100 years of the Rashtriya Swayamsevak Sangh. The Swayamsevaks(volunteers) will endeavor to fulfill these goals. Their preparation is going on. Let the words and deeds of the society strengthen the love for the country and forge a deeper social cohesion and belongingness. Any discrimination that might still exist with regard to accessing temple, water, or crematorium, must end. It is vital that family members continue to hold cordial dialogue every day

and maintain a love-filled relationship, while displaying a dignified and cultured behaviour and sensitivity. They should stay united and continue to serve the society.

We should deepen our relationships with nature by saving water, removing plastics, and increasing greenery in and around our homes. Let's strengthen our reliance on 'Swa', or self, through Swadeshi. Wasteful expenditure ought to stop, too. Employment opportunities in the country should rise, and the country's money (capital) should be used within, and in the interest of the country itself. Hence, the practice of Swadeshi should start from home. Law and order, and responsibilities as a citizen, should be followed by all. A climate of harmony and cooperation should prevail in the society.

Everybody expects these five behavioural elements to materialise. But it is imperative to make a sustained effort to make this behaviour a part of our nature by starting with small things and practising them regularly and consciously. Apart from serving the needy members of the society, the Swayamsevaks will in coming days strive to make the society a participant and ally by carrying out these five types of social initiatives. As usual, the Swayamsevaks will continue to cooperate and contribute to whatever the government, administration, and the public-spirited members of the society are doing or would like to do in the interest of the society.

A nation prospers only when the society stays united and vigilant and makes selfless efforts in all domains of human enterprise. A nation attains glory and radiance when the governance is welfare-oriented, and administration people-centric, driven by sustained cooperation based on the ideals of 'Swa'. When a nation, full of vigour and glory, has a culture like Bharat's Sanatan culture, which embraces everyone as its family, which guides us from darkness to light, from untruth to truth, and which leads us from mortality to the immortal life of meaningfulness, then that nation restores the balance of the world and brings the world the blessings of a happy and peaceful new life. This is the real purpose of the revival of our immortal nation that is Bharat in the present times.

चक्रवर्तियों की संतान, लेकर जगद् गुरु का ज्ञान,

बढ़े चले तो अरुण विहान, करने को आए अभिषेक,

प्रश्न बहुत से उत्तर एक

Chakravartiyon ki santan, lekar Jagadguru ka gyan,

Bade chale toh arun vihan, karne ko aaye abhishek,

Prashan bahut se uttar ek

(Descendants of emperors, bearing the knowledge of the world's guru,

As dawn breaks and coronations loom,

Questions are many, answer is one.

Bharat Mata ki Jai

Victory to Mother Bharat(India)

(This full speech of Dr. Mohan Bhagwat on the occasion of Shri Vijayadashami Utsav 2023, is sourced from the official website of RSS, accessible at rss.org.)

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2022

After worshipping the Shakti (Mother-Goddess) for nine nights (Navratri), on the tenth day - Ashwin Shukla Dashami – that dawns with victory, we have assembled here to celebrate the Vijaydashami. The manifestation of all material and ethereal power is the Mother Goddess, she enables all resolves and grants us success. The Mother Goddess manifesting herself as Shakti (god's power) is the basis of success of all noble and pure resolves and is imperative in establishment of purity and peace everywhere. Coincidentally the delightful and honourable presence of today's chief guest, Shrimati Santosh Yadav represents that Shakti and sentience. Twice, she has climbed the great heights of Gauri Shankar.



RSS Sarsanghchalak with Chief guest Santosh Yadav, Vidarbha Prant's Sanghchalak, Sanghchalak and Sah-Sanghchalak of Nagpur (city in the Indian state of Maharashtra) on the Dias. Image source: rss.org

In Sangh programmes, there is an old tradition of welcoming intellectual and accomplished women guests. The Shakha methodology of 'Vyakti Nirman' (Human-development) is being operated separately by Rashtriya Swayamsevak Sangh, Rashtriya Sevika Samiti. All other activities are carried out jointly by men and women. Bharatiya tradition has always aligned with this vision of complementarity. However, this great tradition was forgotten, and numerous limitations were placed on 'Matri Shakti,' our women's power. Repeated aggressions on our country created legitimacy for these false practices and over time they became habitual. At the very outset of our national regeneration, our great leaders rejected all manner of false practices that had become a lot of women. Both extremes – placing women's power on a divine altar and freezing it there at the one end and the other extremity of treating women as second-class citizens and restricting them to kitchen – were avoided. Rather the focus was on the means and methods required for progress, empowerment of women in all domains of society, along with their participation and equity in the decision-making process. After stumbling through long years of various experiments the current individualistic and feminist view also is turning towards this very direction. In 2017, women activists working in different organizations had undertaken a broad-based and wide-ranging survey on the status of Indian women. The findings of the survey were submitted to the government authorities as well. The survey conclusions underscored the need for progress, empowerment and equal participation.

Dissemination and acceptance of these conclusive findings require work, starting first at the level of families and then continuing through all layers of organizational life; only then the society along with its Matri Shakti can deliver its role successfully as an organized force in national resurgence.

Ordinary people are also now experiencing the process of national resurgence. We all feel a sense of exhilaration as we see our dear country, Bharat, make remarkable strides in strength, character and international acclaim. The government is pursuing policies which lead towards self-reliance. Bharat's importance and stature has increased in the community of nations. In the sphere of security, we are becoming more and more self-sufficient. After negotiating through the calamity of corona our economy is inching towards the pre-pandemic levels. The Prime Minister in his address to the nation on the occasion of the inauguration of 'Kartavya Path' (line of duty) gave a description of Modern India's future based on economic, technological and cultural foundations, you all have heard it. The government is to be commended for its clear enunciations. However, it is required that we all perform our responsibilities in word and deed in this direction. To advance on the 'Atmanirbhar' (self-reliance) path, it is important to understand the fundamental tenets and ideas that define us as a nation. It is a necessary pre-condition that all these tenets are clearly absorbed and equally understood by the government, administration and our society. Flexibilities are required ordained by time and conditions, in such situations coordination and mutual faith ensure onward progress. Clarity of thought, unity of purpose, determination and an ability to adapt stimulate corrective steps and also safeguards against any possible mistakes. When the government, the administration, leaders of various political formations and sections of society rise above their differences and act in unison in a duty-bound manner, then a nation makes swift strides in development. While the government, administrative elements and political leaders perform their duties, our society also has to consciously carry out its responsibilities.

The process of national regeneration calls for overcoming obstacles. The first obstacle is Conservatism! The knowledge base of humankind increases with time. With time some things change while some are obviated. New facts and situations emerge. Therefore, any new dispensation must create a harmonious balance between tradition and contemporary realities.

Outdated mores of the past have to be castaway. New traditions that are in sync with the present times and our nation have to be formulated, at the

same time we have to be mindful about certain eternal values that imbue our identity, culture and life principles. We have to be cautious that they are not eroded and faith in them and their practice remains intact as before.

The second type of obstacles are created by forces who are inimical to Bharat's unity and progress. Broadcasting wrong and fake narratives for spreading misperceptions, engaging and encouraging criminal acts, fomenting terror, conflict and social unrest are their tactics. We are experiencing these. These forces pit different sections of society against each other on the basis of sectional self-interest and hatred, and increase chasms and enmities, this has been their conduct in independent Bharat. Without getting trapped in their machinations, irrespective of their language, religion, region, policy, they have to be dealt with fearlessly, relentlessly and be either protested or repelled. We should assist the governments and administration's efforts to control and bring such forces to its heels. Only our society's strong and pro-active cooperation can ensure our comprehensive security and unity.

Without the strong involvement of society, no noble work or transformation can be stable and successful; this has been a universal experience. A good system also cannot be implemented if people are not prepared for it or if they do not accept it.

World over, all big and long-lasting transformations have been preceded by social awakening, thereafter systemic and administrative changes have followed. Education that encourages teaching in one's mother-tongue as a policy is a highly reasonable opinion; the government/administration is paying attention to this by way of New Education Policy (NEP). But do parents want their children to be taught in their mother-tongue? Or chasing so-called financial gain or career (for which more than education, enterprise, courage and intuitive knowledge are required) chimeras, do they want their wards to become a part of a blind rat race? When expecting the government to institute the promotion of mother-tongue, we should also consider whether we sign our names in our mother-tongue or not? Whether the nameplates affixed on our residences are rendered in mother-tongue or not? Whether household invitations bear the texts in mother-tongue or not?

The New Education Policy should lead to students becoming highly cultured, good human beings who are also inspired by patriotism – this is everyone's desire. But are the well-educated, and intellectual parents aware

of this overall objective of education when they send their children to schools and universities. Education is not imparted only in classrooms. The home environment of 'Sanskars' (cultural and ethical values based conduct) and the duties of the parents thereof, mediums that influence social behaviours and discipline, public figures and leaders, festivals, carnivals, social gatherings etc also play a major role. How much attention do we pay to that? Without these exposures, only school-going education cannot be effective.

The Sangh wants the government to develop a healthcare system that pools varied medical treatment methods from diverse sources for etching out affordable health services that are widely available and shorn off commercial motivations. With government's inspiration and support, yoga and exercises should continue in the interest of personal hygiene and social wellness. There are many people who are keenly interested in this and they regularly extoll the benefits from such practices. But if people ignore all this and continue with their old habits and attitudes then which system can ensure health for all?

Our constitution engineered political and economic equality but without social equity, real and stable transformation is not possible, such a cautionary advice was given to us by Dr. Babasaheb Ambedkar. Later, ostensibly, some rules were made to achieve this objective. But the root cause of inequality is in our minds, social conditioning and habitual conduct. Personal and inter-family/community friendships, easy and informal exchanges, co-mingling takes place and at the social level unless temples, water sources and cremation grounds are open to all Hindus – till such time talk of equality will be a mere pipe dream.

Transformations that are expected to be brought in through administrative mechanisms are strengthened, accelerated and stabilized if they are also reflected in our social purpose and behaviour. If this does not happen the transformation process is obstructed and does not acquire fruition. Thus, educating mindsets is a necessary pre-condition. To achieve development which is devoid of consumerism and exploitation and is based on our thought tradition we will have to eradicate consumerist attitude and tendency to exploit from our own life and our society.

For a country as populous as Bharat, it is a natural expectation that economic and development policy making should be employment oriented. But employment does not mean simply jobs, this prudence has to expand in

our society. No work is insignificant or non-prestigious; manual, financial and intellectual labour are all respectable – we have to recognize this and conduct ourselves accordingly. Enterprise-oriented actions have to be encouraged. Setting up of decentralized employment training programmes in every district, employment opportunities in home districts, development programmes in villages as also education, health, ease of travel – these are common expectations from govt. However, during the pandemic, activists who toiled felt that the organized power of society is also capable of high delivery of services. Organizations working in the financial sector, small scale enterprises, some wealthy individuals, experts in craft skills, trainers and local Swayamsevak along with Swadeshi Jagran Manch (SJM) began this project in 275 districts. It's still early days but they have been able to trigger employment generation significantly –such is the circle.

This emphasis on society's participation in every sphere of our national life, is not to relieve government of its responsibilities of governance rather it is to emphasize societal partnership for national upliftment and pivot policy making in that direction. Our country has a huge population–this is a reality. Nowadays there are two kinds of evaluation done on population. Populations require resources, if it keeps growing it becomes a big burden, perhaps an unbearable burden. Therefore, with the perspective of population control, plans are made. There is another dimension, in which population is considered an asset. Focus is on appropriate training and maximum usage. When we look at the world population one fact emerges. Only when we look at our country, thoughts may change. China has reversed its population control policy to population growth. Our national interest influences our thoughts on population matters. Today we are the youngest country. 50 years hence, today's youth will be the future years' senior citizens, to look after them what size should be our young population, this math we also have to do. With efforts, the people make a country grand, they also carry on their family line and that of society. To beget, preserve and protect a populace apart from being relevant for national identity and security, is a subject that touches some other facets also.

The number of children is linked with maternal health, education, financial status and individual wish. It is also dependent what each family needs. Population impacts the environment also.

In summation, the population policy has to be formulated considering all these factors mindfully. It should be applicable for all; public awareness

campaigns will be required for creating a mindset of total observance of this policy. Only then rules pertaining to population control will yield results.

In 2000, the Government of India after multi-stakeholder consultations had framed a population policy. One key goal was to obtain a Total Fertility Rate (TFR) of 2.1. Recently, in 2022, the NFHS report which comes out every five years, has been published. Due to social awareness and constructive co-operative efforts by the central and state governments the TFR has come down below the targeted 2.1 to 2.0. While we are continuously progressing on the front of public awareness and the goals of population control, two more questions are emerging for consideration. Social scientists and mental health experts opine that ultra-nuclear families are posing challenges for the all-around development of young girls and boys, families are feeling a sense of insecurity, social tensions, loneliness etc are presenting testing times and a question mark hangs over the central edifice of our society –the ‘family system.’ Another question of great importance that of population imbalance has arisen. 75 years ago, we experienced this in our country. In the 21st century, the three new countries that have come into existence, East Timor, South Sudan and Kosovo – they have been the results of population imbalance in certain territories of Indonesia, Sudan and Serbia. Population imbalances lead to changes in geographical boundaries. Alongside the differences in birth rate, conversions by force, lure or greed and infiltration are also big reasons. All these factors have to be mulled over. Population control and religion-based population balance is an important subject that can no longer be ignored.

In a democracy, the value of willing co-operation from people is well-known. The notification of rules, its acceptance and the achievement of desired results happens due to this only. Rules which yield quick benefits or result in gains over time or serve self-interest need not be explained. But when in national interest or in the interests of vulnerable sections, one has to leave selfish concerns, then to prepare people to make such sacrifices, a society has to keep awake their sense of and their pride in who they are.

This selfhood links us all. Because this is a direct result of the experience of truth that our ancient forefathers obtained. “Everything that happened in creation and will happen is out of this only” (*सर्वं यद्भूतं यच्च भव्यं*), is an expression of that eternal and everlasting root of existence, while determinedly upholding one’s uniqueness yet respecting diversity and its

specialities – this is a lesson which only Bharat teaches everyone. All are one so everyone should work unitedly, our different belief systems do not divide us. Truth, compassion, internal and external purity of heart and penance are the four principles that make all faiths fellow travellers. It protects all diversity and while maintaining their growth, keeps them together. This is what we call Dharma. Our culture based on these principles joins us all and inspires us to see the world as a family gifting it with a culture of harmony, dialogue, goodwill and peaceful co-existence. The sentiments of 'वसुधैव कुटुंबकम्' (the world is one family) and "विश्वं भवत्येकं नीडम्" (may the world become one home) are lofty goals that inspire us to strive.

This eternal flow of our national life has continued since ancient times with only this objective and only in this manner. With time and circumstances, form, path and style have changed but the fundamentals, destinations and objectives have remained the same. Continued progress in this journey was made possible by the tremendous courage and self-sacrifice of our countless braves, the gigantic labour of innumerable Karmayogis (doer of selfless action and service) and severe penance undertaken by knowledgeable people. We all consider them to be worthy of emulation in our lives. They are our pride. Those common ancestors of ours are one more foundation of our unified existence.

They all sang paeans to our dear Motherland. Since ancient times, they inculcated in us the temperament to respectfully accept diversity and walk along with each other; they did not limit themselves to the frivolities of material pleasures but delved into the innermost recesses of human mind to seek out the enlightening truth of self-knowledge; considered the whole world as one's own family, and propagated knowledge, science, culture and gentleness, all this due to our Motherland, Bharat alone. Since ancient times, laden with bountiful streams, verdant greens and splendid gentle breeze, Bharat Mata through her natural climes and frontiers has nurtured and protected us and made us what we are. An unparalleled devotion to our undivided Motherland is a main postulate of our nationality.

Since ancient times, irrespective of differences in geography, language, religion, lifestyle, diversities in social and political systems, as a society, culture and nation our way of living has continued in an unbroken manner. In this, there is acceptance, respect, security and progress for all diversities. Other than narrow-mindedness, fundamentalism, aggression and ego, no

one needs to forego anything. Nothing is compulsory other than Truth, compassion, physical and inner purity and the dedicated practice of these three. Devotion to Bharat, the shining ideals of our ancestors and the great Sanskriti of our country, these are the three pillars which light up and pave our path on which we have to travel together with love and affection. This is our selfhood and Rashtra Dharma.

Rashtriya Swayamsevak Sangh (RSS) mobilises and calls on society with this intention. Today Sangh experiences that people are ready to listen to and understand this clarion call. The propaganda which circulated against the Sangh due to ignorance, falsehoods, malice, fear and selfishness, has now lost its impact. This is because the geographical and social reach of Sangh has considerably increased i.e. It has increased in strength. It is a strange reality that to be heard in this world, Truth also needs strength. There are evil forces also in this world and to save oneself and others from them, the virtuous forces need to have organised strength of their own. Spreading the abovementioned national thought, Sangh works to develop the entire society as an organised force. This work is Hindu Sangathan work because the abovementioned thought is called as thought of Hindu nation and it is so. Therefore, without opposing anybody, Sangh organises all who subscribe to this thought i.e. organises the Hindu society for protecting the Hindu Dharma (hindu religion), Sanskriti(culture), Samaj(society), and an all- round development of the Hindu Rashtra.

Now when Sangh is receiving the affection and confidence of people and also has become strong, the concept of Hindu Rashtra is being taken seriously. Many people agree with the concept but are opposed to the word 'Hindu' and they prefer to use other words. We don't have any issue with that. For the clarity of concept - we will keep emphasizing the word Hindu for ourselves.

Scaremongering is done among so-called minorities that there is a danger to them because of us or organised Hindus. This has not happened in the past, nor will it happen in future. This is neither the nature of Sangh nor of the Hindus, history bears this out. Self-defence and defence of our own becomes a duty for everyone against those who spread hatred, commit injustice, atrocity, engage in acts of hooliganism and enmity towards society. "Neither threatens nor gets threatened," this kind of a Hindu society is a need of the present times. This is not anti-anybody. Sangh has a steely resolve to stand on the side of brotherhood, amity and peace.

With some such worries, from amongst the so-called minorities, some gentlemen have been meeting us. They have had meetings and discussions with Sangh office-bearers, and this will continue. Bharatvarsh is an ancient nation, one nation. Preserving this identity and founts of tradition, while at the same time maintaining each one's uniqueness, we should live with one another with love, respect and peace and engross ourselves in the selfless service of our nation. We must be companions in bliss and sorrow, we must understand and respect Bharat, we must be of Bharat, this is the Sangh vision of National integrity and Harmony. There is no other motivation or vested interest of Sangh in this.

Recently in Udaipur and some other places, extremely horrific and grisly incidents occurred. Our society was stunned. Most were sad and angry. It has to be ensured that there is no recurrence of such incidents. Particular community as a whole cannot be taken as a root cause for these incidents. After the Udaipur incident, from within the Muslim society, few prominent persons voiced their protest against the incident. This manner of protest should not be an isolated phenomenon within the Muslim society rather it should become the nature of their large sections. Hindu society in general assertively expressed their protests and strong reactions after such incidents even if the accused be Hindu persons.

Whatever be the extent of provocation, protests always have to be within the boundaries of our laws and constitution. Our society should come together, not fall apart or quarrel. With a sense of mutual reciprocity in word, deed and actions, all should speak mindfully and sensibly. We look different and distinctive, so we are different, we want separation, we cannot be with this country, its way of life and ideas or its identity; due to this falsehood 'brothers were separated, territory was lost, places of worship were destroyed', - no one was happy with the poisonous experience of partition. We are of Bharat, came from Bhartiya ancestors and its eternal culture, we are one as a society and in our nationality, this is the only protective shield, the mantra for us all.

We are completing 75 years of our independence. At the beginning of our national resurgence, Swami Vivekananda had exhorted us to devote ourselves to Bharat Mata and her service. On the occasion of our first Independence Day, 15 th August 1947, Rishi Aurobindo gave a message to Bharatiyas. It was also his birthday. The message described his five dreams. First, Bharat's independence and solidarity. The integration of princely states through a constitutional process was a matter of joy for him.

However, he was worried that due to partition, instead of Hindu-Muslim unity an everlasting political divide had been created which could obstruct and get in the way of Bharat attaining unity, progress and peace. By which ever means possible he wanted Bharat's partition to be nullified and fervently wished for Akhand Bharat.

He knew Bharat had a central role in fulfilling his other dreams – liberation of Asian countries, unity in the world, the gift of Bharat's spiritual wisdom to the world, the evolution of man to a higher consciousness.

Therefore, he gave a concise manifesto of service -

“There are times in a nation's history when Providence places before it one work, one aim, to which everything else, however high and noble in itself, has to be sacrificed. Such a time has now arrived for our motherland when nothing is dearer than her service, when everything else is to be directed to that end. If you will study, study for her sake; train yourselves body and mind and soul for her service. You will earn your living that you may live for her sake. You will go abroad to foreign lands that you may bring back knowledge with which you may do service to her. Work that she may prosper. Suffer that she may rejoice. All is contained in that one single advice.”

This message is as relevant today as it was on that day.

गांव गांव में सज्जन शक्ति । रोम रोम में भारत भक्ति ।

यही विजय का महामंत्र है । दसों दिशा से करें प्रयाण ॥

जय जय मेरे देश महान ॥

॥ भारत माता की जय ॥

Gaon gaon mein Sajjan shakti, rom rom mein Bharat bhakti.

Yahi vijay ka mahamantra hai, dason disha se karen prayaan.

Jai jai mere desh mahan

Bharat Mata ki Jai.

Meaning - In every village, there is virtuous strength. In every heart, there is devotion to India. This is the great mantra of victory. Let us travel in all directions.

Hail, hail my great country,

Victory to Mother India.

(This full speech by Dr. Mohan Bhagwat on the occasion of Shri Vijayadashami Utsav 2022, is sourced from the official website of RSS, accessible at rss.org.)

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2021

This year marks the 75th year of our freedom from foreign rule. We gained independence on August 15, 1947. We took the reins of the chariot of our nation in our own hands to take it forward. That marked the starting point of our journey from Swadheenata (independence/Self-rule) to Swa-tantrata (Self Model of governance). We are all well aware that we did not gain this freedom overnight. With the essence of Bharat as the basis, bearing similar images of what the independent country would look like, several freedom fighters belonging to distinct castes and communities and from different regions of this landmass made noble sacrifices and penances for the cause. The society too, alongside these brave souls, bore the sting of slavery as one unified unit. Only then all paths - from non-violent movements to armed rebellions - could culminate into the ultimate destination of independence. However, our consciousness worn out of artificial divisions, lack of an understanding of the right meaning of our own Swa-Dharma (one's duty), Swa-Rashtra(one's own country) and Swa-Tantrata(self-model of governance), lack of clarity, wavered and spurious policies and the colonial diplomatic games played over those policies have imbued an indelible scar of partition in the hearts of each Bharatvasi(citizens of Bharat). It is imperative that our entire society, especially the younger generation, takes cognisance of this history, understands, and remembers it. This is not to harbour feelings of animosity towards anyone. We must remember this past so that instead of realising the ill-will of those who wish to deepen the differences and unleash the horrors of the past, we work on restoring our unity and integrity.



RSS Sarsanghchalak addresses the gathering on Sri Vijayadashami Utsav. Image source: rss.org

Social Harmony

The existence of an egalitarian and non-discriminatory society is a prerequisite for a unified and integrated country. The problem of age-old caste-based divisions is a hindrance in this quest. Several reformations have been initiated in different ways and from different directions to uproot this evil. Yet a total eradication of this problem could not be achieved. Our societal consciousness is still skewed with caste-based sentiments. As of

today, the intellectual landscape of the country is far outnumbered by those who are acting contrary to the ones building bridges to promote dialogue and intimacy among people. We must ensure that this dialogue turns out to be positive. All those who dream of an egalitarian and cordial social structure will have to make efforts in this direction. Interfamilial and societal interaction will need to increase. Friendly relations and exchanges among families can promote societal unity and equanimity. Sangh Swayamsevaks are working on building an atmosphere of equality along with fraternity by conducting socially harmonious activities.

Freedom and National Ethos

Dedication towards Bharat's integrity and unity and the freedom for all human beings have been our central themes of life since antiquity. People have been literally sweating their blood for the same. This year marks the 400th Prakash Parva (birth anniversary) of Shri Guru Teg Bahadur Ji Maharaj. He was martyred for standing up against religious bigotry that was much in prevalence in Bharat then. He was targeted for his efforts to reinstate the cultural norms of the land, viz - freedom of religion and practice of one's beliefs without the fear of persecution. He was lauded with the title "Hind ki chadar" or "the shield of 'Hind'." He was the Sun in the galaxy of the warriors who through the centuries have braved the currents of time and laid their lives to ensure a continuity of Bharat's heritage of a magnanimous and all-inclusive religious freedom. The sense of pride for such great ancestors, firm dedication for the motherland in whose love they sacrificed their lives and the generous and all-assimilating cultural heritage, so painstakingly conserved, and nurtured by those brave souls, are all cornerstones of our national life.

The term 'Free Life' has a definitive connotation in the Bharatiya conceptualisation. Saint Gyaneshwar Maharaj ji of Maharashtra writes in a prayer "Let the wickedness of the wicked come to an end and their actions turn virtuous. Let the dark clouds of distress dispel, illuminating the sense of righteousness in all whiles fulfilling all the desires of everyone".

Gurudev Rabindranath Thakur has reinforced this same sentiment in his famous poem by saying-

*"Where the mind is without fear and the head is held high,
Where knowledge is free,*

Where the world has not been broken up into fragments by narrow domestic walls,

Where words come out from the depth of truth,

Where tireless striving stretches its arms towards perfection,

Where the clear stream of reason has not lost its way,

Into the dreary desert sand of dead habit,

Where the mind is led forward by thee

Into ever-widening thought and action.

Into the heaven of freedom, my father, let my country awake.”

When comparing and contrasting the present scenario with this ideal of independent Bharat one realises, our journey from Swadheehnta (independence/Self-rule) to Swa-tantrata (self-model of governance) is as yet far from complete. There are elements in the world for whom Bharat's progress and its rise to a respected position are detrimental to their vested interests. They even wield power in some countries. If the religion that envisions a world based on Sanatan value-system prevails in Bharat, then the foul play of those selfish forces will automatically be neutralised. Bharat yields its influence from the Dharmic worldview that has the potential to restore the lost balance in the world and promote mutual cooperation and conviviality. To prevent this, well-organised efforts are going on. A systematic effort is underway to confuse the world and even the citizens of the country, through misrepresentation and propaganda against Bharat's people, the present scenario, Bharat's history, Bharatiya culture and the socio-cultural groups that are working for the national rejuvenation of Bharat. Fearful of their impending defeat and a total obliteration, these forces are convulsing and coalescing to execute their operations overtly and covertly. We must see through the conniving of all those groups and cautiously protect ourselves and our society from these psychological snares.

In summary, the crooked minds are up to their same old tricks and search for newer avenues to further their misdeeds. Given their vested interests along with supremacist fanaticism rallying some support, misusing people's gullibility to misguide them, infuriating people by exaggerating their present and imagined difficulties, creating some or the other form of unrest in the society, constant bickering, quarrelling; spreading terror and creating

an anarchic state to revive one's stale narrative and slap it in the society's face - these tendencies have been exposed for a while now.

Besides the prevalence of ignorance, ambiguity, and scepticism towards the sense of 'Swa' (Selfhood) prevalent in our society, certain newer global developments are fast gaining momentum and strengthening the actions of these selfish forces. Clandestine, uncontrolled currency like Bitcoin has the potential to destabilise the economy of all countries and pose serious challenges. At present unregulated broadcasts of varied material on O.T.T. platforms are open for everyone's indiscriminate consumption. In the backdrop of the pandemic online education was to be introduced. School-going children are hooked on mobile phones as a rule. In absence of prudence and a regulatory framework, it will become difficult to predict in which way and to what extent will this emerging phenomenon of contact with fair and unfair means sweep our society. However, to what extent anti-national forces wish to use these means is well-known. Therefore, the government must make efforts to regulate these affairs in no time.

Kutumb Prabodhan

At the same time, to exercise effective control over these threats an environment that clearly spells correct from incorrect and moral from immoral must be built in our homes. Innumerable reformers, preachers and socio-religious organisations are devoted to this task. We too can deliberate over these issues along with our family members and develop a behavioural consensus. Sangh Swayamsevaks are also contributing towards this cause by organising 'Kutumb Prabodhan" (familial dialogue) activities. You might've heard or read "Mann ka brake Uttam brake" (Brake on the Mind is the Best Brake). This wisdom alone will be the remedy to the challenges of multifarious attacks over the Bharatiya value system that are diluting our faith and promoting recklessness.

Fight against Corona

All set to combat the third wave of Corona virus, we are also preparing to celebrate the 75th anniversary of our independence. During the second wave of Covid, society once again through its collective efforts exemplified resilience. The second wave was far more destructive and did not spare even many young people. Yet efforts of the men and women who were selflessly dedicated in the service of humankind despite serious health hazards posed by the disease are praiseworthy. The danger continues to loom on our horizon. Our battle with Corona virus is yet unending;

however, we are more or less prepared to face the third wave. Vaccines have been administered an-masse and will need to be completed. The society at large is vigilant and Sangh Swayamsevaks along with several other righteous people and organisations have trained workers right up to village level who will maintain vigilance and garner on-ground support in case of emergencies. While on one hand all efforts to combat the impending wave have been made, on the other hand, it is also touted that the onslaught of the final stages is likely to be milder in comparison. Having said this, we must strive to comply with the governmental guidelines and remain cautious at all times.

It appears that neither the government nor the society is of the mindset to restrict day-to-day activities due to the looming threat of Covid. In mere two waves of Covid, the lockdowns have marred the economy considerably. We have the challenge of covering up for previous losses while making financial strides even faster before us. Means to achieve the same are being contemplated and attempted too. Such attempts should be unceasing. Despite the threat posed by the Covid pandemic, our Bharatiya economy is showing the potential and confidence to bounce back. There is even news of quick stabilisation and restoration of trade from many quarters. There is growing confidence that if the government succeeds in ensuring the participation of all the stakeholders, then the country will sail through the difficulties smoothly. Simultaneously, this situation can also provide us with an opportunity to resurrect and create a paradigm and model which is based in the principle of Swa- that is Selfhood.

There is a renewal of the confidence and the awakening of our 'selfhood' in our society also. The collection drive for Shri Ram Janmbhoomi Temple witnessed an overwhelming and devotional response which is a testimony to this awakening. The manifestation of societal endeavours in different walks of life is the natural corollary. By securing 1 gold, 2 silver and 4 bronze medals at the Tokyo Olympics and 5 gold, 8 silver and 6 bronze medals at the Paralympics for the country our sportspersons have displayed great valour, which must be congratulated. We are all part of the nation-wide felicitations conferred upon them.

The Covid pandemic has reinforced the usefulness of our traditional knowledge systems and the vision emanating from 'selfhood'. We experienced the efficacy of our traditional lifestyle practices and Ayurvedic medicinal system in fighting and tackling the Corona virus. We are all able to appreciate the need for an effective and affordable treatment modality

that may be accessible to each and every person living through the length and breadth of our vast country. In the geographically vast and densely populated country of ours, we will need to reimagine healthcare which is not just from a preventive but also from a wellness point of view, as illuminated by the science of Ayurveda.

Health the Bharatiya view

Grounding lives in our traditional framework of a balance of diet, recreation, exercise and meditation can foster an environment that promotes health and wellness and strengthens bodies to be resistant to infections. Our traditional lifestyle is wholly synchronous with nature and allows for the manifestation of cosmic intelligence. Public gatherings, wedding festivities and the like were prohibited during the Covid times. A plain and simplified version of these events had to be carried out. While the visible fervour and enthusiasm were dampened in the process, resources like wealth and energy could be conserved, the direct and instantaneous positive impact of which was palpable on our natural environment. It would be wise to learn from these experiences and endeavour to adopt a nature-friendly lifestyle as a way to prevent wasteful expenditure and frills when usual life is restored. A widespread movement that advocates a nature-friendly lifestyle is growing strong. Sangh Swayamsevaks too as part of environmental conservation activities are educating people about water conservation, plastic-use eradication, and tree plantation.

Currently, with the use of Ayurveda and other treatment modalities, primary healthcare needs can be effectively addressed at the local village level. If we plan to organise the secondary healthcare system at the zonal level then the availability of the tertiary healthcare centres at district level and prevalence of super speciality medicine in urban centres is possible. Rising above the conflict for supremacy of one method of medicine over another, rational use of all treatment modalities can ensure affordable, accessible, and effective treatment for all.

Our Viewpoint on Economics

The prevalent global economic paradigm is shaken by new challenges which are beyond the grasp of other nations. Mechanisation and the resultant rise in unemployment, ebb in the human value system due to unethical technology and the power without accountability are some examples. The whole world is now looking to Bharat, expecting and awaiting new parameters of economic system and development. Our

distinct economic vision is evolved out of age-old national experiences of life and incorporating objects of economic pursuits thought about globally, wherein the source of bliss is said to be located within human consciousness. Material things are not the source of boundless bliss. Nor is bliss limited to physical pleasure. One that conceives of the body, mind, intellect and the soul as a whole; one that facilitates the process of realising that divine source of supreme knowledge through the balanced development of individual, collective and nature together; where the human spirit has experienced pinnacles of freedom by pursuing progress and pleasure bound by the principle of dharma or righteousness, such economic model has been considered ideal in our civilisation. Our economic paradigm emphasises control over consumption. The human being is a mere trustee of the material resources, not the possessor. It is deeply rooted in our belief system that human being is but a part of the creation and while it is his right to reap the resources that nature offers for his sustenance, it is also his responsibility to protect and preserve it. Such a view is not solitary or one-sided. It does not focus on maximizing the benefits of specific groups - only capitalists or only merchants or producers or labourers. In fact, this approach considers all of these stakeholders along with the end-user as members of a large (human) family – where gratification for all is ensured in a mutual harmonious and balanced manner. Erecting an economic development model based on this vision, consolidating our learnings that are valuable from across the world, and combining it with our current national context is the need of the hour. The manifestation of such a newer model of holistic and integrated progress is a natural outcome of independence; it is the long-awaited discovery of the ‘Swa’ or the “self.”

Population Policy

While reimagining the country’s development one predicament comes to the fore which appears to concern many. The rapid growth of the country’s population may give rise to many problems in the near future. Therefore, this challenge must be duly considered. A resolution was passed on this issue during the Akhil Bharatiya Karyakari Mandal (All India Executive Committee) meeting of Sangh held at Ranchi in the year 2015.

ABKM (broadly translated as the RSS decision making Central Executive Council) **Resolution: Challenge of Imbalance in the Population Growth Rate**

Steps taken to control the population of the country have yielded adequate results during the last decade. But in this regard, the Akhil Bharatiya Karyakari Mandal is of the opinion that the severe demographic changes brought forth by the analysis of the religious data of Census 2011 highlight the necessity of the review of population policy. Vast differences in growth rates of different religious groups, infiltration and conversion resulting in religious imbalance of the population ratio, especially in border areas may emerge as a threat to the unity, integrity and cultural identity of the country.

Although Bharat was one of the early countries in the world to announce as early as in 1952 that it will have population planning measures, it was only in the year 2000 that a comprehensive population policy was formulated, and a population commission was formed. The policy aimed at achieving a stable but healthy population by the year 2045 by optimising the fertility rate to the ideal figure of 2.1 total fertility rate [TFR]. It was expected that as this aim is in accordance with our national resources and expected future requirements, it will be uniformly applied to all the sections of society. However, the National Fertility and Health Survey [NFHS] of 2005-06 and the 0-6 age group population percentage data of religion in Census 2011, both indicate that the TFR and child ratio is uneven across the religions. This is reflected in the fact that the share of the population of religions of Bharatiya origin which was 88 per cent has come down to 83.8 per cent while the Muslim population which was 9.8 percent has increased to 14.23 percent during the period 1951-2011.

In addition to that, the rate of growth of the Muslim population has been very high than national average in the border districts of border states of the country like Assam, West Bengal and Bihar, clearly indicating the unabated infiltration from Bangladesh. The report of the Upamanyu Hazarika Commission appointed by Hon'ble Supreme Court and several judicial pronouncements from time to time have also corroborated these facts. It is also a fact that the infiltrators are usurping the rights of citizens of these states and are becoming a heavy burden on the already scant resources apart from creating socio-cultural, political and economic tensions.

The religious imbalance of population in the North-Eastern states has assumed serious proportions. In Arunachal Pradesh, the people of religions of Bharatiya origin were 99.21 per cent in 1951. It came down to 81.3 per cent in 2001 and to 67 per cent in 2011. In just one decade the Christian

population of Arunachal Pradesh has grown by almost 13 percentage points. Similarly, in the population of Manipur, the share of religions of Bharatiya origin which was more than 80 per cent in 1951 has come down to 50 per cent in 2011. These examples and pointers of unnatural growth of the Christian population in many districts of the nation indicate an organized and targeted religious conversion activity by some vested interest groups.

The Akhil Bharatiya Karyakari Mandal expresses deep concern over all these severe demographic imbalances and urges the Government to -

Reformulate the National Population Policy keeping in view the availability of resources in the country, future needs and the problem of demographic imbalance and apply the same uniformly to all.

Totally curb the illegal infiltration from across the borders. Prepare a National Register of Citizens and prevent these infiltrators from acquiring citizenship rights and purchasing lands.

The ABKM calls upon the countrymen including all the Swayamsevaks to take the cognizance of the causes of these population changes and consider it their national duty to create public awareness and take all lawful steps to save the country from this demographic imbalance.

The ubiquitous and effective implementation of relevant policies pertaining to these matters will require widespread public sensitisation and impartial actions. In the present circumstances, news of persecution of native Hindus, growing criminalisation and a mounting pressure on them to escape their areas where an imbalanced population growth have surfaced. The violence that broke out following the elections of West Bengal and the pitiable condition of the Hindu people there can also be attributed to the appeasement of barbarous elements by the government and population imbalance. Therefore, a policy that is applicable to all groups in the same fashion is imperative. All of us need to inculcate the habit of considering the collective national interest above everything while coming out of attractive cobweb of milking the parochial group interests.

Beyond Northwest Border

Another situation, which was not entirely surprising, but occurred before the expectation, is the Taliban takeover of Afghanistan. Their predisposition - passionate fanaticism, tyranny and terrorism in the name of Islam - is sufficient to make everyone apprehensive of the Taliban. But now China,

Pakistan and Turkey have coalesced in an unholy coalition with the Taliban. Since Abdali, our north-western borders are once again a matter of serious concern. Taliban has time and again alternated between Kashmir and peace talks simultaneously. This is an indicator that we cannot retire in complacency. Our military preparedness on the borders needs to be alert and sound on all ends and at all times. In such a situation, the internal security and stability of the country must be secured by the government and the society with caution and vigilance. Efforts to achieve self-sufficiency in the domain of defence and security and to become up to date with newer concerns like cyber security must be ramped up. We should be self-sufficient at the earliest when it comes to domains like security. While keeping the channels for dialogue open and without negating the possibility of a heart-change, we must be prepared for all possibilities. In this tragic hour, the need for emotional integration of the people of Jammu and Kashmir with the rest of Bharat should be accelerated is also realised. Terrorists in Jammu & Kashmir have restarted the spate of the targeted killings of national minded citizens – especially Hindus – to destroy their morale and reestablish the reign of terror in the valley. The citizens are braving and shall brave the situation with courage but efforts for curbing and finishing off the terrorist activities needs speeding up.

Hindu Temples

Besides the internal and external threats to the nation's unity, integrity, security, development, prosperity and peace there are some concerns of the Hindu society; efforts to resolve the same is also a necessity. State of the Hindu temples today is one such concern. Temples of South India are fully controlled by the state governments. In the rest of the country some are managed by the government, a few through joint family trusts while some are run by the trusts governed under society's registration acts. Few temples completely lack any system of governance. Instances of misappropriation of movable and immovable properties of temples have come to light. Specific ceremonial guidelines and guiding texts apply to each temple and the deity residing therein. Instances of interference and meddling with those ceremonial matters have also been reported. A non-discriminatory ease of access and opportunity for seeing, worshipping God's shrine, to all devotees irrespective of caste and creed is also not practised everywhere; this should be ensured. It is apparent for all that many decisions regarding the religious code of conduct of the temples are whimsically made without any consultation with the scholars and spiritual

teachers and with indifference towards the sensitivities of the Hindu community. The injustices such as the exclusive appropriation of Hindu religious sites for decades and centuries, handing over of the operations to the non-devotees/irreligious, unethical heretics despite the State being 'secular' must be expunged. It is also necessary and only reasonable that the operating rights of Hindu temples be handed over to the Hindu devotees and the wealth of the Hindu temples is utilised for the worship of the deities and the welfare of the Hindu community only. Alongside this thought, it is also necessary to devise a scheme to once again make temples the epicentre of our social-cultural life while ensuring appropriate management and operation of the temples based on the strength of the Hindu society.

Basis of our unity

Even when the people involved in governmental and administrative spheres perform their expected roles, society's active mental, physical and spiritual participation in national affairs is crucial. Certain problems can only be resolved with the initiative of the society. For this reason, in the context of the aforementioned challenges, alongside societal awareness, the default actions, thoughts and intentions of the society also require behavioural transformation. Therefore, the understanding and knowledge about the immortal essence of this Sanatan Rashtra flowing from the ancient times needs to be permeated well in the collective consciousness of our society. It is our culture to integrate Bharat's varied linguistic, religious and regional traditions into a comprehensive unit and to promote mutual cooperation among all while accepting and honouring all as equal with identical opportunities for growth. Our conduct should be in accord with this heritage. We must dissolve the egoistic pride we derive from our parochial political, religious, caste-based, linguistic and regional identities. All Bharatvasis, including members of those communities whose religions have emigrated from outside, will need to understand that besides the differences in our spiritual beliefs and methods of worship we are all inheritors of a common eternal civilisation, culture and ancestry. This unique inheritance is the very ground of our religious freedom. Every person is free to choose a way of worship she/he deems suitable for oneself. It is a historical fact that along with the foreign invaders many religious sects too came into our country. However, as of today, the followers of those sects are not related to the invaders of the past but to the Hindu ancestors who struggled to defend the country against those

invaders. Our ideals are our common ancestors. It is the grasp of this very fact that the country saw martyrs like Hasan Khan Mewati, Hakim Khan Suri, Khudabaksh and Gaus Khan and a revolutionary like Ashfaqullah Khan. They are admirable role models for all. When one will come out of the separatist mentality arising out of religious aggression, supremacist attitude and petty selfish interests, he will realise that Bharat, its Sanatan Hindu culture and its magnanimous Hindu society that has the ability to accept all, alone can be the saviour of the world from the catastrophic grip of radicalism, intolerance, terrorism, conflict, animosity and exploitation.

Organised Hindu Society

If historically certain instances of mutual discord, injustices, violent outbreaks took place in our country, or if separatism, suspicion, disparity and enmity have prevailed for a long time, and if in the present times also something of this sort has happened, then understanding the cause of those problems, and finding ways to avoid a recurrence by uprooting those causes through our words and actions is necessary. We must remember that those forces that use our differences and misgivings by dividing us, question our ability for mutual trust, and destruct and corrupt our belief systems are waiting for us to slip up. The Hindu society, as part of the mainstream value system of Bharat, will be able to withstand this only when its organised social strength, confidence and fearless spirit is realised. Therefore, it is the responsibility of all those who claim to be Hindus that they erect a stellar example of Hindu view-of-life with their conduct in their personal, familial, social and professional domains. We will need to be free of all kinds of fears. Weakness gives rise to cowardice. We will have to meditate on ways to enhance physical, intellectual and mental strength, courage, vigour, endurance and forbearance at our own personal level. The strength of a society lies in its unity; sensitivity about collective interest and wisdom and dedication towards it holds the key in this process. It is important for everyone to stay away from any kind of conflict and to be cautious of ideologies, people, groups and precipitating events that can instigate differences. This appeal for consolidation of strength is not reactionary or defiance. This is a natural expected system in a society. Only a unified, strong and well-informed society with a national character can assert its voice before the world. To establish truth and peace also strength is required. By becoming strong and fearless we will have to create a Hindu society that epitomises these words - "Neither do I threaten anyone, nor do

I know any fear myself." A vigilant, united, strong and active society is the solution to all problems.

Rashtriya Swayamsevak Sangh has been working towards this very cause for 96 years now and will continue to do till the desired goal is attained. The message encased in the auspicious festival that we're celebrating today is also the same. For nine days, the divine forces performed austerities, invoked and organised Shakti. It is then that the demons that plagued humanity in several ways were decimated. Today, the world is looking expectantly to Bharat for solutions to our current problems and Bharat needs to be prepared to fulfill the promise it holds. The fabric that binds our society together is our heritage, the chorus that rises in our hearts in the praise of the glory of our ancestors and our pure devotion towards our motherland. The word 'Hindu' is the expression of this very connotation. Absorbed in these three elements we can all wear the uniqueness of our underlying Sanatana oneness as our jewel and uplift our whole country. We must do this. This is the mission of Rashtriya Swayamsevak Sangh. With the clarion call to all of you to contribute your own offerings in this great penance, I conclude my address here.

भ्रांति जनमन की मिटाते क्रांति का संगीत गाते

एक के दशलक्ष होकर कोटियों को है बुलाते

तुष्ट माँ होगी तभी तो विश्व में सम्मान पाकर ।

बढ़ रहे हैं चरण अगणित बस इसी धुन में निरन्तर

चल रहे हैं चरण अगणित ध्येय के पथ पर निरन्तर ।

भारत माता की जय

Bhraanti janman ki mittane kranti ka sangeet gaate

Ek ke dashlakshya hokar kotiyon ko hai bulaate

Tushth maa hogi tabhi to Vishwa mein samman paaker

Badh rahe hai Charan agnit bas isi dhun mein nirantar

Chal rahe hai Charan agnit dhyey ke path par nirantar

Bharat Mata ki Jai

Meaning: We sing revolutionary hymns,

to remove the illusions from people's minds.

Multiplying one into a million,

we call upon a billion.

With honour showered that is her due,

our mother will be content then.

The feet are marching incessantly to this tune,

Countless feet are tirelessly walking on the path of the goal.

Victory to Mother Bharati.)

(This full speech by Dr. Mohan Bhagwat on the occasion of Sri Vijayadashami Utsav 2021, is sourced from the official website of RSS, accessible at rss.org.)

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2020

We are all aware that this Vijayadashami the celebrations are restrained in terms of numbers. We are also aware of the cause. To prevent community spread of Corona virus social gatherings are restricted.



RSS Sarsanghchalak Dr Mohan Bhagwat addressing the Swayamsevaks on Sri Vijayadashami Utsav. Image source: rss.org

Since March the talk about Corona pandemic has shadowed all other talk about developments across the world. Many noteworthy incidents took place between the last Vijayadashami and now. With due observance of parliamentary procedure Article 370 was abrogated well before the Vijayadashami 2019. After Diwali, on November 9, 2019, the Hon. Supreme Court passed an unambiguous, verdict in the Ram Janmabhoomi case, thereby making a historical judgment. The exemplary patience and understanding of Bharatiya people regarding this judgment became evident in the restraint along with piety and festive fervour displayed on August 5 in Ayodhya at the bhoomipujan and shilanyas samaroh (foundation stone laying ceremony) of the soon-to-be constructed Ram Mandir there. The Citizenship Amendment Act was lawfully passed in the Parliament as per the due constitutional process. This law envisaged speeding up granting citizenship to our brothers and sisters who face discrimination and persecution in some of the neighbouring countries and are displaced to seek refuge in our country. These countries have a history of religious persecution against minorities. This amendment in the Citizenship Act does not oppose any particular religious community. The constitutional provisions for granting citizenship to foreigners who come to Bharat continue to be the same. But those who wanted to oppose this new law misled our Muslim brothers by propagating a false notion that it was aimed at restricting the Muslim population. Opportunists took advantage of this delicate situation by unleashing organised violence and causing social unrest in the name of protests. As a consequence, a tense atmosphere was created in the country that put our communal harmony at stake. Even before something could be thought out and done to resolve the situation the Corona pandemic crept in and gradually took hold. In the background, the efforts by rioters and opportunists to reignite the conflict still continue. It is not making a mark on the collective consciousness or garnering headlines in publications other than the ones that fuel such activities because of the overwhelming discussions of Corona in the media.

The scenario is common throughout the world. In comparison to many countries, Bharat stood strong in the face of adversity and dealt with the calamity effectively. There are some reasons why we escaped Corona debilitation that few countries could not. Our governing and administrative agencies promptly sprung up in action. They cautioned citizens, created emergency task forces and efficiently implemented control measures. The media monotonously aired news on just this issue. While this exercise created an atmosphere of disproportionate fear among the common man it

also compelled the society to exercise caution and restrain by obeying rules. Government officials, medical practitioners practising different forms of medicine, police officers, municipality workers and cleaners displayed an extraordinary sense of responsibility by dedicatedly serving the infected patients. Maintaining social distance with their own family members, these warriors, risking their lives, embraced the death-scene posed by the virus and bravely stood at the frontline in this war round the clock. Citizens of the country too mobilised private resources and left no stone unturned in offering all possible help their fellow beings needed. While even in these testing times, the tendency to exploit the drawback of the needy to one's own advantage surfaced here and there, the larger picture was that of sensitivity, cooperation and mutual trust between governmental administrative agencies and society. The womenfolk also propelled in action with self-motivation. Those who were displaced owing to the pandemic or the ones who lost jobs and faced misfortune and hunger faced difficulties while remaining patient and tolerant all along. In fact, many anecdotes of people ignoring their own troubles and stepping up to help others came to the fore. Ferrying the state migrants back to their homelands, arranging for food and resting spots on the way, delivering food and medicines at the doorstep of the sick or needy, great efforts were jointly made by the entire society to cater to such critical needs. By setting the example of unity and sensitivity, our society displayed a larger set of service activities in response to the quantum of the Herculean problem. Many of our traditional habits pertaining to cleanliness and hygiene, healthy lifestyle and strengthening immunity with the science of Ayurveda also proved to be useful in this period.

Homogeneity and unity of the society, deep compassion and cooperation during difficult times- all aspects that make up for what is called the social capital were experienced during this time, reflecting our centuries-old cultural ethos. For many, the kind of patience, collectivism and self-confidence experienced was a first since Independence. I respectfully bow to all the volunteers who are known and unknown, those who are alive and who laid their lives for service, medical practitioners, municipality workers and all other agents of service from different sections of the society. They are all admirable. Our sincere homage in the holy remembrance of all those who sacrificed their lives.

To emerge from the current scenario a different kind of Sewa initiative is required. Restarting educational institutions, compensating teachers,

resending students to their schools and colleges while paying a fee for the same, these tasks are arduous. Schools that stopped receiving funds cannot afford to pay their teachers. Guardians who lost their jobs or shut businesses are in a fix as they do not have funds for their ward's fee. We will have to devise service assistance to ensure the opening of schools, paying teachers' salaries and students' education. Displacement left many unemployed. Failing to find alternate sources of employment they are compelled to explore other sectors. Getting employment in a new sector mandates prior training. These are the problems facing the displaced today. Finding a replacement for the migrant workers to complete the pending tasks that were abandoned halfway is becoming a challenge too. Therefore, creating employment opportunities and providing training to the unskilled is essential. In cases where families are facing such deprivation, stress creeps up in the households. To prevent negative dispositions like crime, depression and suicide there is an extensive need of counselling and support services at this time.

Since March Sangh Swayamsevaks are working to fill the gaps wherever needed in this difficult backdrop. They will also make wholehearted contributions in the new Sewa(service) initiatives enumerated above. I am hopeful that other members of the society will also decipher the need for persistent long-term efforts and make needful contributions.

The world does not have a complete understanding of the virus. It is a transmutable pathogen that is rapidly communicable, but its virulence is low - this much we have come to understand. Therefore, safeguarding oneself from this pathogen for a longer time is essential. At the same time, while working to find the remedy to the social and economic challenges posed by it on our fellow beings will be the long-term focus. While we must not let fear cripple us, we need to proceed cautiously and strategically. With the social life nearing normalcy, complying with the rules and motivating others to do the same is our moral responsibility.

Many other facets of our society became apparent during the battle against this pandemic. A shift in favour of introspective thinking is trending across the world. The phrase "new-normal" often comes up in conversations. The corona pandemic has brought lives to a total and complete standstill, forcing curtailment of several activities that man went about mechanically earlier. An evaluation of the merits of those activities made it apparent that the superficial practices that had invaded human life were unnecessary, while the essential ones comprised the heart of life in these times. Some

activities though watered down did not fully fade. Within one week of lockdown, we noticed a marked difference in the quality of the air we breathe. Water bodies like rivers, springs and ponds cleared up and clean waters began flowing out. Bird songs tinkled human memory again as the birds and other creatures were audible in neighbourhood parks and open urban spaces. In the rush towards amassing wealth and consuming more, we alienated ourselves from certain basic life functions which during this time of need fell back on our plate and added meaning and joy to life. We have become mindful of the value of some virtues. The corona pandemic has bestowed the wisdom to differentiate regular from irregular and eternal from temporary upon all of humanity. With many families actively deliberating sustainable lifestyles compatible with the time and space and the ways to transition into those, people have become acutely aware of the merit of cultural ethos. Humans have once again realised the importance of family systems and the need for harmonious coexistence with nature.

Whether these realisations are merely side effects of the pandemic breakout or has humanity actually shifted its stance in these matters, will be answered in time. However, one thing is clear that this calamity has played the role of that magnet which has attracted all human consciousness to the vital life values.

Until recently the philosophy of integrating the world on the basis of the market forces dominated human imagination but with the latest turn of events, the idea of safeguarding life and exercising international cooperation by promoting unique strengths and assets of each country is an idea that has started to take shape in the global mind. The philosophy of 'Swadeshi' has trumped once again. It is time to redefine these adages in view of the current Bhartiya context and to rebuild paths that will lead us back to our time-tested values and traditions.

China's role in the breakout of this pandemic may be disputable but its misuse of their riches by unleashing terror on the borders of Bharat and boisterous efforts to invade our territories are well-known to the whole world. Bharatiya defence forces, government and the people remained unfazed and responded sharply to this attack. This example of a strong resolution, exercising self-respect and bravery has stunned China. Going further we must be watchful and remain firm. Even in the past, the world has time and again witnessed China's expansionist attitude. Rising above China economically, strategically, in securing cooperative ties with our neighbours and at international relations is the only way to neutralise those

demonic aspirations. The policies proposed by our leaders seem to be charting those very horizons. Sri Lanka, Bangladesh, Nepal and Myanmar (Bhramadesh)- such neighbouring countries have shared a friendly bond with us and are more or less aligned over issues of values and ethical code with us. We must now pace up our efforts to secure cooperative bonds with these countries. The impediments in this journey like the differences of opinions, conflicted issues and old grouses must be settled sooner than later.

We intend to be friendly with all. This is our nature. But mistaking our benevolence for weakness and attempts to disintegrate or weaken us by sheer brute force is unacceptable. Our reckless detractors should know this by now. The indestructible patriots of Bharat Mata and their formidable valour, leaders with a sense of self-respect and the indomitable ethical patience of the citizens should have sent a loud and clear message to China. This must compel it to reform its attitude but if push comes to shove, we will not fall short of alertness, firmness and readiness, this resolve is clear among our countrymen.

External threats to the country's safety and sovereignty are not the only call for our vigilance. A careful analysis of many of last year's internal events also demand alertness, understanding and harmony in the society and preparedness of governmental agencies and national leadership. Push and pull for power on the part of those out of it is intrinsic to the democratic political process, however, exercising discretion to see political competition for what it is and not as a bloody battle between enemies is pivotal. Healthy competition is always welcome, but the competition that morphs into hatred, bitterness and animosity that weakens the social fabric is unwarranted. Forces that see opportunity in rifts among competitors, that wish to weaken and fragment Bharat, that have long projected our diversity as differences and insinuated people into unfortunate scimmages over old disagreements resulting in formidable struggles are very much prevalent in the world and active in Bharat. They should not be given that opportunity by us. The government agencies should seek cooperation of people to immediately nab and severely punish the culprits if incidents of crime and violence continue to occur in the society despite measures to curtail those and attempts of total restrain on criminal and violent tendencies. We must see to it that our actions do not create any opportunities for them. To ensure this, our reactions to government decisions or expressions of discontent must heed national integrity. We should be sensitive towards

people of all religions, regions, castes and linguistic backgrounds and conduct ourselves within constitutionally warranted limits. Unfortunately, those misaligned with or opposed to our socio-cultural values have, while professing to be the champions of democracy, constitution and secularism, continued to fool and confuse the people of our country. In his August 29, 1949, address to the Constituent Assembly, Revered Dr. Bhimrao Ambedkar used the phrase “grammar of anarchy” to describe the actions of such elements. We have to learn to identify such disguised elements and defuse their conspiracies by alarming and alerting our brothers and sisters so that they cannot be shepherded away by such predators.

To avoid this type of confusion about the Sangh, realising Sangh's preference for a specific vocabulary and how it interprets certain popular terms is crucial. Hindutva is one such term. Its meaning has been distorted by appending a ritualistic connotation to it. Sangh does not use it to refer to this misconception. To us, it is the word expressing our identity along with the continuity of its spirituality-based traditions and its entire wealth of value system in the land of Bharat. Therefore, Sangh believes that it is the word applicable to all the 1.3 billion people who call themselves the sons and daughters of Bharatvarsh (India), whose everyday life is a striving toward an alignment with its moral and ethical code and who are proud of the heritage of their ancestors who successfully traversed the same spiritual landscape since time immemorial. Being oblivious to the true meaning of this term weakens the thread that integrates us with this country and society. It is for this reason that this term is the first target of castigation by those who instigate intergroup conflicts, who are bent on splitting our country and society. They by presenting as separate, our diversities which are traditionally accepted, respected and are a part of larger scope of Hindu philosophy in reality, try to convert them into a source of alienation or separatism. ‘Hindu’ is not the name of some sect or denomination, it is not a provincial conceptualisation, it is neither a single caste’s lineage nor the privilege of the speakers of a specific language. It is that psychological common denominator whose vast courtyard cradled human civilisation, that which honours and encompasses innumerable distinct identities. There may be some who have an objection in accepting this term. We do not object their using other words if the content in their mind is the same. However, in the interest of the country’s integrity and security Sangh has over the years humbly assimilated the colloquial and the global interpretations of the term Hindu. When Sangh says Hindusthan is Hindu Rashtra it does not have any political or power centered concept in

its mind. Hindutva is the essence of this Rashtra's 'Swa'(self-hood). We are plainly acknowledging the selfhood of the country as Hindu because all our socio-cultural practices are directed by its principles with their spirit percolating in the personal, familial, professional and social life of each one of us. Circumambulating the emotional ambit of this view of life does not require giving up one's faith, language, land or any other identity marker. It only mandates an abandonment of the quest for supremacy. One has only to be alert and keep away from the selfish and hateful forces who confuse and instigate people by showing them false dreams of supremacy, encourage radicalism and foster separatism.

The deplorable attempts to disintegrate the unity that has perpetually remained an inextricable part of the diversity of Bharat by making false promises and by creating hate amongst scheduled-castes, scheduled-tribes and the so-called minorities of our country are underway. Members of this conspiratorial gang instigate and promote slogans like "Bharat tere tukde honge" (Bharat will be disintegrated). An unusual blend of political interest, separatist and fundamentalist tendencies, a hatred of Bharat and a quest for global domination is working to dampen Bharatiya unity. We will have to patiently proceed with a deep understanding of the matter. While remaining free from the influence of these forces we must focus on integrating our society through peaceful means, in obeisance of our constitution. If we exercise self-control, remain balanced and keep each other's best interest in mind then an environment of mutual trust can prevail which will aid in the resolution of old conflicts; while the mistrust that stems from contradictory behaviours would make the solutions seem unattainable and problems unfathomable. Reactionary and fearful stance and unreasonable opposition lead to uncontrolled violence and the gulf separating the people widens.

To be able to increase the atmosphere of faith in each other and friendliness, restraint and patience we all need to accept and embrace the truth of our larger and shared identity. Our actions cannot waver in time following a political cost-benefit calibration. Bharatiya cannot be extricated from Bharat. All attempts at doing this have always failed, we have many testaments before us to prove so. It is the time to realise that our instinct for emancipation is nudging us all to integrate with a single sentiment. Acknowledgement of the fact that the emotional spirit of Bharat, its acceptance for and support to multiple belief systems and faiths, is a

byproduct of the Hindu culture, traditions and Hindu practice of not just tolerance but acceptance and respect of all, is the need of the hour.

The word 'Hindu,' features in almost every statement of Sangh, yet it is being discussed here because several related terms have gained popularity in the recent past. 'Swadeshi' is one such word which is oft-discussed nowadays. The 'Swa' or 'self' here refers to the same Hindutva. That very eternal philosophy underlying our tolerant and accepting nature which was hailed by Swami Vivekananda on the land of America referring to all people as brothers and sisters, meaning parts of a single unit or family. Poet laureate, Shri Rabindra Nath Thakur also clearly emphasised a philosophical foundation for the Bharatiya revival based on this very concept in his essay 'Swadeshi Samaj'(self-reliant society) Shri Aurobindo proclaimed it in his Uttarpara address. The introspections and contemplations conducted by our society after 1857 and the experiences of the exercises conducted by several national bodies are encased in the Preamble to our Constitution which embodies the same spirit of Bharat. That spirit or 'swa' should be the compass directing our intellectual brainstorming and plans of action. It should be the light that illuminates the directions, aspirations and expectations of our country's collective consciousness. The results of our efforts in the physical plane and their consequences should be in accordance with this principle. Then and only then will Bharat qualify as self - reliant. Places for production, the workforce that is involved in the production process, economic benefits emanating from sales of the production and the rights of production must be in our national control. But this alone does not qualify as Swadeshi methodology. Shri Vinoba Bhave ji identified a combination of self-reliance and non-violence as Swadeshi. Late Shri Dattopant Thengadi ji claimed Swadeshi cuts beyond goods and services and stands for attaining a position of international cooperation by achieving national self-reliance, sovereignty, and parity. So, to achieve financial independence in the future and attain a position of international cooperation we are open to foreign investors and give relaxations to companies offering newer technologies, provided they engage on our terms and mutually agreeable conditions. But such a decision has to be based on mutual consensus.

In self-reliance, dependence on self is intended. Our vision decides our destination and our path. Even we attain a prime position by following the same wasteful exertions that the rest of the world is after, that will certainly be a courageous victory. But it will be in the absence of the spirit and

participation of the 'Swa'(Self). For instance, while designing our agricultural policy we should empower our farmer to control his seed banks, create manure, fertilisers and pesticides on his own or procure these from areas neighbouring his village. He should be educated about the art of storing and processing his produce and have access to such facilities. We have a deep, extensive and ancient history of agriculture. Therefore, the newer policies should aim to make our farmer aware of modern agricultural science and also enable him to blend that knowledge with time-tested, contextually relevant traditional knowledge. The policies should be such that a farmer should be able to use these research findings and sell his produce without getting trapped, either in the profit aimed interpretations of those findings or sponsored research by the corporate sector or under the pressure of the market forces and middlemen, only then such a policy will be compatible with the Bharatiya view and be a truly Swadeshi agrarian policy. It is likely that incorporating these changes immediately within the present agrarian and economic system might not be possible. In that case, the policies should focus on creating a conducive environment to translate the suggested changes into reality.

Some positive steps in the direction of assimilating this 'swa' in our economic, agriculture, labour, manufacturing and education policy have been taken. A new education policy formed on the basis of extensive deliberations and dialogue has been declared and launched. Along with the entire educational field, the Sangh has also welcomed it. "Vocal for local" is a great start in the exploration of the possibilities of Swadeshi. But, for these initiatives to be successfully implemented the process will have to be watched and monitored keenly to the finish. Therefore, given these wide-ranging perspectives we will have to imbibe this spirit of 'swa' or self, only then we can move forward in the right direction.

Our Bharatiya thought does not endorse struggle as an essential ingredient of progress. Struggle is considered as a last resort for the elimination of injustice. The conceptualisation of progress here is based on cooperation and coordination. Therefore, the spirit of oneness is critical to actualising self-reliance in various aspects of life. Self-reliance then essentially implies overall well-being and upliftment of the whole nation through coordinated efforts and cooperation with each other, akin to interdependent organs of one body. A policy-making process where all concerned people and parties discuss and deliberate extensively and draw consentient conclusions fosters the spirit of oneness and trust among all. Open dialogue with all,

drawing consensus through discussion, ensuring cooperation and resultant trust - this is the prescribed method for securing credibility and eminence among one's family and community.

समानो मन्त्रः समितिः समानी समानं मनः सहचित्तमेषाम् ।

समानं मन्त्रमभिमन्त्रये वः समानेन वो हविषा जुहोमि ॥

Samaano mantrah samitih samanee

Samaanam manah sahachittameshaam

Samaanam mantramabhimantraye vah

Sameenena vo havisha juhomi

Meaning: Let our speech be one; united our voices. May our minds be in union with the thoughts of the Wise. Sharing a common purpose; we worship as one.

Fortunately, we can rely on and expect from the prevailing political leadership to engender the feeling of oneness and trust with regards to matters small and big among all the people. An administrative system connecting the society with the government has to be more sensitive and transparent to facilitate and accomplish this task in a better fashion. Prompt implementation of mutually agreed policies does not require massive changes and boosts the environment of cooperation and coordination. Remaining alert and exercising total control over the implementation of proposed policies till the endpoint is significant. Besides policy-formation promptness and transparency at execution also optimise policy rewards.

The need to decentralise agriculture and manufacturing sectors by supporting small and medium scale enterprises, creating employment opportunities, aiding the self-employed, initiating eco-friendly businesses and self-sufficient production units aiming to bolster the economic progress has drawn the attention of many intellectuals alongside the policymakers of the country in this time of Corona. Those employed in these sectors from small-time and seasoned entrepreneurs to farmers are all eager to taste entrepreneurial success for our nation. The government will need to provide extra cover for them so they can attain world-class standards that will allow them to stand a competitive chance alongside other economic giants of the world. Along with the allocation of funds, its

actual disbursement on the ground has to be ensured so that they can restart again after six months of the corona crisis.

With a progress-oriented mindset, the developmental path of the country whose destination complies with the culture and aspirations of our people will have to be delineated. After establishing consensus with a positive contribution from all views we must freeze the execution plans in letter and spirit. If it is ensured that the rewards of the developmental achievements percolate down to the most disadvantaged; if exploitation and extortion by middlemen and touts are eliminated; the producers and manufacturers have direct interface with the markets and the developmental schemes, only then our dreams can come true, otherwise dangers that cause failure are lurking around.

While all the suggestions made above are highly significant the collective resolve of a society is the preceptor and the foundation of the nation's development. The consciousness that has prevailed in the aftermath of corona, viz, realisation of the true meaning of 'self,' spirit of oneness with all the people, the importance of cultural values and environmental awareness plus the need for remedial actions to restore its balance should not be disregarded by our society. We must not drop the momentum, lose sight of these indispensable values and fall back in a pattern of insensitive behaviour. Gradual and consistent practice of right conduct and responsible behaviours of an entire society alone can bring rewards. Starting with small incremental changes, conducting regular awareness initiatives can cause this behavioural shift. Each family can be a part of this movement. Once a week all family members can get together to jointly do some prayer and have homemade food followed by two to three hours of informal discussion. The above-mentioned subjects can be deliberated in those discussions as actionable items and small family level resolutions can be taken, which can further be reviewed in the next week's discussion. The act of discussion in the family is paramount, newness or oldness of the subject/object notwithstanding, the outcomes of an investigation alone decide the usefulness and relevance of the issue. Our scriptures describe this method as-

सन्तः परीक्ष्यान्यतरद् भजन्ते मूढः परप्रत्ययनेय बुद्धिः ।

Santah pareekshyanyatarad bhajante mudhah parapratyaneya buddhih

Meaning: The wise, having examined various teachings, worship the saints, whereas the foolish, with deluded intellects, follow their own whims."

If we examine the subject matter holistically in the informal family setting, exercise discretion as to the relevance of the issue and by choice accept or reject a view, then the resulting behavioural changes will more likely be permanent.

In the beginning, matters of common concern like domestic arrangements, design of the dwellings, our family culture, long-standing customs and traditions can be discussed. Owing to everyone's familiarity with environmental concerns, ways for total boycott of plastic, water conservation, increasing green cover by planting saplings of flowering plants, fruit trees and vegetables in our courtyards and terraces can be discussed and actionable plans jointly created. According to the time available and the needs, all of us spend money over personal and familial requirements every day. We can contemplate what amount of money and time we spend for our society on a day-to-day basis and how to go about doing it? Do we have friendly associations with people and families that belong to different castes and regions and speak varied languages? Have we mingled deeply- sharing meals and visiting homes of those acquaintances? To promote societal harmony these are vital discussion topics. Emphasis can be laid upon participation of our family in actual programs and initiatives, e.g., our family can contribute to Blood Donation, Eye Donation or help create awareness about its importance.

Through these minute undertakings, harmony, uprightness, patience, discipline and values-driven personal conduct can be cultivated. Consequently, our collective behaviour while in keeping with the civic discipline becomes that which augments mutual cooperation and harmony. If we work to raise the general level of consciousness of a common man and nurture his intrinsic spirit of oneness with Hindutva as the guiding force, if we make individual efforts for developmental progress with a deeper understanding of the structure of our country and acknowledge our interdependence to cooperate with other members of the society, if we have confidence in our collective strength to achieve any dream and set developmental goals rooted in our values then in the near future Bharatvarsh will emerge as the torchbearer for the rest of the world and come to be known as the Bharatvarsh that showed the path of peaceful and congenial progress to humanity- freedom and equality in the true sense of the word.

Behavioural conduct of such individuals and families will create an overall atmosphere of fraternity, meaningful action and lawful order in the whole

country. Rashtriya Swayamsevak Sangh has been working to effect these changes directly in the society since 1925. Such an organised state is the natural state of a healthy society. Such an organised society is the precondition for the resurrection of this country that has become independent after the centuries-long darkness of invasions. Many great personalities have worked to build such a society. After independence, with this very goal in mind, our constitution was crafted in age-relevant codes of desired conduct and passed on to us. Sangh work only will ensure inculcating a clear vision to realise the objectives of our constitution, and the conduct of mutual harmony, the spirit of oneness and the sentiment of national interest are paramount. Swayamsevaks are sincerely, selflessly and dedicatedly involved in realising this goal. With an invitation that you all to be their fellow-workers in this campaign for upstart reconstruction, I end my address here.

प्रश्न बहुत से उत्तर एक कदम मिलाकर बढ़े अनेक ।

वैभव के उत्तुङ्ग शिखर पर सभी दिशा से बढ़े अनेक ॥

॥ भारत माता की जय ॥

Prashna bahut se uttar ek kadam milakar bade anek

Vaibhav ke uttuang shikhar par sabhi disha se bade anek

Bharat Mata ki Jai

Meaning: Many questions, answers one, amalgamate into a single step forward, On the towering summit of abundance, from all directions, there are countless ways to advance.

Victory to Mother Bharati (India)

(This full speech by Dr. Mohan Bhagwat on the occasion of Shri Vijayadashami Utsav 2020, is sourced from the official website of RSS, accessible at rss.org.)

**Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri
Vijayadashami Utsav 2019**



RSS Sarsanghchalak Dr Mohan Bhagwat performing 'Shastra puja' at the Sri Vijayadashami Utsav at Nagpur in the Indian state of Maharashtra. Image source: rss.org

The year preceding this Vijayadashami was very special as the 550th Prakash Varsh of Sri Guru Nanak Dev Ji and the 150th birth anniversary of Mahatma Gandhi. The programmes planned in this connection will continue for some time till their scheduled time-period ends. In the meanwhile, Dattopant Ji Thengadi's birth centenary year will also start from November 10. However, some important events that had taken place in the past year have made it more memorable to us.

The Lok Sabha election results were declared in the month of May. These elections attracted the attention of the whole world. The timely and systematic conduct of the elections in Bharat, a country of continental proportion brimming with diversity, was the prime cause of attraction for the world. Similarly, was the change in 2014 a mere result of a negative political wave born out of the disenchantment against the previous government, or the people had made up their mind to go in a specific direction: was to be seen in the elections of 2019. The world took note of that also. The people have expressed their firm opinion: democracy is not a new unfamiliar thing that has been imported from outside, but it has been ingrained in the national psyche as a result of centuries of tradition and collective experiences and enlightenment gained during the post-independence period; and as a result, the society has resolved to remain in and take forward democracy successfully. This fact came to the attention of all. The society by electing the new government with an increased number

of seats has endorsed its past performance and expressed a lot of expectations for the future.

The move of the re-elected regime to nullify Article 370 has once again proved that it has the courage to fulfil those expectations and respect people's sentiments and wishes in the interest of the country. Removal of Article-370 has been already in the thought of the ruling party. But this time by skilfully garnering the support of other parties in both houses, with strong logic and plea in consonance with public sentiment the work was accomplished, for which the members of the ruling party, including the Prime Minister and Home Minister, and other political parties who upheld the public sentiments in Parliament deserve congratulations. This effort will come to fruition only when justice denied under the influence of Article 370 is restored, injustices occurred are brought to an end. It will happen when our Kashmiri Pandits who were unjustly driven away are brought back and rehabilitated and allowed to remain secure, fearless, patriotic and Hindu. Many a right of residents of Kashmir which were denied to them so far will be restored, and false fears instilled in the minds of brothers of the Valley that there is a threat to their property and jobs due to the nullification of Article 370, will be removed and having done away with those fears, they will be able to perform their duties towards the country's development with brotherly affinity and concord with the people of the rest of Bharat.

In the month of September, our scientists, with their talent, had caught the attention and earned the praise and sympathy of the scientific community of the entire world when they landed Chandrayaan's "Vikram" on the hitherto unexplored region, the South Pole of the Moon. Although the mission did not attain full success as expected, achieving so much in the first attempt itself is a feat not accomplished so far by the entire world. Due to this daring mission of our scientists, the world's admiration for our country's intellectual genius and scientific prowess and commitment to realise the goals through hard work has increased. The matured intellect and action of the people, an awakened sense of pride in the country and firm commitment of the government along with experience of our scientific expertise— all these pleasant feelings have made the last year memorable forever.



Swayamsevaks during Path-Sanchalan March on Vijayadashami Utsav. Image source: rss.org

However, this is not the time either to revel in the given pleasant circumstances or become lazy and let down our guard and loose our interest, become inactive, indulge in luxury and selfishness, leaving everything to the government. Our ultimate goal – making Bharat glorious and prosperous – towards which we have started our journey is still far off. The forces, seeking to create hurdles in the path and block the way, have not yet stopped their machination. There are some crises before us, which needed to be overcome. There are some questions, which need to be answered by us. And there are some problems for which we need to find solutions to tackle them.

As far as crises are concerned, there are always circumstances where there are problems in the life of an individual or the world. Some crises are visible. Some come to the fore later. As long as our body, mind and intellect remain alert, healthy and responsive, the possibility of successfully tackling the crises will also increase. Fortunately, the security capability of our country, preparedness of our armed forces, security policy of our government and the situation of our expertise in international politics– in all these aspects the situation has developed to such a level that we remain alert and confident. The security alertness along our land and maritime borders is better now. However, the number of guards and checkpoints on land borders, and surveillance along the maritime border, especially on islands, have to be increased. The terrorist violence has declined in the country. The number of terrorists surrendering is also on the rise.

Still, for a human being, there is always a fear of a possible crisis from within as well. The agents that cause many a trouble reside in the body. If the body's immunity comes down their impact becomes visible, otherwise, there won't be any hassle.

We all know that, in the past few years, there has been a transformation in the direction of the thought process of Bharat. There are many people in the world and in Bharat as well, who do not want this. A developed Bharat creates fear in the minds of vested interests: such forces will also not want Bharat to be strong and vibrant. Unfortunately, the prevailing state of social unity, equality and harmony in Bharat is not up to the desired level. These forces are seen to be taking advantage of the situation. Diversities of caste, creed, language and region are being used to separate one from another; turning them to differences; widening the fault-lines already existing in the society; imposing fabricated identities on manufactured separations, thereby creating diverse and conflicting streams in the national mainstream – such efforts are underway. It is essential to be alert in identifying these plots and counter them on intellectual and social planes. Even well-meaning policies, decision or statements coming from persons in the government or administration are used by misinterpretation or distortion, to benefit their nefarious designs by these forces. Alertness is a constant necessity. While all these activities are underway, there is an overt or covert effort to create disaffection towards the civil discipline and law of the land. This must be countered at all levels.

Nowadays, there have been reports that members of a community in our society have been attacked by another community, making them victims of social violence. Such incidents have not been one-sided. There are reports of incidents happening from both sides and allegations and counter-allegations. It has also come to light that some incidents have been deliberately fabricated while some others have been published in a distorted manner. However, it must be accepted that these tendencies of violence have somehow or the other crossed the limits of the law and order and wreaked havoc by eroding the mutual relations in the society. Neither this tendency is the tradition of our country, nor does it fit in the spirit of the Constitution. Howsoever deep the difference of opinion be, howsoever provocative actions might have taken place, still, we should act by remaining within the limits of Constitution, handing over such cases to the police and reposing faith in the judicial system of the country. This is the duty of the citizens of a free nation. The Sangh has never supported the

people who were involved in such incidents, and it stands against each and every such incident. Swayamsevaks are working in this direction so that such incidents do not take place. But by branding such incidents by the words like 'lynching', denoting the traditions which were alien to Bharat and belong elsewhere, efforts are underway to defame our country and the entire Hindu society and create fear among the so-called minority communities. We have to understand that such a conspiracy is also being hatched. Everyone should keep away from talking in provocative language or indulging in provocative acts. The so-called leaders—who in the name of advocating the interests of a specific community create clash in between the two communities of our society and have made an industry out of their pursuits for self-aggrandisement—should not be patronised. Adequate laws exist in the country to curb such incidents. They must be honestly and strictly implemented.

Different sections of the society should strive to increase goodwill, dialogues, and cooperation among themselves. In today's context, it is absolutely important to work for the goodwill, harmony and cooperation among all sections of society and follow the discipline by keeping ourselves within the limits of Constitution while expressing our ideas or working for the protection of our interests. The Sangh Swayamsevaks have been taking efforts to enhance this type of dialogues and cooperation. Even then, decisions on some matters are required to be taken by the courts. Whatever be the decision, it is the duty of responsible citizens that they should not hurt the mutual goodwill through words or deeds. It is not the responsibility of any one community; it is the responsibility of all. Each one should follow it and start with oneself.

Slowing down of the world economy has left its impacts everywhere. Many countries including Bharat must suffer the resultant of the ongoing global trade war between the US and China. The government has taken many initiatives to tide over the situation in the last one-and-a-half months. This gives a definite indication of the government's sensitivity towards people's interests and its prompt and pro-active attitude. We will definitely come out of this cycle of so-called recession. The personalities leading our economy are competent enough.

To strengthen the economy, the government is compelled to take steps such as allowing Foreign Direct Investment and disinvestment of industries. However, while implementing many government schemes and welfare

policies at the lower level, more alacrity and efficiency and avoiding unnecessary stringency can set many matters right.

Forgetting the Swadeshi consciousness, while seeking answers to the pressures of the situation, will also lead to loss. Dattopant Thengadi considered 'Swadeshi' as an expression of patriotism in day-to-day life. Acharya Vinoba Bhave described it as self-reliance (*Swaavalamban*) and non-violence (*Ahimsa*). As per any yardstick, those who have got the capacity to be self-reliant and provide employment for all in the country, keeping themselves secured, can only build and expand the international trade relations and offer a secure and healthy future for the entire humanity. Considering our economic scenario, even if we have to choose any circuitous route, we must overcome the compulsions once and for all by setting a destination and direction based on our own strength.

However, to minimise the impact of other immediate crises and the ups and downs of the world economy on our financial system, we need to go to the basics and ponder. We have to formulate our own economic vision keeping in mind our requirements, profile and condition of our people and our resources and potential to realise our national aspirations. The prevailing world economic thought is unable to answer many questions. Its standards are also incomplete in many ways; this fact has come before several economists of the world. In that situation, we have to take steps to formulate our own economic vision, policy and system that instil in us capacity to create more and more employment with least consumption of energy that is beneficial for the environment, make us self-reliant in every respect, and create and expand trade relations with the world on the basis of our strength and terms.

We are lagging behind in thinking about this 'Swa' even decades after attaining Independence, the root cause behind this is the education system, which was contrived during the period of slavery to keep us slaves, and the same is being continued even after attaining freedom. So, we have to give a shape to our educational framework also in tune with Bharatiya vision. Evidently, when we study about the countries, which topped in the field of education in the world, we find that the reason of their academic excellence is the attention they have given to the Swa-centred education. We need a relevant, logical, truthful, dutiful education system, based on an approach on the basis of love towards the whole universe and compassionate outlook towards all living beings, which gives comprehensive knowledge and pride about our language (Swa Bhasha), our attire (Swa Bhoosha), and our

culture (Swa Sanskriti). We feel the need for a radical transformation from curriculum to teachers' training. This cannot be achieved through mere structural changes.

Along with the absence of these components in education, degradation of culture and unethical and immoral behaviour in the society are the reasons behind the two major issues in social life. In a country where women were revered as mothers (*matruvadparadareshu*), where big wars were waged to protect the self-respect of women that became subject of the great epics Ramayan and Mahabharat, where martyrdoms like Jauhar (associated with Rajput culture, referring to the self-immolation of women to avoid capture, enslavement, or dishonor by Islamic forces during times of war or invasion) took place to safeguard the chastity, there the spate of incidents which are happening today indicates that our mothers and sisters are not safe and secure both in family and society; this is matter of shame for all us. We have to make our mothers enlightened, self-reliant, and capable of self-protection. The sanctity and decency of our culture is to be instilled in the men's approach towards women.

We all know, right from childhood this training starts in the family atmosphere. Sheer absence of this is seen in today's nuclear families. Another frightening symptom of this is the growing level of drug addiction in the new generation. There was a time when even the youth of a culturally rich nation like China were made drug addicts by foreign powers, rendering them soulless. The prevention of the devastating consequences of this social evil will be a very difficult task unless our families cultivate a strong mentality to abstain from temptation of durgs, incline towards moral life, and keep away from getting allured; thus, avoid these dangers. In this regard, it is imperative that all guardians including the Sangh Swayamsevaks remain alert and active.

Rampant financial and character corruption, which is being experienced in the society, primarily emanates from this cultural degradation. From time to time, in order to control this, laws are being made and examples are set by severely punishing the corrupt persons. Though healthy and clean corrective measures are taken at the top level, the corrupt practices continue to take place at the low level. And, at times, apparently making use of these controlling measures, corruption is growing. In the perplexity of following the stringent laws, honest persons suffer and get entangled in difficulties, and those shameless and defiant who disregard law and morality flourish by circumventing the system. This is not just

government's responsibility. The greed to amass more without deserving, without any or less effort, has crept into our minds in the form of a perversion, is the root cause of corruption. In the social atmosphere, transforming the situation through awakening and setting examples of ideal conduct in households, is an inevitable responsibility for health and order of this country.

Media have a major role in awakening the society and creating a conducive social atmosphere. Coming out of the commercial attitude of churning out mere spicy and sensational contents, if the media join in creating a constructive atmosphere, this endeavour will gain momentum.

Just as the situation in our society underscores the need for us to wake up and think about making the atmosphere healthy, similarly the external environment of the entire world demands a broad initiative of the humanity. The policy initiative to make the environment healthy is a subject related to the process of ushering in appropriate and inclusive changes in the environmental policies of all nations. However, taking necessary steps towards bringing in minor changes in the day-to-day behaviour of common people is also effective in this direction. The Sangh Swayamsevaks are also doing many such works in this field. To make all their activities more systematic, an endeavour namely '*Paryavaran Gatividhi*' (environmental activity) has started as a social project.

For the last nine decades, the Rashtriya Swayamsevak Sangh has been working for creating *ekatmata* (unity), *sadbhavana* (goodwill), *sadacharan* (good conduct) and *sadvyavahar* (good behaviour) in the society, and a clear vision and devotion towards the nation. It is quite evident that the service mentality and devotion of Swayamsevaks have created a trust all over the country. However, attempts are being made to create distrust, fear and hostility among sections who have not yet come in contact with the Sangh. The Sangh is organising the Hindu society: a relentless and misconstrued campaign is going on to extrapolate this to mean that it harbours hatred against those sections, especially Muslims and Christians, who do not call themselves Hindu. There is an orchestrated effort to malign the Hindu society and Hindutva through a number of baseless and slanderous allegations. Behind this nefarious design, there is a thought process, which is relentlessly working to keep our society divided and make use of it for its self-interests. This is so clear that only those who deliberately keep their eyes shut don't grasp it.

The vision and proclamation of the Sangh regarding the identity of the nation, social identity of all of us, and the identity of the country's nature, are clear, well-thought-of, and firm that Bharat is Hindustan, Hindu Rashtra. In the view of the Sangh, the word Hindu is not confined to just those who call themselves Hindus. Those who belong to Bharat, those of who are descendants of Bharatiya ancestors, those who are working for the ultimate glory of the nation and joining hands in enhancing peace by mingling with each other and accepting, respecting and welcoming all diversities; all those Bharatiyas are Hindus. Whatever may be their mode of worship, language, food habits, lifestyle, and native place, those will not make any difference. Strong person and society are fearless. Such strong people, with unblemished character, will not frighten anyone. Only the weak people, due to fear born out of their feeling of insecurity, will try to frighten others. The Sangh is making the whole Hindu society such strong, virtuous and benevolent that it will not fear or frighten anyone but save the weak and the frightened.

The confusing concept of the word Hindu, the imagination of confining this to the framework of religion has been distracting our intellect right from the time of the British. There is a section of society, which does not accept this word. They use the term Bharatiya for themselves. Some people address the civilisations based on the Bharatiya nature and culture as Indic in English. Those who use alternative words for themselves, out of fear or confusion, and negate the word Hindu, are also acceptable for the Sangh. Words may be different, ways and customs and mode of worship may be different, food habits and lifestyles may be different, nativity may be different, state and language may be different, but we are not considering those sections of society different from each other. Accepting all those as our own, the Sangh work goes on. This feeling of affinity and inclusiveness is the consciousness of the nation. That is Hindutva. The sacred goal of fulfilling the relevant, all-round glory of our ancient nation and preserving as well as enhancing the Dharma Pran nature and culture, is at the core and destination of this affinity.

For the world, Bharat is an absolute necessity. Bharat has to stand on its own strong foundation of nature and culture. So, with this clear concept about the nation and its pride in mind, it is necessary to make the feelings of goodwill, good conduct and harmony strong in the entire society. In all these endeavours, the Sangh Swayamsevaks have a significant role to play and will continue to do so. The Sangh Swayamsevaks are active in making

the plans useful for this a success. Accepting the challenges of the times, each Swayamsevak has to work for this.

However, this need of the hour will be fulfilled only when we do away with the mentality of leaving the responsibility of this task upon an individual or organisation and become a mute spectator. The task of achieving progress of a nation, finding solutions to the problems of society, seeking redemption of crises: all these cannot be outsourced. Someone or the other may take up the task of leading, from time to time, but it is impossible to attain the complete and eternal success unless the enlightened society with a clear vision, selfless and honest effort and impenetrable unity do not volunteer to intervene with strong force.

The Sangh is working to create Karyakartas who are able to build congenial atmosphere for this work. The activities carried out by these Karyakartas in the society and their impact have proved today that this is the right way to make us, our family, our country and our world happy.

This is the appeal to you all, taking into account the requirements of current period, we all should participate in this noble and sacred mission.

“युगपरिवर्तन की बेला में, हम सब मिलकर साथ चलें

देशधर्म की रक्षा के हित, सहते सब आघात चलें

मिलकर साथ चलें, मिलकर साथ चलें..”

(“Yugparivartan ki bela mein, hum sab milkar saath chale

Desgdharma ki Raksha ke hit, sehtey sab aghat chale

Milkar saath chale milkar saath chale..”

Meaning: In the era of transformation, let's all walk together, For the sake of protecting the nation's righteousness, endure all adversities and move forward, Let's walk together, let's walk together.)

Bharat Mata Ki Jai

Victory to Mother Bharati (India)

(This summary of the full speech by Dr. Mohan Bhagwat, delivered on the occasion of Shri Vijayadashami Utsav 2019, is sourced from the official website of RSS, accessible at rss.org.)

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2018

We have assembled here to celebrate the auspicious occasion of this year's Vijayadashami. This year is the 550th Prakash Parv of Shri Guru Nanak Dev ji. When our entire society, by forgetting the truth inherited from the ancient tradition and the natural self of Bharat, got itself neck deep in a cesspool of hypocrisy, falsehood, selfishness and divide; became weak, defeated and disintegrated; and was getting fragmented by repeated thrashing of the brutal atrocities perpetrated by the cruel, intolerant, savage foreign invaders from across the border, Shri Guru Nanak Deo ji showed a new path of self-enlightenment based on the spiritual practice commensurate with the times through his life, gave the society a new life of oneness by ameliorating the strayed tradition. It is his legacy that gave the country a magnificent and majestic tradition of 10 gurus who removed our state of penury and inferiority.

Mahatma Gandhi, whose 150th birth anniversary is being celebrated, provided the political foundation of truth and nonviolence to the independence movement of the country. This unique struggle for freedom was an outcome of the continuous enlightenment provided by the very same inclusive culture, based on love and truth, as propounded by several great personalities of this country from time to time. All such efforts inspired the common man of the country to come out of his home and stand firmly with a moral force against the British oppression. The remembrance of martyrdom, sacrifice and dedication of hundreds of our unarmed countrymen, who were encircled from all sides and became victims of General Dyer's bullets, hundred years ago while opposing the repressive and unjust Rowlett act and demanding freedom in the Jaliawala Bagh at Amritsar, invokes the same moral force in us.

It is imperative to mention these relevant reminiscences this year because although our country has achieved a significant level of progress in many sectors during the 71 years of Independence, we have yet to move forward in many other dimensions of progress in our all-encompassing national life. Several forces whose selfish designs are being defeated or hindered

because of our progress as a well-organized, strong and prosperous country have not retracted from plotting skullduggeries to block the path of our nation. We have yet to cross many a hurdle. We can achieve this feat by treading the path of those great ancestors who have established such hoary ideals and propagated them in the society by their exemplary life based on truthfulness, piousness, penance, affection and sacrifice. The same message is evident when we see the present play of hope and despair in the country when we take a glance at the national scenario.

National Security

Border Security and internal security of the country are the issues of foremost consideration as they ensure space and opportunity to the nation for making efforts towards prosperity and development. Fruitful efforts have been undertaken to entwine the web of international relations by appraising the nations with our security concerns and getting their backing and cooperation. The military, government and administration has displayed its clear intent to maintain peaceful and cordial relations with all the countries including the neighbouring ones in words and deeds, at the same time standing and acting firm and making prudent use of our capabilities while initiating bold actions wherever necessary in the context of national security. In this regard efforts are being initiated and accelerated to enhance the morale of our armed and security forces, making them well-equipped and to provide them with latest technologies. This is one of the reasons that the prestige of Bharat is rising in the world.

Along with this, it is essential to be more attentive in enhancing the basic amenities of armed and security forces and their families. There have been some laudable efforts in this regard by the government. A thought must be given as to how its implementation can be expedited. From administrative point of view, it is imperative that the planning and implementation of these schemes have to pass through the military officers and civilian administrative authorities and Departments like Home, Defense and Finance. All these actors need to be more sensitive and respectful to the endeavours of these forces and their readiness to make a supreme sacrifice even by putting their lives at stake is a natural expectation that comes up in many discussions. Every countryman needs to keep this in mind that such an expectation is sought from the society as well, as it is from the government and administration. It is utmost essential that our brethren fighting for the security of the society across the border and within the country wherever required do their tasks without any worries for the social

security and wellbeing of their families. After the change of guard in the country across our Western borders, any decline in its overt and covert provocative activities especially in the states like Jammu and Kashmir and Punjab, neither has happened nor was expected.

In view of the dynamic international developments, safeguarding of our maritime borders has also assumed greater significance. There are hundreds of islands at various distances in the coastal area of Bharat adjacent to the mainland. All these islands including Andaman Nicobar are situated at strategically important locations. From the security point of view, their maintenance and strengthening of the facilities there has to be attended and implemented as a matter of urgency. Expeditious attention needs to be given to have coordination, cooperation and resources among Navy and other forces guarding the maritime borders and islands. Our brethren habituating along the land and sea borders are firmly holding the ground with determination despite facing several challenges peculiar to the border areas. If their wellbeing is taken care of, these locals in the bordering areas can also be of great assistance in tackling problems like infiltration, smuggling etc. Both the government and society need to take more efforts so that relief, education, healthcare facilities and employment opportunities reach them in time, and they are imbued with patriotism, valour and virtues.

The country cannot be assured about its security without the total self-reliance in the field of defence production even while continuing with the multilateral exchanges wherever necessary. The pace of national efforts in this direction has to be accelerated.

Internal Security

The issue of internal security is equally important along with the border security of the country. The Union, as well as the State governments and administrations should sternly deal with the violent activities of elements, motivated or moved from inside as well as outside the borders, who challenge the law, Constitution and sovereignty of the country, is one of its remedial aspects. The Union and State governments and police and paramilitary forces are successfully undertaking operations in this regard. They will have to continue it with incessant vigil. But it is a matter of fact that such elements who take part in violent and evidently illegal activities come from our own society. At the root of this is ignorance, dearth of development and amenities, unemployment, injustice, exploitation,

discrimination and absence of sensitivity and sanity of our society essential in an independent nation. The Government and administration do have a role to play in alleviating this. But a greater responsibility lies with the society. An atmosphere of warmth and goodwill needs to be propagated by eliminating all such discrepancies within the society and embracing these brethren of our society with dignity and affection. The societal manifestation of this will have to start with the refinement of one's own conscience and conduct. An intimate and regular contact will have to be maintained with all sections of the society by becoming part of their thick and thin.

It is felt that Central and State governments have to be more transparent and should exhibit greater efficiency and sensitivity in effective and timely implementation of several plans, sub plans and various provisions made for the Scheduled Castes and Scheduled tribes. Police forces are the first to take the call with respect to internal security. The National Police Commission has also made recommendations for reforms in their systems. It is necessary to ponder over these recommendations pending for several years and make efforts towards such reforms.

Disturbing Trends

The establishment running the country and the society at large need to show alacrity in assuring progress, empathetic response, transparent and respectful behaviour in the efforts for upliftment of the weaker sections of the society. The lack of all this makes it easy to sow and grow the seeds of doubt, detachment, imprudence, rebellion, hatred and violence in these sections that are severely affected due to the deprivation, injustice and negligence. Taking advantage of this, the forces with selfish motives desirous of using them as cannon fodder in the anti-national and criminal activities play deceitful games among them. This trend can be understood by everyone from the continuous efforts during the last 4 years to give a specific tone to the agitations originated in some undesirable incident in the society, old and new issues bothering different sections of the society and long-standing or emerging demands. The selfish power-hungry politics with sheer disrespect for the social harmony, legal and Constitutional discipline and with an eye on votes in the upcoming elections have been apparently clear behind these machinations. But this time an atmosphere of divergence, separatism, violence, acerbic hatred and going to the extent of fueling anti-national sentiments is being created by exploiting these grievances. The leading faces of the groups from whom the slogans like

‘भारत तेरे टुकड़े होंगे’(Bharat you will break into pieces) were emanated, have been at the forefront with their provocative speeches in such incidents at some places. When the violent activities in remote forest areas were dealt with firmly, those leading and abetting violence were seen at the forefront of these agitations as votaries of Urban Naxalism. To start with, an ideological follower group is created through a network of small groups and regular contact in the student hostels. Then, by infusing rabid violent acts in small and big agitations, giving anarchical experience, the fear of law and administration and the civic discipline is being systematically eroded among those followers. On the other side, scorn and hatred is generated within the society and against the prevalent establishment and leadership. Through such incidents getting instantaneously violent, thought leadership in all sections of the society - which by and large stays within the social order and civic discipline - is sought to be suddenly discredited. To establish a new, unfamiliar, uncontrolled, outrightly biased Naxal leadership with blind followers solely committed to them is the ‘Neo – Left’ doctrine of these urban Naxals. Their cohorts already established in social and other media, intellectual circles and other institutions are associated with such activities from start to finish. They execute this by defending such activities through intellectual and other methods, through delusory public campaigns related to agitations, while keeping a safe distance and maintaining their so-called eminent positions. They are experts in freely using deceit and poisonous provocative language to make their vicious campaign even more potent. Treasonous activity by taking help from enemies of the nation is considered as an additional skill. It can be unmistakably seen if we investigate the source of the content and narration in their social media campaigns. The actual presence of Jihadi and terrorist elements in one way or other in such incidents is a common factor among all these. So the emerging conclusion in this is a bigger canny conspiracy in collusion with forces from within and outside the country. It no more remains just a power politics by the opposition, but in this process, politically ambitious individuals and groups – either knowingly or unknowingly – and weaker sections, crushed under deprivation and neglect get drawn as ammunition unknowingly or unwillingly. Through the manufacturing of vicious and hostile atmosphere that weakens and destroys the social cohesion - essentially the bedrock of internal security of a nation – a world of psychological warfare is being carved out. This is called as ‘*Mantrayuddh*’ in our traditional *Rajneeti Shastras* (political science).

To eliminate such tendencies, the Government and administration have to alertly ensure that such incidents, of which trouble mongers can take advantage of do not take place. At the same time, they will have to keep a constant vigil on such incendiary elements and forces so that they are not able to perpetrate such nuisance. Slowly, in the absence of any support from society, these incendiary elements will be completely defused. The administration has to make its intelligence gathering mechanism more comprehensive and alert. The schemes for the public good will have to reach the last man of the society through their prompt implementation. It will have to work with skill and diligence to ascertain law and order.

But an accurate and complete mitigation of these circumstances is possible only when all sections of the society interact with the disposition of kinship and goodwill in thought and heart. We need to see the diversity of sects and religions, castes and sub-castes, languages and provinces as expressions of unity. The entire society should own problems and conditions specific to any section of society to find a just and amicable solution through a cordial dialogue. An atmosphere where there can be uninterrupted friendly dialogue should be nurtured through greater contact and camaraderie. Citizens should follow the ambit of law and order and public discipline in their daily life. In this connection, every citizen and politician may remember the famous speech by Hon. Dr. Babasaheb Ambedkar delivered on 25th November 1949 wherein he advocates that without all pervasive fraternity in the society, it is not conceivable for the country to move in the direction of justice, freedom and equality and to attain social democracy along with political and economic democracy. The safety of these democratic values and our independence can be endangered without these. The means we adopted to raise our concerns when we were British subjects may be done away after attaining independence. We need to adopt only Constitutional methods, within the ambit of the democratic discipline.

Bhagini Nivedita has also considered civic consciousness as the manifestation of patriotism in the daily life of a citizen.

Necessity of Sanskar (cultural and ethical values based conduct) in the family

A firm and absolute consensus on these issues among the polity, judiciary, executive, local administration, organizations, dignitaries and common public and a feeling of intimate oneness in the society can be the only guarantee of stability, development and security of the country. These

virtues should be instilled in the new generation of society from childhood itself at home, in schools and through social activities. Today, it has become pertinent that the younger generation gets the foundational virtues of humanity and good character in family life. Nowadays, the education curricula and the general atmosphere of the society almost lack these values. Time is running out in the wait for the implementation of the new education policy. Even though there are many individuals and organizations making efforts for these changes both at societal and government levels, our home and family are always in our hands for making such efforts. It is necessary to see whether we are fulfilling our responsibility towards the new generation to shape their minds with virtues of natural affection, self-discretion, family and social responsibility and by setting our own example of prudence in an informal and pious environment or not. A need is being felt world over to be extra attentive due to the changing times. With the increasing reach and influence of media, gadgets with newer technologies that make individuals self-centred and expose them to right and wrong information and knowledge of the world without taking into cognizance their discretionary abilities, it is all the more necessary to acquire the values of family traditions. A discretionary capacity needs to be generated in the young generation with affection and our own example, for accepting the worth emanating from the new world with an open mind; and to guard themselves and others against the evil on the basis of our value system.

The news reports about incidents of suffering in families, indebtedness, immoral behavior and rape from the near and dear ones, suicides, caste conflicts and discrimination in the country are definitely a matter of concern and pain. Ultimately, the solutions to these problems lie in creating an affectionate and family atmosphere and social harmony. In this perspective, the entire society, including luminaries and leading intellectuals, need to take up the duty in this direction.

Integrated thinking

All those who are leading the society in various fields should keep in mind that every action, speech and thought of ours should nourish all including the individual, family, society, humanity and the environment. Nowhere in the world, healthy and peaceful social life has ever thrived and can thrive, merely based on the laws and fear of punishment. Society abiding by laws is not the reason, but the result of its ethical standards derived from the comprehension of the traditional social values. To adopt the customs and conventions with changing times, one may change the ethical practices and

rules but by remaining firm on the edifice of values. The real and complete Justice is done by interweaving of the four elements in consonance, namely, the natural instincts of desire and wealth that form the societal functioning; ethics that restrains such instincts, making them useful and giving through them satisfaction and happiness with pleasure; the legal system that ensures that society and families follow this discipline enshrined in these ethics; and the comprehension of values being the decisive factor in all these. The decisions taken without considering all aspects and patiently creating the mindset of the society, will neither be adopted in actual practice, nor will they help in creating a new social order in tune with changing times and positions. The situation arising out of the recent verdict on Sabarimala temple shows the similar predicament. The nature and premise of the tradition that has been accepted by society and continuously followed for years together were not taken into consideration. The version of heads of religious denominations and faith of crores of devotees was not taken into account. The plea by a large section of women, who follows this tradition, was not heard to. The legal verdict has given rise to unrest, turmoil and divisiveness in the society in place of peace, stability and equality. The questions such as why only the Hindu society experiences such repeated and brazen onslaughts on its symbols of faith, obviously rise in the public mind and lead to unrest. This situation is not at all conducive for the peace and healthiness of the society.

'Swa' based systems for an independent nation

Bharat's progress will have to be achieved by rejuvenating all precincts of national life, being rooted in its eternal ethos. Whatever is available within the country will have to be rectified, reformed or if necessary, completely discarded as per times and situation; and accepting whatever is noble and useful around the world and adapt them as per the requirements of the country; Both these decisions would be based on the same ethos. This is the characteristic trait of our nation. This is '**Hindutva**'. Any country can progress by being resolute and steadfast on its original character, and not by blind copying.

The administrative sensitivity, alacrity, transparency and totality in the implementation of good policies of the Government are still not up to the expectations. Resultantly, the outcome of those policies is not percolating down to the last man standing in the society. The foreign British rule and administration were merely overlords of the land and territories. In the

Independent Bharat, our rulers are expected to make the administration people centric.

Political freedom is not complete. All the dimensions of national life have to be reorganized on the basis of 'swa' (self) and self-esteem that inspired us and breathed our life with the sense of 'we the people' during the freedom struggle. Aspirations of people of Independent Bharat have been articulated in the four different parts of our Constitution, namely, the preamble, fundamental rights, the directive principles, and fundamental duties. We will have to establish our own model of development in the light of these provisions. Our goals, directions and accordingly all aspects of national life, including the economic one, must be steered with this spirit. Then all our efforts and policies will be seen as fully implemented and fruitful.

Even after adopting the noble principles from the world, it is absolutely essential for the progress of the nation that we devise our own distinct model of development and corresponding framework based on our philosophical foundation.

Shri Rama Janmabhoomi

In this very same context of honouring the 'Swa' of the nation, Sangh has been associated with the sentiments of crores of countrymen, in the efforts of constructing a magnificent Ram temple at the birthplace of Shree Ram who is the personification of the life energy of the nation and an icon of upholding Dharma. The place of Janmabhoomi is yet to be allocated for the construction of the temple although all kinds of evidence have affirmed that there was a temple at that place. There is an obvious game-plan of a few elements to stall the judgment by presenting various newer interventions in the judicial process. It is in nobody's interest to test the patience of the society without any reason. The construction of the temple is necessary from the self-esteem point of view; it will also pave the way for an atmosphere of goodwill and oneness in the country. This matter of national interest is being obstructed by some fundamentalist elements and forces that play communal politics for selfish gains. Despite such machinations, the decision regarding ownership of the land should be expedited, and the Government should clear the path for construction of the grand temple through appropriate and requisite law.

Elections

Who would lead the nation? Are prevalent policies right or wrong? All these things have to be decided by the ordinary voters every five years, as a part of his ordained duty, in the democratic system of our country. Such five-yearly elections are approaching ahead. In a way, through this right, we the people of Bharat, common citizens become the adjudicators and controllers of our national scenario. But we also know that the decision we make on that single day of the election makes us bear the brunt of good and bad effects in the short term as well as the long-lasting gains and losses for many years, sometimes throughout the lifetime. We are left with nothing else in our hands after that single day. If we have to get the verdict which will not lead to repentance then the voters will have to rise above self, parochial feelings, petty egos of caste, language and provincial affiliations, keeping in mind that the national interest is supreme. The voters will have to ponder over dispassionately upon the sincerity and capability of the candidate, commitment of the party on the issues of national interest and for the integrity of the nation and experiences of past and present actions of both candidates and parties.

The characteristic of democratic politics is such that no one can be considered as completely right or wrong. In such a situation, non-voting or using the provision of None of the Above (NOTA) goes in favour of the one who is most ineffective. So, 100 per cent voting is essential keeping in mind national interest as supreme without getting swayed by the campaigns of all the sides. The Election Commission of Bharat also appeals for the hundred per cent voting and conscience voting. The RSS swayamsevaks have always been abided by this as a duty as citizens and will do so this time as well.

Since its inception, RSS has kept itself aloof from the party politics and the politics influenced by castes and creeds and will continue to do so. But the number of Swayamsevaks spread all over the country, should fulfill their duty as citizens and stand in favour of putting their strength behind the overall national good. This is an essential task in the national interest.

Appeal

The existence of a powerful, virtuous and organised society based on the distinct axiom of 'Swa' of the nation is the fundamental and essential prerequisite of national well-being. That identity is Hindu identity that teaches us to respect all, accept all, unite all and do good to all. That is why Sangh wishes to establish a strong, invincible organised Hindu society and

will comprehensively achieve this goal. Those sections of the society who consider themselves 'separate' because of their religion, tradition and lifestyle or apprehensive of the word 'Hindu' need to understand that Hindutva is the eternal ethos of this country. While keeping its core eternal values unchanged, there had been changes in its content and conduct commensurate with times and situations and will happen so in the future as per the needs. Hindutva has intrinsic identification with the undivided land of Bharat from the Himalayas up to the seas. All the Bharatiyas should immerse themselves in the hue of Bharat's culture ingrained in its ethos is a sincere wish of the Sangh. The practices of all the sects and traditions of Bharat derive themselves from this cultural ethos. The luminaries, who have toiled hard and devoted their lives to protect and nourish the society, are our ancestors and the symbols of prestige to all of us. Hindutva is behind Bharat's capacity to embrace the entire universe with acceptance and appreciation of all its distinct diversities. That is why Bharat is the Hindu Rashtra. An organised Hindu society is the bedrock of unity, integrity and sustainable progress of the nation. The acceptance of eternal Hindutva ethos is the panacea for fundamentalism, petty selfishness, unrestrained consumerism arising out of hardcore materialism and insensitivity. Therefore, organizing Hindus is a mission leading to universal good, Bharat's welfare, and wellbeing of humanity.

It is an appeal to all of you to be part of this sacred divine task, in cooperation with the Sangh Swayamsevaks, to carry forward Bharat's chariot of destiny in order to put Bharatmata(Mother India) at the pedestal of Vishwaguru.

*नहीं है अब समय कोई, गहन निद्रा में सोने का,
समय है एक होने का, न मतभेदों में खोने का।
बढ़े बल राष्ट्र का जिससे, वो करना मेल है अपना,
स्वयं अब जागकर हमको, जगाना देश है अपना।।
।। भारत माता की जय।।*

*(Nahi hai ab samaya koi, gahan nidra mein sone ka,
Samaya hai ek hone ka, na matbedhon mein khone ka
Badhe bal Rashtra ka jisse, who karna mel hai apna,
Swayam ab jaagkar humko, jagana desh hai apna*

Bharat mata ki Jai

Meaning: Now there is no time to sleep in precious slumber, It's time to unite, not to get lost in differences. To strengthen the nation, that is our common goal, we must awaken ourselves to awaken our country.)

Victory to Mother Bharati.

(This summary of speech by Dr. Mohan Bhagwat, delivered on the occasion of Shri Vijayadashami Utsav 2018, is sourced from the official website of RSS, accessible at rss.org.)

Summary of the Vijayadashami 2017 address of Sarsanghchalak Dr. Mohan Bhagwat



RSS Sarsanghchalak addresses the gathering on Sri Vijayadashami Utsav. Image source: vskbharat.com



Renowned historian and author Babasaheb Purandare at the Utsav. Image source: vskbharat.com

We have assembled here to celebrate the auspicious occasion of this year's Vijayadashami. This year is the birth centenary year of Venerable Padmabhushan His Eminence Kushok Bakula Rinpoche. This year is also the 125th anniversary of Swami Vivekananda's historic Chicago speech and 150th birth anniversary of his renowned disciple Bhagini(sister) Nivedita.



Guests from North East of Bharat at the Utsav. Image source: vskbharat.com

The Buddhists of entire Himalayan region consider His Eminence Kushok Bakula Renpoche as the incarnation of Bakul Arhat (An Arhat is one who has reached the end of the Eight-Fold Path, and has not only achieved

perfection, but can teach others the way to perfection), one of the Sixteen Arhats of Tathagat Buddha. He has been the most revered Lama of Ladakh in recent times. He played a crucial role in spread of education, social reforms, eradication of social evils and awakening of national consciousness in the Ladakh region. In 1947 when Pakistan army attacked Jammu and Kashmir in the disguise of Kabaili tribes, with his inspiration youth from Ladakh formed the Nubra Brigade and did not allow the aggressors to cross Skardu. His remarkable contribution as a member of Jammu and Kashmir Legislative Assembly, as a minister in the State Government and as a member of Lok Sabha was always with national perspective. He was the Ambassador of Bharat to Mongolia for 10 long years. During his tenure in Mongolia, his contribution to the successful efforts of the local population to revive the age-old Buddhist tradition, after the end of 80 years of Communist rule, was outstanding. For this, he is still being revered in Mongolia. In 2001, he was conferred with the Mongolian Civilian Award "Polar Star". He is revered and exemplary for all of us because of his spiritual wealth, unwavering national commitment and incessant selfless work in the public interest. Acharya Bakul manifested the same national vision of Bharat towards global humanity through his personal and social conduct which Swami Vivekananda had declared in his Chicago speech.

This national vision is our heritage. With the objective of awakening this vision only, Adi Kavi Valmiki chose Maryada Purushottam Sri Ram as the subject matter of his eternal epic Ramayana. One of the most revered Saint of Bhakti Movement Ravidas Ji Maharaj, who is also a faith and inspiration for our today's guest of honour, also spread the same vision amongst common masses through his deeds and words. Bhagini Nivedita also undertook the efforts for social awakening and enlightenment to arise the Hindu society based on the same national ideal. By relentlessly serving millions of children of Bharat to free them from ignorance and dearth, she inspired them by awakening their minds towards veneration of Swadharma and Swadesh.

To awaken the society towards national ethos and endeavour, it is a prerequisite that our intellectuals and thinkers get rid of the ill-effects of the colonial thought and mindset. These ill-effects emanating from the colonial era has engulfed our minds and made us self-abominating, confused and murky. Bhagini Nivedita's successful endeavour of getting integrated with mind, eternal values and Sanskaras of Bharatiya people,

inspite of being born and brought up in European culture is an inspiration for us all to be one with our eternal national vision and values.

Rashtra is not made artificially. Our existence as Rashtra is based on Sanskriti and people, which is unique and entirely different from the nation-state concept rooted in power. Our Sanskriti, that binds us together in a common thread despite our different languages, regions, sects, religions, castes, customs, etc; and the source of this *Sansrkriti*, our eternal life values that envision humanity as a global family, is our collective bonding spirit. That life vision of nationhood takes shape through collective experiences we have gained on this land from the time immemorial, collective efforts we have taken, and collective understanding and realisation of the Truth obtained from those experiences. The same sentiments resonate in individual, familial and social dimensions of life. Then only a Rashtra evolves in the real sense; it gets the recognition of the world; such nation only can make a meaningful contribution by playing the expected role in global life.

Slowly but surely, we are partially experiencing this eternal truth in the present condition. Due to our initiative, there is a recognition and acceptance of Science of Yoga and our approach towards environment, which gives a feeling of great satisfaction and pride about our ancient heritage. In response to the activities of Pakistan on the Western front and that of China on the Northern front, Bharat's strong and determined stand has been visible in the incidents like Doklam, on the borders as well as in international diplomacy. This definitely makes us realise about our strength and at the same time provides new international standing to Bharat. In the space science also brave achievements by our scientists one after another are proving our intellectual power. On internal security front systems are improving. The infrastructure, especially related to surface transport, is rapidly spreading even in the bordering states like Arunachal Pradesh. For the respect and progress of Women various schemes like 'Beti Bachao, Beti Padhao'(save daughters, educate daughters) are also going on. Through initiatives like Swachhata Abhiyan (Cleanliness Campaign) a sense of duty among citizens is inculcated, ensuring their participation. Attempts to introduce many small and big systemic reforms and efforts to fundamentally change the thinking process in certain fields are kindling new hope among the common masses, at the same time level of expectations is also ascending. There is a prevalent discussion in the society

on many things that are happening, how that can be further improved and what else should happen.

For instance, the determination with which terrorist infiltration and firing from across the border is being dealt with is appreciated. All security forces, including the Army, have been given the freedom to do their respective duties. The provocative actions and propaganda of the separatists is effectively controlled by curbing their illegal financial sources and exposing their linkages with anti-national terrorist forces. The positive effects of this strategy are visible on the ground.

Still, there is an urgent need to take the benefits of development to the masses in the entire State of Jammu and Kashmir, including the Jammu and Ladakh regions, without any discrimination and through transparent and clean governance. The problem of refugees is still not resolved in the State. For decades together, some generations are living through this miserable state of refugees for their decision to be in Bharat and remain as a Hindu. Despite being citizens of Bharat, they are still far away from the basic facilities of education, employment and democratic rights, and leading a backward life. This is happening just because the discriminatory provisions in the state of Jammu and Kashmir that denied them the fundamental rights. The problems of permanent residents of state who migrated from the Pakistan occupied Jammu-Kashmir in 1947 and the people who were displaced from the Kashmir valley in 1990 are remaining as it is. We have to create conditions so that our these brothers can lead a happy, dignified and secure life like other Indians by availing equal democratic rights and fulfilling democratic duties, even while remaining firm and devoted to their religions and national identity. For this just work, necessary Constitutional amendments will have to be made and old provisions will have to be changed. Then and then only, the residents of Jammu Kashmir can be completely assimilated with rest of Bharat and their equal cooperation and share will be possible in the national progress.

Along with the State and Union Governments, society also has a vital role to play in this process. The citizens living in bordering areas are bravely and persistently holding the ground amidst incessant cross border firing and terrorist infiltration. In a way, they are also directly fighting with the anti-national forces. They have to continuously face the insecurity and chaos in their life and livelihood. Besides the relief from Government and administration, different social groups also need to establish contact there and should provide with the facilities as per their ability. In this direction,

Sangh Swayamsevaks have already taken the initiative. With the increased thinking and action on those lines, through collective efforts of Government and society, better systems can be in place. The need to take additional efforts in the field of education, health, livelihood and national values is also realised in the Kashmir valley and the remote border areas of Ladakh. To attain this goal, the conditions inevitably demand for constructive connect from the society and different programmes for awareness, awakening and reshaping the public mind. To eradicate the poison of alienation and unrest created through the systematic and false propaganda over the years, the society will have to show the natural affection through these positive actions. The path for complete resolution of the issue will be facilitated when the entire society will stand behind the well thought policy of dealing sternly and strongly with the anti-national forces.

This thought has also become all the more important when a dangerous game is being played by anti-national forces by stimulating the unrest, separatism, violence, enmity or hatred amongst group or local identities on the basis of language, region, sects, religion etc. Especially in the bordering states, attempts of creating atmosphere for disrespecting the Constitutional provisions on these lines are going on. The situation in Bengal and Kerala is known to all. The State Governments and their systematically politicised administrative systems are not only apathetic to this serious national crisis but are also lending a helping hand to the anti-national forces for petty political interests. Information pertaining to all these anti-national activities reaches to the Union Government and administration and they must be taking necessary steps to foil these nefarious designs. But, cross border smuggling including that of cow continue to be a matter of concern. Nation already has been facing the problem of illegal Bangladeshi migrants and now Rohingyas who are chased away from Myanmar have infiltrated and many more are ready to migrate illegally. They are being driven out of Myanmar mainly due to their continuous violent and criminal separatist activities and linkages with the terrorist groups. Any decision regarding them should be taken by keeping in mind that they will definitely be a threat to national security and integrity. The Government seems to be thinking on the same line. In such complex situation, success is not possible without cooperation of the entire society. For the purpose, all the Sajjan Shakti of these states will have to come forward fearlessly. They will have to be organised, vocal and active and also make the society fearless, alert and enlightened.

As a system, guarding borders and ensuring internal security is the responsibility of armed forces, paramilitary forces and police machinery and they have been doing this with full vigour, commitment and sacrifice since our freedom. However at the Government level, there is need to expedite the process of equipping them with adequate resources, improving their internal communication and coordination with the intelligence agencies, taking care of them and their families, ensuring national self-reliance in military hardware and providing enough manpower and training to these forces. The direct interaction of Government with these forces needs to be improved for this purpose. There are expectations from the society also of more affinity and respect towards our soldiers and their families. Besides right policies, in tune with national interest and ethos and in the direction of fulfilling the expectations and requirements, the need for organised and virtuous society with clear understanding of our national pride is also seen in every walk of life. It is also required that the administration should internalise the core of those policies and have the necessary mentality for effective implementation.

The same conclusion can be drawn on the economic front. For controlling corruption, bringing speedy economic development, introduction of welfare schemes to the last person standing, like Jan Dhan, MUDRA, Gas Subsidy, agricultural insurance etc and some bold decisions are taken at the government level. Yet, the requirement of an integrated and holistic policy, which will take into consideration the diversity and various requirements of the nation; will address the needs of industry, trade, agriculture and environment together, will safeguard the interests of all from big, medium and small industries to small retailers, farmers and landless labours, is very much felt. The compulsion to move on the currently accepted global policies and standards, even if they are faulty, artificial, create a mirage of prosperity, cause erosion of morality, environment, employment and self-reliance; can be understood to a certain extent. However, it is also universally being recognised that all these policies and standards need a rethinking and nation specific unique models of development should evolve. Our Niti Ayog and economic advisers of the States will have to come out of the same old economic 'isms' and will have to integrate the most up-to-date economic experiences with the ground reality of our nation. This process will have to systematically consider the national ideals, traditions, needs and resources together. People will also have to relentlessly insist on buying the Swadeshi products while fulfilling their day to day needs and doing other purchases.

The Government schemes and policies are made sincerely for the welfare of common people. They should also encourage the people to be entrepreneurial and active. A system should be in place to gather the realistic information from all the sources about the execution and impact of these schemes while percolating down to the lowest level through the administrative system. There is an enduring confidence in the sincerity of the Government, decisive nature to make the necessary transformation, integrity and character of the people in important position and their diligence. If this fortune that we have got as a nation after so many years has to deliver, then the above mentioned points will have to be taken into consideration.

Despite being faulty, the parameter of Gross Domestic Product is still used to measure the health and progress of economy. Employment, that is work for every hand and enough remuneration for sustainable livelihood is a major consideration for us. On these parameters, the biggest contribution is made by the small, medium and handicraft industry, retail or small self-employed businesses, cooperative sector and agro and agro-allied sector. They are also our security net during the ups and downs in the global trade and economic earthquakes. The roots of our family system are still strong and women are also contributing in family income by doing small business activities at home. Sometimes this is also called as informal economy. The level of corruption is also low here. Crores of people get jobs or employments through these sectors. Most of the people standing in the last line of the society are also from these sectors. While reforming and cleaning the economic systems, although some tremors and instability is expected, it should be kept in mind that these sectors should feel the minimum heat and ultimately they should get the maximum strength. Due to the values enshrined in our traditions many Governmental institutions, voluntary organisations and big industrial corporations, even before the concept of Corporate Social Responsibility was prevailing, are striving for improving the life of these people, enhancing quality of their products as well as skill sets and facilitating market access for them. Synchronizing all those efforts can be one of the directions to go ahead. Altogether, our dream of presenting a model of Antyodaya at domestic level and that of balanced, sustainable and dynamic economy at the global level is not possible unless our economic thinking is not based on decentralising economic production, restraining consumption, increasing employability, conserving energy, securing environment and taking the individual on righteous path. While moving ahead from the present economic condition this fundamental point

should be remembered. There are many provisions at the Union and State levels for the benefit of deprived sections of the society like Scheduled Castes, Scheduled Tribes, and Nomadic Tribes etc. Those benefits should reach to everyone from these sections. Government and administration should be alert and sensitive to this. There is a need for urgency with care on the part of government agency and sensitised cooperation from the society in this regard.

In our country, industry, business and agriculture have not been considered as competing but as complimentary sectors. Agriculture is the large sector in Bharat. Our farmer, who is by nature, feeds not just his family but the entire nation, is in pain today. He is depressed after facing the onslaught of floods and droughts, export-import policy, meagre pricing, mounting loans and losing everything once the crop is ruined. There is a growing sentiment that the new generation will either become urban educated unemployed or working in farms will disrupt the education that will force them to be in villages that are without any facilities. Resultantly, villages are getting empty and burden on the big cities is increasing. Both are facing the crisis of development. The problem of criminalisation is growing in the cities. Appreciable schemes like crop insurance are being introduced, soil testing and e-marketing for agriculture products are also useful steps in this direction. Yet, Union and State Governments should be more vigilant to ensure effective implementation of these schemes on the ground. The measures like loan waivers are also signs of sensitivity and goodwill of the governments but these temporary measures are not solution to the problem. New technology and traditional non-polluting methods should be amalgamated for farmers so that they can do farming with less investment and without getting into debt trap. New technology also should be adopted only after ensuring through proper testing that it does not have any adverse long-term impact on the health of soil, environment and human beings. Farmers should get the minimum price with a profit range over his investment so that he can bear his family expenditure and save some capital for the next years farming. The purchases of crops based on the support price will have to be ensured by the Government. Organic farming, mixed farming and farming with cow-based animal husbandry should become a new trend. The chemical farming that is poisoning our food, water and soil and also increasing the expenditure of farmers should be slowly done away with.

When we talk about the farming with less capital, organic in nature, naturally the point is raised that the large number of farmers in our country are small land holders, without any irrigation facility. For such farmers, cow-based farming is the easiest way out for poison free and less capital intensive agriculture. Therefore, Sangh Swayamsevaks, Saints of all sects, other voluntary organisations and individuals are running the activity of cow protection and promotion. In our Sanskriti(culture), cow is an article of reverence. Cow protection is also included in Directive Principles of our Constitution and many states ruled by different political parties at different times have formulated laws regarding the same. The utility of Bharatiya breed of cow is scientifically proven now with the nutritional value of its milk that contains A-2, the medicinal value of cow-dung and urine for human being and animals and agricultural value with use in developing fertilisers and pest controllers that improve the soil health and save us from side effects. Many research are also going on in this direction. The cow smuggling has emerged as a serious issue in all states and especially, on the Bangladesh border. In such a scenario, activities of cow-protection and cow promotion become more valuable. All these activities are undertaken by the activists within the legal and Constitutional framework. After inquiries in the recent incidences of violence and atrocities, it has become amply clear that these activities or the activists were not involved in those acts of violence. On the contrary many activists who were peacefully involved in cow protection were attacked and killed; this issue is neither discussed nor being inquired. It is unfair to link the cow protectors or entire activity of Cow protection with violent incidences or communal feelings without knowing or neglecting the facts. Many followers of Muslim faith are also involved in the activity of cow protection, cow promotion and management of gaushalas(cowsheds). Some of them told me that the nefarious campaign going on against the cow-protection unnecessarily creates tension among the people of different religions. In such a situation, cow-protectors and promoters who are piously involved in the activity should not worry or get distracted with the well-intentioned statements by highly placed persons in the Government or remarks made by the Supreme Court. People who are criminals and involved in violent activities should be bothered about that. Vested interests are misinterpreting these statements to influence the larger public opinion. The government and administration should stay away from such misinterpretation and should ensure that the criminals get penalised and the innocents are not troubled. The legal and virtuous work of cow-protection and cow-promotion will go on in the interest of the

people and will increase in coming days. It will also be the apt answer to the situation.

Irrigation system is another important prerequisite for successful farming. We have to comprehensively think about the scientific management of the entire amount of water resources received every year. In the areas of poison-free farming and water management, Government has already taken the initiatives regarding water conservation, water protection, river cleaning, ensuring continuous flow of river water, rejuvenation projects and tree plantation etc. At societal level also many people are undertaking non-governmental and effective programmes on water management. Drives such as Rally for Rivers are also going on connecting water with tress and jungles. At some places, appreciable steps are being taken to authorise dwellers of forest villages with the responsibility of protecting and maintaining jungles. This is a positive sign. There is hope that these efforts collectively will bring in a new prosperous model in agriculture and environment.

In the national resurgence, collective endeavours of society are more important than the governmental and administrative efforts. In this perspective, education system is important. During the colonial period, foreign rulers brought in many disastrous changes in the education system, curriculum and management. Creating the sense of inferiority in Bharatiya social mind was the main objective behind that. Education will have to get rid of those impacts. New education policy should be carved out in such a manner so that education becomes affordable and accessible even to children and youth living in remote jungles and villages. The curriculum should remain free of all kinds of 'isms' and instead should be based on knowledge of seeking truth, leading to comprehend our nationality and national pride. This education should inculcate the qualities of self-confidence, desire for excellence, knowledge, studiousness and hard work in each and every student along with the values of character, politeness, sensitivity, discretion and responsibility. Teachers will have to bond with the students and educate them with their own example. Even the atmosphere in educational institutions should be conducive to this. Right kind of infrastructure, along with equipment, libraries and laboratories will have to be created. To end the commercialisation of education, Government schools and colleges should be run with a certain minimum quality. Many experiments are being done in the society; they will have to be taken into cognisance. Proper livelihood for the teachers will have to be ensured. I am

making this repetitive assertion in the hope that the long-awaited Education Policy which will radically change the education system will be presented to the country as soon as possible.

However, does process of learning take place only in schools? Don't we get lessons of honesty and fairness, right human conduct based on compassion and sensitivity in the words and actions of our own family members, parents, other elderly people and people in our neighbourhood? Isn't our minds and thinking getting shaped by the festivals and other activities, movements and initiatives we undertake in the society? Isn't our media, especially the internet media impacting our thinking and actions? The game of Blue Whale is a classic example of this. To save our innocent kids from these vicious circles, family, society and governments will have to take the effective steps.

The recent incidences of coming on streets for every small reason, citizens resorting to violence showing insensitivity and disrespect towards duties, laws and the Constitution, taking benefit of such situations by the anti-social criminal elements and anti-national forces who want to disturb the faith, integrity and peace in society, all these are the direct outcomes of degrading moral values and sense of responsibility in the society and unrest in social sections or selfish politics played around it.

The family and society should also impart the values of virtuous personal and social conduct to the new generation. The selfish politics thrives on differences, unrest and conflicts cropped up in the society due to evils of exploitation, inequalities and insensitivities. This is the direct result of absence of *Samarasta* (harmony). Along with the Sangh Swayamsevaks, many organisations and individuals are already working relentlessly through their selfless connect and service and trying to create the atmosphere of justice, empathy and *Samarasta*. However, to achieve the desired results, entire society will have to get rid of the contradictions of evil practices and conduct and imbibe the virtues of cognate and egalitarian behaviour. We all will have to commit ourselves and be active after refining all aspects of our life with this approach.

In recent years, many worrisome examples of disintegrating family system and social travesty are seen. These are the signs of degrading moral values in our families and society. Therefore, we will have to expedite the work of moral awakening at familial and societal levels. All of us will have to introspect and rectify the systems of personal, familial and social conducts.

In an independent and aspiring nation, all aspects of civil life reflect these national sentiments. In this regard, Bhagini Nivedita says:

“The Samaj is the strength of the family: the home is behind the civic life and the civic life sustains the nationality. This is the formula of human combination. The essentials of all four elements we have among us, in our ancient Dharma. But we have allowed much of their consciousness to sleep. We have again to realize the meaning of our own treasure.”

Therefore, in the present condition, the organised, qualitative and disciplined march of the society is as much necessary as the formulation of policies based on Bharatiya values by the Governments and an honest transparent and flawless execution of the same by the administration. The Eternal Bharat is reincarnating itself with the requirements of new age. All virtuous people with their efforts in various fields are ready to welcome it. Now social preparedness is the need of the hour.

Since 1925, Rashtriya Swayamsevak Sangh is striving for this. While entering the 93rd year of its inception, Sangh is trying to build a nation-wide conglomeration of Karyakartas (activists) who have the clear understanding of our Rashtra, who are daring enough to articulate that with the same clarity, who are cherishing the devotion for this sacred and unified motherland and sensitive and affectionate towards each and every member of this family, the courage and sacrifice of our ancestors is the foundation of whose heart, and taking this nation to the pinnacle of its glory is the only inspiration of his collective aspirations and actions. This work is continuously growing. Sangh Swayamsevaks are active in each and every walk of national life and they are inculcating the *Sanskaras* through their presence. Swayamsevaks active in many allied organisations and institutions are running more than one lac, seventy thousand projects and serving the deprived sections by taking the society along. The complete picture of organised and virtuous society through the environment created by these efforts will eliminate the flaws of divisions, egocentric attitude, idleness, self-abomination etc. This is the unique and unparallel way of integrating and organising the society. The participation of all of you is necessary in this process. The right policies based on our ethos, excellent implementation and cooperation of all Sajjan Shakti (virtuous strength) of and on the basis of that organised, industrious and integral social conduct is the fourfold combination that can lead to the manifestation of Bharat as an all-prosperous *Vishwaguru* (world leader) in coming decades. This kind

of conducive atmosphere is experienced everywhere, it is our duty to quickly seize this opportunity.

कोटि कोटि हाथोंवाली माँ का अद्भुत आकार उठे

लख विश्वनयन विस्फार उठे

जगजननी का जयकार उठे॥

हिन्दुभूमि का कणकण हो अब शक्ति का अवतार उठे

जलथल से अंबर से फिर हिन्दू की जय जयकार उठे

जगजननी का जयकार उठे॥

॥ भारत माता की जय ॥

Koti koti haathonwali maa ka adbhut aakaar utthe

Lakh vishwanayan vistar utthe

Jagjanni ka jaikar utthe

Hindubhumi ka kankan ho ab shakti ka avatar utthe

Jalthal se ambar se phir hindu ki Jaikar utthe

Jagjanni ka jaikar utthe

Bharat mata ki Jai

(Millions of hands lift the magnificent form of Mother,

With countless eyes opening, the universe expands,

Victory to the Mother of the World.

Every particle of the Hindu land is now the incarnation of power,

From the depths of water to the heights of the sky, the Hindu's victory resounds)

Victory to the Mother of the World.

Victory to Mother India.

(This summary of the speech by Dr. Mohan Bhagwat, delivered on the occasion of Shri Vijayadashami Utsav 2017, is sourced from the official website of RSS, accessible at rss.org.)

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2016

After completing 90 years of the sacred Sangh work, the period of Yugabda 5118, i.e. 2016 C.E., in which we are celebrating the Vijayadashami festival, has a special significance. Last year I had mentioned about the Centenary celebrations of Pandit Deendayal ji Upadhyay. The Centenary programs are going to continue this year also. This year we will be renewing the hallowed memory of more such great historical personalities, to follow whose life and teachings, we feel, is all the more important in the present conditions.

This is the millennium year of Acharya Abhinavagupta's life. A realized soul, he was also the foremost among the proponents of Shaiva Darsana. Along with propounding the concept of "*Pratyabhijna*," (recognition or realization of one's true divine nature) being a multidimensional personality, he had even dealt with empirical subjects like poetry, drama, music, language and phonetics and made most authoritative, seminal and everlasting contributions to enrich such varied subjects. The theoretical analysis he presented on "sound" is not only a treatise that speaks on the efficacy of "sound" to lead one to God-realization, but also a subject for deep study for modern computer scientists. But, of all achievements, the greatest achievement of his lifelong penance was that he could resuscitate from the soil of Kashmir the salient feature of the Sanatana culture that helps one to see unity in diversity. And, in spite of being an ardent follower of the Shaiva school of thought, he had studied with utmost reverence the thoughts of other sects as well and imbibed their spirit. He gave the message of pious living and harmonious view filled with love and devotion through his own life example and teachings, merged and became one with *Shivatatwa* (Shiva's essence), at a cave – the "Bhairav Gupha" – of Birwa near Badgaon in Kashmir.

This is also the millennium year of the birth of the renowned saint from the south, great Ramanujacharya, the author of "Sreebhashya" (divine exposition) He, who had travelled on foot all the way from the south to Delhi to retrieve the festival idol of the revered deity from the Sultan's court, had also shown the largesse to habilitate the Sultan's daughter, who had turned into a devotee of the deity, in the temple. He had also thrown open the doors of Bhakti (devotion) and Jnana (knowledge) for all, totally

denouncing the differences of caste, religion, etc. Establishing social equality and practicing Dharma in its pristine form in his life, he was able to invigorate the sense of equality and fraternity throughout the nation.

This year, we are also celebrating the 350th birthday of the tenth Guru of the Sikh Panth, Sree Guru Govind Singh, who had donned the dual mantle of a statesman and a preceptor (Meeri and Peeri) to protect the nation, society and Dharma, as also to uphold our self-respect and annihilate wickedness. Recalling the Guru's total commitment and relentless struggle to the cause of the nation and Dharma, Swami Vivekananda also had exhorted the Hindu youth to emulate his example, in his famous address at Lahore.

This year also marks the birth centenary of Prajnachakshu Sree Gulabrao Maharaj. He, who called himself the "daughter" of Sant Sree Jnaneshwar, had made painstaking study of our own as well as foreign works on spirituality and empirical sciences. During the shameful period of British slavery, he, through his irrefutable logic based on our own traditional wisdom and modern scientific theories, had established the loftiness of Swadharma, Swadesh and Sanskrithi (one's own duty, homeland and culture) and reinforced our self-confidence. He had further made unequivocally clear through his voluminous works that the future progress of science, its humaneness, its meaningfulness and the harmonious synthesis of all the religions in the world is possible only by making our spiritual culture their foundation.

If we carefully study the situation that we have been facing for the last one year, we will certainly be convinced of the need for us to follow the teachings of these four illustrious great masters.

Although there is scope to accelerate development and more has to be done to fulfil certain aspirations, by and large, the policies adopted by the government have resulted in dispelling away the sense of disappointment previously discernible all over the country, and had built some measure of confidence, therefore the nation, it appears, is moving forward. At the same time, it is obvious – and expected in the democratic model we have adopted – that the political parties, who could not make it to the echelons of power, are busy formulating strategies for their political gains, to focus on the shortcomings and inadequacies of the government and the administration. In democracy this very thought-churning is expected to bring forth a consensus for the path of progress of the country and to serve as a tool for critical analysis, improvement and alert supervision of policies. However,

the picture we have been seeing in the past one year, giving us a clear vision of the dirty tricks being played, is a matter of grave concern. Those who take even a cursory look at the situation prevalent in our country and the world at large, know that the fundamentalist, extremist, divisive, and selfish forces in the world, for whom an efficient, united and self-confident Bharat with an able government is an eyesore, are busy spreading their tentacles all over the country. Since we have not been able to fully eliminate the differences, divisions and the parochial feelings from our social life, once in a while, some untoward incidents happen here and there. Misusing such incidents, or fomenting trouble over them, or in the name of non-existent issues, these inimical elements, with the idea of maligning the government, administration and the benign forces like the RSS, which are capable of thwarting their evil designs, are dragging them into unnecessary controversies so to create a bad impression about them in the minds of the people. The aspirations and character of these forces, which are at loggerheads and even fight among them, clearly show that they even join hands to achieve their common or individual selfish aims. So, there is an urgent need to take necessary protective steps to guard against walking into the trap of their deceit and subterfuges, aimed at creating an atmosphere of division and antagonism in the society.

Sangh Swayamsevaks have stepped up their efforts in this direction. In many states, survey of existing condition with regard to social equality is in progress and efforts are also on to prepare people's minds to find a solution to this problem through the Sangha Shakhas in various villages and locations. For instance, in the Prant called Madhya Bharat by the Sangh, detailed survey of 9000 villages has already been completed. It has come to our knowledge that presently, in 40% villages discrimination prevails on the issue of temple entry; in 30% villages discrimination prevails in the matter of sources of water; and in 35% villages discrimination prevails on the use of crematorium. And efforts are being made to find solution to these problems. Swayamsevaks have also started helping our scheduled caste and scheduled tribe brethren to claim the benefits guaranteed to them under the Constitution, and also to ensure that the government and the administration disburse the funds allocated for their welfare. Sangh Swayamsevaks, according to their strength, wisdom and capacity, would certainly strive to achieve social equality. At the same time, individuals and associations who stand for social good should become more active in the matter. It will certainly be a shame on the 21st century Bharat, if one's own innocent kin have to bear insults and physical onslaughts, because of one's

wrath over a trivial issue or one's superiority complex, which also facilitate the divisive forces to take benefit out of it to tarnish Bharat's image and also to slow down the momentum of good social welfare activities being carried out all over:

Protection, enrichment and growth of indigenous varieties of cows that form a significant part of our cattle wealth, is one of the mottos spelt out in the Directive Principles of our Constitution. And according to the belief and tradition of the Bharatiya society, it is a sacred duty. Not only the Sangh Swayamsevaks, but many saints and other people throughout the country are also carrying forward this work as a sacred mission, remaining strictly within the framework of the Constitution and law. Modern science has acknowledged the utility and greatness of indigenous cows. In many of our states, cow-slaughter and cruelty to animals are prohibited by law. But sometimes in some places in these states, the Go-sevaks have to do active campaigns to ensure proper implementation of such laws. But they cannot be compared with those undesirable elements, who raking up the issue of cow-slaughter or spreading unfounded rumours about cow-slaughter, are busy serving their narrow personal or political ends. Nevertheless, the sacred mission of the Go-sevaks (cow caretaker) would continue and gather momentum. In keeping with independent India's democratic spirit and decorum, in spite of grave provocation, our law-abiding people have been carrying out all their activities without violating the law and they will continue to do so. While ensuring that the laws for the prevention of cow slaughter are flawlessly implemented and general law and order is also strictly maintained, administration should not weigh the law-abiding citizens and anti-social elements on the same scale. In the event of such incidents, politicians, while taking sides with an eye on political gains, along with ensuring that the moves they make do not lead to further widening the schism, should also see to it that their thoughts, words and deeds are helpful in lessening the feeling of hatred and ill-will and this is what society expects of them. Some sections in the media also, in the hope to enhance their commercial gains, are in the habit of sensationalizing the reporting of such issues by blowing them out of proportion, they have to resist this temptation. All have to bear in mind that freedom and equality could be achieved and consolidated only on the strength of the quantum and intensity of fraternal feeling in the society. And the nation will be in a position to face the challenges before it only on the basis of this strength. As dense clouds of threat to security, unity, sovereignty and integrity loom large even today, it is all the more necessary to take forward the tradition of

goodwill promoted by great seers like Sree Abhinavagupta and Sree Ramanujacharya.

The present conditions in the whole of Jammu & Kashmir make our concern all the more confounded. The diplomatic moves made so far at the international level, and the strong resolve of the government and the Parliament in the matter are welcome steps but to implement the policy with firmness is also important. Major areas of the Kashmir valley, Jammu and Ladakh are less disturbed and the situation in these areas is well under control. There is an urgent need to promote, consolidate and establish nationalistic activities and forces in these areas. To rein in the internal and external forces of disruption active in the disturbed areas, it is necessary for the Central and State governments as well as the administration to work in tandem, adopting a common policy, with a definitive attitude. There should not be any compromise whatsoever on the principle that the whole of Kashmir, including Mirpur, Muzzafarabad, Gilgit and Baltistan, is an inseparable and integral part of Bharat. There is an urgent need to rehabilitate with honour and security and ensuring all-round welfare, our Hindu brethren, who had migrated from those areas, and the Pandits, who were forced out of the Kashmir valley. During the partition, Hindus, who were domiciled in areas assigned to Pakistan, had migrated to Bharat and the then Jammu & Kashmir government had assured and asked them to settle in the state. They should be given all rights of citizenship in the state also. The discriminatory approach of the state administration towards Jammu and Ladakh also should be ended immediately. Only if the Jammu & Kashmir government and administration act with a nationalistic feeling, and perform in a clean, considerate, impartial and transparent way, the people of the state will certainly have simultaneous feeling of victory and confidence, and the process of assimilation of the people of the valley will move forward.

Presently, the whole world is aware that the subversive activities constantly promoted from across the border are mainly responsible for the disturbances in the Kashmir valley. It has also come to knowledge that some groups active in the border areas of Bharat and having different countries of the world as the hub of their operations, indulge in subversion, violence, terrorism, smuggling of drugs and narcotics, are hand in glove with such elements. In such a situation, the terrorist attack on our Army camp at Uri has underscored the need for continuous preparedness on the part of our combat forces, and the level of perpetual coordination and

cooperation needed among the Army, Defence Forces and Intelligence Agencies, as also the heavy price we have to pay even for a moment's distraction. I heartily congratulate our government and our valorous soldiers and all the wings of our Armed Forces, who, through an efficient and expert move, have given a firm and befitting reply to this wanton attack. This firmness and the efficiency shown in the matter of diplomacy and defence should permanently reflect in our policy. Keeping a watchful eye on the maritime boundaries as well as the frontier areas, the administration and the people should, with mutual cooperation, root out all forms of antisocial activities and the forces behind it.

Full cooperation of the law-and-order machinery of the states, is also essential. In our country, we are following the federal system. While honouring and honestly implementing it, all of us, especially the leadership of our different political parties, in a honourable and credible way, should always remember that, whatever the system of governance and administration, and with all forms of diversity among our people, from time immemorial we have been one people, one country, one nation and in future also, we have to keep ourselves as one. Our thoughts, words and deeds should be to cement and further fortify this oneness, and not to weaken it. Those who give leadership in different walks of our social life, should be disciplined enough to display this sense of responsibility. Along with this, necessary mechanism should be put in place to prompt our people also to behave with this sense of responsibility.

The discussions and deliberations going on in our country in the last many years on our educational policy- The purpose of education is to improve efficiency, developing the sense of responsibility, and cultivating national and social consciousness in an individual- is of great importance. And because of these efforts some sort of consensus seems to have emerged to the effect that educational facilities should be easily available and at cheaper cost. Education should equip an individual to earn his livelihood, make him self-reliant, self-respecting and also make him confident about earning his livelihood. Along with acquiring knowledge and learning, he should have a sense of responsibility, congenial attitude as a citizen, and be a good person leading a life based on values. Education should be such as to meet these demands and the curriculum should be suitable to satisfy these needs. Training of teachers and planning about their welfare should be in a fashion to enable them to acquire necessary qualification and competence to carry out their sacred mission of imparting education effectively.

Government and society should participate in the educational field and both should together guard against commercialization of education. After the new government at the Centre took over, a committee was appointed to go into the matter and the committee has already submitted its report. It remains to be seen whether the recommendations of the committee are in sync with the wisdom of the educationists and activists in the education field. The blueprint of a suitable framework required to bring about a shift in the direction would be available then only, or else, the consensus would remain a mere pipedream.

However, for the education of new generation, along with what one gets from schools, colleges and universities etc., the atmosphere created by all sorts of social activities and programmes, from family to festival, are important places. Do friendly dialogues between the older and younger generations take place in our families? Do such dialogues lead to gradually cultivating the sense of social responsibility, personal and national character, respect for values, commitment to work, affection, and an urge to resist the attraction of vices, in youngsters so as to mould their character in a proper way? Do the elders by their behaviour set an example for them to follow? Who else than we can find answers to such questions? Our experience shows that when children develop proper behaviour, aim and good tendencies at home, then only they work hard to pursue studies and show the discretion to put it to proper use. It is necessary that such dialogues should start and continue, and many saints, men and organizations are engaged in promoting such dialogues. In Sangh also, "*Kutumba prabhodan*" (Family awakening) is one such activity, in which our Swayamsevaks are very active. Rather than waiting for someone from outside to take the initiative, we have to start the process in our families on our own.

Different programmes, festivals, campaigns, etc., being organised at the social level, are intended to impart social education and culture. But, at times, they lose their spirit and turn into hollow and meaningless rituals. If at all we take care to restructure them, keeping in mind the demands of the changing times, and organise them at social level, they will still prove to be the best instruments for social education. In Maharashtra, groups organising Sarvajanic (Public) Ganeshotsavas (Ganesh festival) at many places have conducted many good experiments. Also, so many useful suggestions have come up regarding new-year (Varshapratipada) celebration. It is necessary to encourage, support and emulate usefully

reformed programmes and festivals. Some new initiatives have been made at the governmental and non-governmental level, and it is for social activists and our Swayamsevaks to motivate more and more people to take part in such activities. Keeping in mind the importance of programmes like planting trees, Swachhh Bharat Campaign, Yoga Day, etc. in cultivating social cohesion, social self-reliance, social feeling, etc., our Swayamsevaks have been taking part along with other people in such programme and, as a result, they have been able to add to the perfection of these programmes, apart from making them more attractive and effective. And we will continue to do so. The innate organised state of society is the root cause that ensures perfect order, integrity, peace and progress of a nation and the world, and it is on the basis of this truth, the Rashtriya Swayamsevak Sangh has been working continuously for the last 90 years and moving ahead.

Traditionally, our society has been conducting itself with much diversity. Our dexterous ancestors had realized the eternal unity behind the many-hued diversity in the entire creation, underlying and pervading the apparent diversity. It was their extreme penance that led to the birth of our Rashtra as an instrument to teach this truth to the whole world, and it is to accomplish this sacred mission it continues to exist. As this teaching process has to continue till the end of creation, this Rashtra also will continue to live till such time. Hence, our Rashtra is called "Amar" or deathless. The world that is enmeshed in materialism and the cobweb of self-generated quarrels is once again in need of this teaching, and, on our part, this is the time for us to move ahead discharging our duty and prove the rationale behind our existence.

Studying and understanding our Sanatana Dharma and culture, deeply entrenched on the strong foundation of the truth of unity of the entire creation, in the light of modern age, we have to present them as a living example before the whole world in its new form suitable for the time, location and circumstance, on the strength of our organized, mighty, non-exploitative, equitable, complete and rich national life. Emancipating ourselves from the wrongful influences caused by centuries-old slavery and self-forgetfulness, we have to formulate our national policies based on our own traditional genius. For this, we have to imbue our hearts with our great and lofty eternal values, ideals and culture. Through our life and deeds we must show to the world that, as a nation, we are marching ahead with self-confidence, finding answers to all sorts of painful problems that have been nagging the world for millennia. And this is the sum and substance of the

message the great saint Gulabrao Maharaj has given us through his voluminous works and his life-long penance.

The government should move in this direction with firmness, and the administration should implement the government policies in this direction with efficiency and enthusiasm, and both should perpetually ensure that, to the last man in the last row, everyone is happy, fine and safe and enjoys a life of contentment. On the other hand, the people also, remaining harmonious, organized and alert should help the government and the administration and, if needed, should exercise their control, which is necessary for the progression of our national life. If all these three entities move in tandem in the same direction with perfect planning and mutual understanding, then only we will be able to ensure our victory, defeating the evil designs, subterfuges and treachery of the demoniac forces and overcoming the difficulties and adversities we have been facing.

The task is very difficult. But we have no other alternative but to accomplish the task. We have the legacy of Sree Guru Govind Singh, who, through his own illustrious life-example, has proved beyond doubt that even things that appear to be impossible could be achieved with strong commitment, valour, total dedication, detachment and selflessness. And it is for us to pursue this ideal with dedication, with all our might.

Rashtriya Swayamsevak Sangh is the organization that is working for only this mission of infusing the Samaj(society) with such divine qualities creating a helpful atmosphere by providing living examples. To organize every individual through selfless and unadulterated love and equip him to identify himself with the aim of taking this sacred Hindu Nation to the pinnacle of glory in the world, to make **Sakha Sadhana** that helps one to cultivate physical, mental and intellectual faculties through common and simple programmes, and to depute such "Sadhaks" (spiritual practitioners) according to their efficiency, as and when necessary, in different spheres of our national life to do the required work with a spirit of service, is the programme taken up by the R.S.S.

I have already briefly mentioned about the activities like Samarasata, Gou-samvardhana(cow welfare), Kutumbaprabodhan, etc., aimed at bringing about the required change in the Samaj urgently. But it is necessary for the entire society to become active in this direction. During the nine days of "Navatri," gods – the noble human-force of that time- coordinated, harnessed and consolidated their might and, on the tenth day, decapitated

demons like Chanda, Munda and Mahishasura to relieve humanity of their burden. And today is Vijayadashami, the festival of victory. Now before taking leave of you, along with praying to you for the soothing shade of your love and encouragement for the national mission taken up by the R.S.S., I also humbly solicit your increased cooperation and participation.

I offer my good wishes to all of you on the occasion of Vijayadashami, with the prayer:

“देह सिवा बरु मोहे ईहै
सुभ करमन ते कबहूं न टरों।
न डरों अरि सो जब जाइ लरों
निसचै करि अपुनी जीत करों॥
अरु सिख हों आपने ही मन कौ
इह लालच हउ गुन तउ उचरों।
जब आव की अउध निदान बनै
अति ही रन मै तब जूझ मरों॥”

॥ भारत माता की जय ॥

*(Deh siva baru mohe ehey
Subh karman te kabhun na taro
Na daro ari so jab jaai laro
Nischey kari apuni jeet karo
Aru sikh hon aapne hi mann ko
Eh lalach hao gun taon uccharo
Jab aav ki aoudh nidaan bane
Ati hi ran mein tab jhunjh maro.*

Meaning: O Shiva! Shower this blessing on me:

I should never hesitate doing noble deeds.

I should have no fear as I enter the field to fight the enemy:

I should be determined to win.

With a view to teaching myself,
I should ever continue to eulogize you.
When my end approaches,
I should die fighting in the field of battle.

(Victory to Mother Bharati)

(This summary of the speech by Dr. Mohan Bhagwat, delivered on the occasion of Shri Vijayadashami Utsav 2016, is sourced from the official website of RSS, accessible at rss.org.)

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2015

Today, we are gathered here to celebrate our annual festivities of the Vijayadashami Parva. 90 years have elapsed since the Sangh work was started. This year is the 125th birth anniversary of Bharat Ratna (highest civilian award of Bharat) Dr. Babasaheb Ambedkar. He made a lifelong struggle against the injustice of social inequality and made provisions in the Constitution thereby eradicating those discriminations from the political and economic spheres of our national life. In Shri Guruji's (second Sarsanghchalak of RSS) words, his talent was a confluence of Acharya Shankar's Sharp Intellect and Tathagat Buddha's unbounded compassion.



RSS Sarsanghchalak with the chief guest of Sri Vijayadashami Utsav at the dais. Image source: VSKTamilnadu.org

Last year was also the 125th Birth Anniversary of Parampujaniya Dr. Hedgewar (founder of Sangh). He envisioned creation of a prosperous Bharat as example for the whole world to follow, through collective efforts of an egalitarian society. The evolution of a technique to create honest and selfless workers, striving incessantly and wholeheartedly to achieve this goal was his lifetime contribution. Birth centenary of Late Shri Balasaheb Deoras, an expert in this technique and the third Sarsanghchalak of RSS, is also to commence this year. Late Pandit Deendayalji Upadhyay, who was nurtured in this technique, had suggested an integral approach called Ekatma Manav Darshan, adopted to modern times for the nation, based on the eternal values of Bharatiya Philosophy. His birth centenary has also commenced.

By a pleasant coincidence, this is also the 1000th year of coronation of RajRajeshwar Rajendra Chola, a royal who had established a model of good governance in Bharat and had promulgated in Southeast Asia the benevolent influence of the eternal Bharatiya culture. Rejecting all disparities based on caste and creed, and breaking all the barriers of superstitious traditions, Shri Ramanujacharya made the path of Bhakti for all the sections of the society, thus paving the way for social harmony. Preparations are going on at the social level to celebrate his 1000th birth anniversary in the coming year. This is also the 1000th birth anniversary of great Shaiva philosopher from Jammu-Kashmir, Acharya Abhinav Gupta. The celebration of the 5151st Anniversary of our revered Bhagvad Gita, which conveys the message of doing Karma without expecting any of Phala

(Fruition), and the principles of “*Karmasu Kaushalam*” (performing one’s duty with skill and efficiency) and “*Samatva*”,(a state of mental calmness, composure, and stability, especially in challenging or difficult situations) will be continued till the Gita Jayanti.

Two great souls departed us this year. Our Ex President, Dr. Abdul Kalam was one who had dedicated his life towards instilling confidence and national pride in our young generation, while constantly urging them to achieve the best for our country in all walks of life. Swami Dayanand Saraswati, by being a Vedic teacher, provided a modern view of our eternal culture and aroused pride and activism about it in our society and the world at large. Both of these eternal souls etched the message of the glory of Bharat and social unity through their work.

The reason behind remembering all these coincidences today is to draw our attention to the call of our innate duty to build up a prosperous, efficient and egalitarian Bharat, to bring peace, prosperity and progress, right from our families to the whole world. To accomplish this goal, based on the strength of an organized society, is the point of contemplation today.

The resurgence of a self-reliant, strong, prosperous and secure Bharat, giving benevolent and flourishing leadership to the world, is possible only when an egalitarian, organized and enlightened society with self-esteem strives towards this end; not only that, the firm resolve of such a society will reflect on the policies of our democratic system and the constitutional authorities who run the system. Agile, clear, accurate policies as well as discretion of a society which is free of selfishness and divisiveness are mandatory requirements to change the destiny of nation and, therefore, it is essential that both should complement each other.

With this picture in mind, when we ponder over the present situation in the country, we get a very optimistic and soothing view. An atmosphere of disappointment and lost faith, which existed couple of years back, has evaporated. An atmosphere of expectations has come to fore, generating a sense of optimism that such expectations shall be fulfilled. It has to be made sure that these positive vibes reach the last person in the row, by turning it into an actual experience by bringing about a real positive change in his life; his trust in the bright future of his own personal life as also of national, should grow.

It is becoming evident to all that Bharat’s esteem in the world has gone up many-fold in the last couple of years. In view of Bharat’s national interest,

many proactive steps have been taken to improve bi lateral relationship with the neighbouring countries, with successful results. It seems that the world is being introduced to a new modern Bharat. The World is experiencing a Bharat, which is full of self-respect and self-confidence, maintaining the traditional view of goodwill towards all but, at the same time, unhesitatingly taking stand in very clear terms, in international diplomacy whenever national interests are involved, and giving a helping hand to nations in distress anywhere in the world. Bharat is reincarnating itself into an altogether new manifestation and the world is enchanted to see Bharat's new Avatar with utmost optimism. Bharat's Gita, Yoga and Tathagat have a universal acceptance like never before. Keeping in view the need to develop goodwill for Bhartiya psyche and tradition and to protect and enhance its prestige, Policies are being formulated at the administrative level. All the developing nations of the world are looking forward to Bharat's leadership to emancipate them from the undesirable influence of the so-called world powers. Throughout its chequered history of rise and fall, Bharat has always treated the whole world as its own family. On account of its agility and strength, Bharat has always followed the tradition of finding the balance between national interests and world interests, with utmost integrity towards both, and today we are gradually experiencing the glimpse of same age-old diplomatic approach. It is necessary that this effulgent picture of Bharat is imprinted in the mind of the World as well as in the mind of every individual of the land. Hence, it is vital that we should make all walks of our national life vibrant with a new thought and new valiant efforts. So, creating a new picture of the society capable of adopting policies and systems in keeping with modern times and, at the same time, based on the foundations of the eternal truth, which forms the substratum of our immortal national life, is the need of the hour.

We must come out of "Saheb is always Right" ("Saheb Wakyam Pramanam") mentality. Making Bharatiya mind and soul as the basis, we should adopt whatever is good, truthful and fair from the rest of the world and create an independent modern roadmap for our nation. The thoughts and actions of intelligentsia, administration and policies of government should be transformed accordingly. In the absence of this synergy, it will not be possible to present a Bharat that is self-reliant, egalitarian, strong and prosperous. Deficiencies of the thought processes and philosophies, which prevailed for centuries in the world, are being scientifically proved. The ill-effects of such deficient thought process and philosophies are even more

compelling to ponder over the very same thought processes and philosophies have made review of them all the more compelling.

In 1951, Social and economic department of United Nations, supporting these deficient philosophies had made following proclamation:

“There is a sense in which rapid economic progress is impossible without painful adjustments. Ancient philosophies have to be scrapped; old social institutions have to disintegrate. Bonds of caste, creed and race have to burst and large numbers of persons who cannot keep up with the progress have to have their expectations of a comfortable life frustrated. Very few communities are willing to pay the full price of economic progress.”

It was an extremely materialistic, self-centred and insensitive philosophy that was forced upon the world. When the ill-effects of the very same philosophy started affecting the proponents of this philosophy, they made a sudden U turn. In October 2005, the conclave of the Governors of Central Banks of the G20 countries declared:

“We note development approaches are evolving over time and thus need to be updated as economic challenges unfold. We recognize there is no uniform development approach that fits all the countries. Each country should be able to choose the development approaches and policies that best suit its specific characteristics while benefitting from there accumulated experience in policy making over last decades, including the importance of strong macroeconomic policies for sustained growth.”

Bringing more clarity to the statement above, News Bulletin of World Bank in 2008, said:

“In our work across the world we have learnt the hard way that there is no one model that fits all. Development is all about transformation. It means taking the best ideas, testing them in new situations and throwing away what doesn't work. It means, above all, having the ability to recognize when we have failed. This is never an easy thing to do. It is ever more difficult for an organization to do so, be it the government or the World Bank, which constantly need to adapt to the changing nature of developmental challenge.”

After this self-realization, phrases like ‘Holistic’ and ‘Sustainable development’ started appearing in the world discourse over development talks. Environmental concerns also find some place in this discourse. So, it will be prudent to free ourselves from the tendency to accept this deficient

philosophy as the ultimate truth since it in itself is going through the cycle of experiment- experience- change. It would be better if we stick to our time-tested philosophy. This philosophy is based on cooperation and coordination. According to this philosophy, Dharma and Sanskar(cultural and ethical values based conduct) are at the forefront of Life and not Arth-Kaam(wealth-Desire). For sustainable development, this philosophy encourages least use of energy, maximum employment, sensitivity towards environment, ethics, and the wholesome approach to agriculture. It suggests a decentralized and self-reliant economic and industrial order. There is a major emphasis on skill development and increased productivity. As per this philosophy, success of the system is judged on the fact whether the last person in the land is getting justice, education and basic needs of life. Hence the major emphasis has to be on farmers and agriculture, small and medium scale industries, small traders and craftsmen. All organizations, intellectuals, policy makers, political class and administrators working in the socio-economic field have to take a note of this.

It is pleasurable to note that the manifesto of Niti Ayog is giving clear indications in the same direction. It is obvious that this metamorphosis will not take place suddenly. It would be a challenge to bring inherited economy back to normal state, balance political compulsions, and straighten administrative machinery. We ought to keep whole lot of patience to see the fruition of our efforts to take the benefits of development to the lowest strata of society and enlist their participation in the nation-building. We would like to see steady increase in their confidence towards nation building exercise. Mudra Bank, Jan Dhan Yojna, voluntary surrender of cooking gas subsidy, Swatch Bharat initiative, and skill development are some useful initiatives of the present government, in the same direction. It is essential to get credible data, both qualitative and quantitative, from the grassroots level to measure the efficacy of our developmental policies. It is also necessary to hold fruitful dialogues to ensure the participation of all in the nation building exercise and speed up the execution of the program.

Efficacy of all the policy measures aimed at changing the destiny of the nation will very much depend upon the enterprising spirit, capability to cooperate, and the wisdom of masses. To achieve it, enlightenment and training of society is a prerequisite. While speaking about development, population growth is one related aspect, which is much talked about. We need to seriously ponder our population policy. It must be discussed

whether population is a boon or bane? Whether the current systems and resources would be adequate to provide employment and basic amenities to masses after 50 years from now? How much manpower would be required to run our systems effectively? Quiet often, it becomes mother's responsibility in bringing up children and inculcating values in them. Hence diet, healthcare, self-respect, empowerment, enlightenment, opportunities and freedom to make use of those opportunities by our mothers need to be ensured by our system. Are our systems turned for the same? What is our anticipation regarding the condition of our environment after 50 years? Facts and figures of last two census reports and the imbalances that have come to notice as a result are being widely discussed. Our present and future is getting impacted by the same. We need to rise above vote bank politics to formulate a holistic approach, equally applicable to all citizens, towards the population policy. Such a population policy cannot be enforced by our governments or laws, all alone. Considerable efforts are required to tune society's psyche to the same. It would be prudent to think about the same during policy making exercise.

To bring about a change in the natural instincts and behavioural patterns of humans, customary religious practices, and cultural traditions, in accordance with current times is often, too tricky. Even if this change is appropriate, it cannot be accomplished by just bringing in a law or making law enforcement agencies to enforce the law. It never happened this way and it will never happen this way. It can only be accomplished through a respectful dialogue with concerned entities. This dialogue and the efforts to enlighten the society through the dialogue, needs to take place at all the levels be it the government, administration, media or intellectuals in the society and it should consistently continue before and after such changes. We should not be guided by cheap popularity or political incentives. What is truthful and just should be our guiding principle. By adopting a compassionate approach towards every section of society, we can change their approach through a friendly and respectable dialogue. The anguish some sections of people felt as a result of some reasoned judgments could have been avoided. For example, Santhara, peculiar lifestyle of Digambar Acharyas, Bal-Deeksha (initiations of children as recluses), etc., are some of the age-old practices prevalent in the Jain community. To bring about changes in such matters without consulting the Acharyas of the respective sects about the reason, importance and philosophy behind such practices, will affect social cohesion and harmony and finally harm the nation. It has been a tradition in every sect/religion in our Country to introspect about

their rituals and practices at regular intervals and attunes such a rituals and practices to current times and circumstances. This is the healthy way of bringing about necessary changes. All such changes have always come from within. Any external attempt to bring about such changes has always ended up only in controversies. Success in any systemic change is achieved only through changing the social psyche.

Education system is an important tool for social transformation. In recent years, we have been observing commercialization of education. Getting more and more expensive, it is going beyond the reach of an ordinary citizen. Hence the purpose which education is expected to fulfil, is not taking shape. Apart from imparting formal education, education also aims at shaping a complete man, who is wise, self-respecting, self-reliant, compassionate, efficient, and cultured. With this integral approach to education, many experiments are going on within as well as outside the country. We should take cognizance of all these experiments. Results from these experiments, and the suggestion made by various organizations, educationists and panels should form the basis for all the aspects of education be it curriculum, fee structure or management of education. Education should be society based. Education should be oriented towards fulfilling its goal as well as contemporary requirements of society. And in the light of these limits there should be freedom to chalk out the education system. To ensure that education is not commercialized; government needs to make sure that government educational institutions also are run well at all levels. This process starts with the quality of teachers we have. We need to have effective training and maintain standards for teachers. More than anything else, we need teachers who realize their responsibilities.

However, the role of parents and society is equally important. Do we tell our children that it is more important to have a meaningful life than a successful life? Is our behaviour such, which instils the values of truthfulness, justice, compassion, sacrifice, patience and good behaviour? Is our generation ready to tread this path in social and professional fields with insistence and agility, ignoring petty gains? Do we – the social and political leadership - and media, care to see that our walk and talk leads the society, particularly new generation, towards national integrity, social harmony and ethical behaviour?

To say that Governance and economy and other systems drive human behaviour - “Yatha Raja Tatha Praja” (As the king, so the subjects). Hence our policies should unite the society; caring for the uplift of the weakest

link of the society, they should achieve progress for everyone in the society. We need fundamental reforms in our electoral practices, administration, tax systems, public health system, and industrial, educational and agricultural policies to make them more effective and people oriented. Hostilities by Pakistan, expansionism from China, rising fundamentalism and chauvinism in the world order, and unfair international diplomacy, resulting in rise of terrorist outfits like ISIS, are acting as a catalyst to already complicated and serious internal and external security of our country. Fostered by external powers and inspired by external ideologies, some people from within are walking the path of terrorism. It goes without saying that it is government's responsibility to come out with a comprehensive and a firm policy to root out all such problems ones and for all. Ethical education should be made part of the education policy so as to preserve our social and cultural values intact and thwart all attempts at destroying our culture. There is a view that media should be regulated while conserving their freedom to ensure that no ill effect, knowingly or unknowingly, prevails in the society. It is fair to expect that all the promised dreams are realized and became a reality fast. But this is also true that governance is driven by the will, quality of thoughts and organized state of the society. When a self-realized, righteous and holistic society starts walking with determination on the path towards national glory, the systems and apparatus of nation follow and become helpful in the transformation. A nation becomes prosperous, safe and capable only when government, administration and public at large are on the same page on the issues of identity of nation, national pride, and credible integrity towards nation, and are ready for constant efforts with focused contemplation.

What is the chord that can keep our diverse society together? (1) Certainly, it is our eternal culture - Hindu culture - that accepts and respects all forms of diversity, and which precisely forms the nature and value system of every Bharatiya. (2) The very culture, based on which our ancestors build their lives, toiled hard to nurture and foster it, and even sacrificed their live for its protection and honour, even to this day, their glory is a source of inspiration and ideal for us. (3) This divine motherland endowed with richest and wealth, who helped us realize the truth that formed the foundation of that culture and the Dharma born out of it, whose abundance of divine wealth nurtured us and made us magnanimous, the love and devotion for whom we inherited from our ancestors, such motherland of ours, even today has the power to arouse the creative spirit of every individual of this country. Through these three factors an individual can

easily be assimilated while keeping one's diverse identity of language, region, sect and party intact. Also, even while safeguarding one's smaller identity, one becomes part of the larger social identity. The humanitarian spirit, vision and philosophy based on the above three factors, the decision in conformity and equally matched practice is what is called Hindutva.

This lifestyle of Hindu society, from time immemorial, even long before the term Hindu was coined, evolved in keeping with the time on the basis of above three factors. The onus of good and bad of this nation rests only on their shoulders.

For last 90 years, RSS has been constantly trying to galvanize the energies of Hindu society for nation building. Sangh founder Dr. Hedgewar had very well understood that the task of nation and society building cannot be entrusted on contract. When an efficient and organised society works persistently for the betterment of nation for a long time, then only the nation becomes prosperous. The mission of RSS is to prepare such workers who can organize the society for this noble cause. Today, everyone can see the impact created by Swayamsewaks coming out of the easy and simple modus operandi of RSS. Now they not only get respect and affection from a grateful society, but also the recognition of the whole world.

Come, let us all become Swayamsewaks and be part of this sacred work, because this is the only way to build the Bharat that the world inevitably looks forward to for a new opening. The Bharatiya society has to become perfect and organised on the strength of their eternal identity. Soaked with the nectar of our Dharmic Values that ends all divisiveness and is capable of infusing the whole humankind with the feeling of fraternity by giving them real freedom, let us individually and collectively endeavour to accord happiness, peace and redemption to human race. This is the way out and we have to do it.

हिन्दू हिन्दू एक रहें

भेदभाव को नहीं सहे

संघर्षों से दुःखी जगत को

मानवता की शिक्षा दें।।

“भारत माता की जय”

(Hindu Hindu ek rahe

Bhedbhav ko nahi sahen

Sangharshon se dukhi jagat ko

Manavta ki shiksha de

Meaning: Hindus should be united

They should not bear discrimination,

Teach humanism to the world,

that is suffering from the struggles.

Victory to the Mother Bharati (India)

(This abstract of the speech by Dr. Mohan Bhagwat, delivered on the occasion of Shri Vijayadashami Utsav 2015, is sourced from the official website of RSS, accessible at rss.org.)

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2014

We have gathered here once again after a year on this auspicious and holy occasion of Vijaya Dashami. This year the environment is quite different and everyone can feel it. The grand success of our scientists in sending our "Mangal Yaan" into the orbit of Mars, that also in the maiden attempt, has tremendously generated respect for us and has added to our self-confidence. We express our hearty congratulations to all our scientists and their entire team for their success in the "Mangal-Abhiyaan"(Mission Mars). We heartily congratulate all the athletes who made the nation proud by winning medals in Asiad games going on in South Korea. This year also happens to be the millennium year of victorious saga of life of the great Rajrajendra Chol. The 50th anniversary of Pandit Deendayal Upadhyay's great philosophy of "Ekatma Manav-darshan" i.e. "Integral Humanism" is yet another proud reference of this year. We have also made the world realise that the common citizen of Bharat takes part in the process of future building of her/his nation through execution of her/his democratic responsibilities with maturity and enthusiasm as equal, if not more, to the prosperous and well-educated citizens of so-called developed countries.

This realization about Bharatiya people among countries across the world has substantially increased respect for our patience, enthusiasm and our self-confidence, as expressed by some of them. The enthusiasm and resolve exhibited by the Bharatiya Diaspora across the world towards Bharat is a welcome omen for the proud and prosperous Bharat.

But we must also realize that all this is only a small step in the direction of our goal of making Bharat the "Vishwa-Guru"(leader) of the world, a model nation that runs on the principles of happiness, peace and harmony. We have to do a lot and have to cover quite a long distance to reach our goal. One can understand this easily after reviewing the prevailing situation within Bharat and across the world.

Humanity can live a happy, peaceful and beautiful life only when we understand and follow the principles of loving and respectfully accepting the plurality inherent in nature; move with a sense of coordination, cooperation, empathy and dialogue and adopt the path of non-violence and constitutional middle path instead of practicing unilateral fanaticism and violence in our practices in matters related to ideological and religious conduct. This truth has been intellectually preached, quite sufficiently for that matter since the beginning of known world history. Everyone knows this at the thinking level. But these noble thoughts though preached regularly in discourses and advice has no backing of practice. What we observe is nothing less than arrogance, egoism, selfishness and utter rigidity when it comes to individual or national behaviour. It is not therefore surprising that despite a substantial progress on the fronts of human knowledge, science, technology, facilities and comforts and despite making all efforts and experiments in the direction of reducing unhappiness, pain and grief, over past two thousand years, humanity is still facing the same problems time and again. Rather this so called "progress" has added new problems which we are unable to handle.

Today we see that even when the issue of ecology is being discussed in detail for past many decades, yet we find that with each passing day the ecological destruction is approaching much faster and closer to us. Because of this environmental destruction, the world is facing newer and deadlier natural calamities consistently. But except for some changes in their vocabulary or some half-hearted attempts at symptomatic treatment, no meaningful change is visible in the policies of nations and large multinational companies. What we are witnessing today is simply the same old, single minded materialistic, consumerist and a self-centred ideology at

work in overt or covert forms. It is this self-centred collective greed that gives rise to exploitation, suppression, violence and fanaticism. Precisely, operating on the basis of such selfish interests by the western countries is responsible for a new incarnation of terror and fundamentalism that has emerged today in West Asia in the form of ISIS terrorising the whole world. There is no doubt that most countries and religious groups of the world are thinking of standing united and fighting against this menace and they may do so; but, unless the momentum of that vicious cycle of terror is uprooted, it is not possible to rescue the world from the cyclic waves of terror which keeps on emerging in a new shape every time due to the acts and tendencies of self-centeredness and selfish greed since centuries.

Those who want to undertake this effort will have to first eradicate the selfishness, fear and absolute materialistic fundamentalism completely from their own hearts and adopt an integrated and holistic view that looks for happiness of one and all. Those forces which focus only at achieving the economic interests of their own groups in the name of globalization; want to expand their own empires in the name of establishing peace or compelling all other countries to remain weak and helpless in the name of non-proliferation of weapons, can never and shall never let the dream of a happy and beautiful world become a reality.

In the history of past one thousand years, Bharat has been the only example which has made genuine efforts in this direction through the path of truth and non-violence. Right from times immemorial to this moment, the unbroken current of national thinking that has prevailed in the vast region between the Himalayas and its extensions on one side and the sea on the other, has been known as Hindutva. Its special characteristic is that despite the natural plurality of languages, geography, faiths and sects, castes and sub castes, food habits, traditions etc., it assimilates and accepts all of them with full respect and takes them along in the direction of welfare of the entire world. It offers complete freedom in matters of one's search for truth in life, experience and its inference. Neither any questions are raised against one's faith being different, nor campaigns are run to destroy other idols of worship, nor there is a tradition of raising disputes over the validity or respectability of other's faith on the basis of systems restricted by the dictates of a book. Full freedom of unrestricted debates on opinions about faith and beliefs intellectually, at the same time respect and acceptance of each other's faith, harmony and cooperation is the hall mark speciality of Hindu Culture. With Bharat's deep faith in the mantra of "Vasudhaiv

Kutumbakam" (i.e. entire world is one family), a wide range of her Rishis-Munis(sages), Bhikshus(monks), Shramanas(ascetics), Saints, scholars and experts travelled across the world from Mexico to Siberia in olden eras. Without attempting to conquer any empire or without destroying way of life of any society, prayer systems or national and cultural identity, they shared with them the Bharatiya ethos of love, affection and universal welfare. Even today the Bharatiya Diaspora and our spiritual leaders are loved and respected for carrying forward the same tradition. This explains why communities and thinkers across the world see a positive hope for themselves and the world in the future of Bharat.

A poet has described Bharatiya spirit in beautiful words which translate into English like this:

“To the hungry babies of this world, I’ve fed blood from my heart,
Not other’s lands, I’m determined to conquer innumerable hearts!”

“मैंने सीने का लहू पिलाकर, पाले हैं दुनिया के क्षुधित लाल
भूभाग नहीं, शत शत मानव के स्रदय जीतने का निश्चय। ”

Maine seeney ka laahu pilakar Paaly hain dunia ke kshudhit laal

Bhubhaag nahin shat shat manav ke sraday jeetney ka nishchay

Our ancient Rishi-Munis too have given voice to this very goal of Bharat’s timeless existence in these words:

एतद्देश प्रसूतस्य सकाशादग्रजन्मनः।

Aetdadesh prasutasya sakashadgrdgenaman

Meaning: Children of this land should teach (the way of life) the Humanity by their own living examples.)

Hence, on this auspicious day of Vijaya Dashami, a new horizon of victory is clear to us -- as our goal of developing Bharat into the guide and torch bearer of the whole world. We have to develop India consistent with the present times and conditions, which can stand on its own as an all capable, beautiful and prosperous nation in every manner; a nation that looks at the entire world with a holistic, selfless, integral and impartial vision. Bharat of our vision is one which accepts all pluralities of the universe and is capable of presenting itself as an example of integration. We have to build a Bharat where prosperity comes hand in hand with ethics and rationality; where

compassion, service, welfare and fearlessness are constituents of invincible strength; whose path of development should promote universal welfare. This is the Bharat that we have to build. Bharat of our vision whose Diaspora across the world grandly exemplify Bharat's gentleness, strong character and universality to their host populations, a strong Bharat which will be a natural assurance of safety and security to every such person who claims links with its land, ancestors and culture.

With similar expectations in mind, few months ago, the people of Bharat brought about a drastic change in the government. This change of government is not even six months old. But positive signs are emanating from time to time which give hope about emergence of Bharat on the international horizon, and it appears that the people's desire of a life, secure and progressing in all its aspects, will soon start reflecting in the governance. In a very short period, some policy initiatives taken by the central government in national interest on the fronts of economy, national security, international relations and many other areas have raised good hopes. The government should now ensure that these policies maintain their momentum in a determined and well-organized manner. We need to wait for some more time, with a sense of hope and faith.

Recently, floods have incurred heavy losses of life and property in many parts of the country, especially in Jammu and Kashmir. We pray to the All Mighty for peace to the souls of those fellow citizens who lost their lives in these floods and express our sympathy and support to their family members. The swiftness, efficiency and open heartedness with which the Central government provided relief and help to the affected people deserves appreciation. As always, this time too, the Swayamsewaks of RSS and workers of Sewa Bharati joined hands with numerous other organizations to provide timely relief to the affected people. They have also taken up future action plans in this direction. Such moments, when Indian society rises above all differences and comes forward to offer every possible support to fellow countrymen, reflect collective sensitivity and national integration of Bharatiya society.

However, the present overall ground situation of the country appears quite difficult and complex. Leaving everything related to the nation's future in the hands of government is not going to prove very effective. All prevailing policy systems across the world have proven themselves as incomplete and half-baked visions. The system in our country too has been suffering from the same problem since our independence. Our society still remains

afflicted by the decay of many of our vital social values like honesty, social harmony, entrepreneurship, idealism, cultured conduct, and other similar collective qualities which are necessary for a nation to be strong. Many internal and foreign forces are still active in Bharat, whose only aim is to exploit the system for their petty gains. Their focus is of playing games by exploiting and aggravating these aberrations and creating clashes. It is therefore, expected that everyone involved in the government machinery should remain vigilant and efficient. They will have to evolve a suitable development path which suits our current situation and adopt best ones out of various development models prevalent today. They will also have to tackle the mistakes caused by the lack of an integral view and will have to evolve new alternative policies. The new policy makers should also take best advantage of the vision and experience of great Bharatiya leaders right from the tradition of Swamy Vivekananda, Yogi Arvind, Swamy Ramtirth, Gurudev Ravindra Nath Thakur and Lokmanya Tilak to Mahatma Gandhi, Netaji Subhash Chandra Bose, Swatantrya Veer Savarkar, Dr. Baba Saheb Ambedkar, Acharya Vinoba Bhave, Second Sarsanghachalak of RSS Shri 'Guruji' aka Madhav Sadashiv Golwalkar, Dr. Ram Manohar Lohia, Jayprakash Narayan and Pt. Deendayal Upadhyay. It is high time that Bharat should now evolve a new and suitable development model that incorporates the vision of such leaders in fields like education, culture, economics, sociology and security, which emerges from deep, integral, original and practical thinking process of such stalwarts. We must remember that the final test of the efficacy of these policies will be their impact on the life of the last person standing, a Bharatiya on the last step of the ladder. We must remember that the self-reliance should be a necessary component of national prosperity and security. We must remember that Bharat has been the top leader of the world for centuries because of our richness in thinking about life from different viewpoints. In that sense, Bharat still holds the capability of world's welfare. This thinking process has now to be adapted to the new situations prevailing in the present-day world.

With faith and hope the society awaits the government to shape the nation as envisaged by our Constitution.

The evolution of nations in the world history shows that without active cooperation and participation of people, mere political power cannot bring about the desired change in the society. Therefore, those individuals and organizations who are engaged in giving direction to the society and solving its various problems, must remain active and vigilant. In a democratic

system, the governments gain tremendously from their activism, awareness and maturity in the interest of the nation, and it also protects the nation from possibility of detracting in the game of power politics.

It is therefore necessary that all such individuals and organisations should rise above their and organizational interests and keep themselves busy in educating people and solving their problems. In a democratic system, it is necessary that these players, the government and administration should keep their dialogue alive; and the government be informed whether the fruits of its policies are reaching the last Bharatiya in the queue or not.

The complexity and seriousness of the situation of the nation reflects this need in the development process of the nation. There is a serious upsurge in the jihadi activities in the southern parts of Bharat, especially in Kerala and Tamil Nadu. No effective policy imperatives, efforts are visible in curbing such activities. No visible reduction in smuggling of rare earth minerals from the southern coast has come to notice. In states like West Bengal and Assam, the population imbalance has been caused by illegal migration of a particular community from across the national borders. Near surrender before these fanatic elements and appeasement policy adopted by the ruling parties in these states, have put the life of local Hindu communities, the law-and-order situation as well as the national security under serious threat in the region. The nation has yet to see the impact of the joint plan of the Central and State governments in putting an effective check on the activities of Jehadi and Naxal extremists and those forces which are helping and promoting them. These extremist groups have presented a serious threat to the internal national security.

But the society too has to play an important role in meeting this challenge. The society needs to be aware towards tackling this problem. Those individuals who are engaged in various kind of smuggling on the borders also belong to the same society. Those people who provide shelter and employment to the illegal migrants (infiltrators) from other side are none other than the very citizens of our country. The social situations causing exploitation of poor and lack of development finally help the Naxals in recruiting poor youths as their cannon fodder. Though an alert, transparent, sensitive and a rule abiding administration is necessary for ending exploitation and ensuring development, equally important is the role of society in eradicating exploitation of the poor through active cooperation, striving in a democratic way to end their exploitation and by running various types of help and support activities in order to take these fruits of

development to the deprived people. We feel it necessary to put a ban on meat exports, beef in particular and cow smuggling in immediate future.

It is necessary that policies of the government should take the nation towards self-reliance and should encourage entrepreneurship among the people, but it is equally important for the people to encourage consumption of Swadeshi products. Our tendency of buying daily need goods, even buying foreign made statues of our Gods and Goddesses, simply because they are cheaper in price, needs to be abandoned. We need a vigilant government, a strong defence policy and brave and efficient defence force to ensure the security of our nation, but we equally need a society of people who are patriotic, vigilant and of a high moral character. The discourse in the society should be such that the morale of the armed forces and the government is enhanced. It is the duty of the society to provide sufficient number of capable youths as soldiers and officers to our armed forces. The society must keep vigilant eyes and ears on the activities going on around them to ensure safety of the nation.

But are we sure about the actual situation in our society? Can we say for sure that the atmosphere in our family life is suitable for giving right kind of training to our children and adolescents? Do the parents in our family provide the right kind of example to encourage positive values among the children? The increasing consumption of narcotic drugs among our young generation simply reflects the falling levels of mutual affection, communication and values among the family members. We have been a society which has been guided by principles like

“मातृवत् परदारेषु, परद्रव्येषु लोष्ठवत्। आत्मवत् सर्वभूतेषु”

Matrivat pardareshu pardravayayeshu loshthvat, atmavat sarvbhuteshu.

Meaning: Viewing every other woman as mother, others wealth as mere dust and every other creature as one's own self.

The erosion of these values is now clearly reflecting through increase in crime, atrocities on women and misconduct and also lack of restraint on the part of our young generation across the country. In order to put a check on these unfortunate tendencies, we surely need a strong and effective enforcement of law. But there is an equal need to put forth our own examples of good conduct and cultured behaviour.

Everyone is aware of the role of government in such an environment. The education departments have to see that the education they impart is

available to all, instilling values and cultural components, empowering the students to stand up with self-respect and courage in the struggle of life. It is the responsibility of the government to keep check on tendency of visual and print media to offer such programs and advertisements which degrade morality in society. But society need not wait for the government actions in this regard. Our own family too is a micro society. Family as a fundamental unit of society is still a part of our life. We cannot run courses in different subjects in family, but our families can surely provide training in fields like adding human values to a family member's life; discretion in do's and don'ts, importance of courage and patience which strengthens a person in the struggle of life. In our own family it is entirely up to us to preserve the traditional values and mould the conduct of elders in the family and create a dialogue, consistent with the traditions, among family members. It is the need of every household today.

There are few more fields in which we don't need to wait for the government's role and can take lead on our own, like putting an end to poverty and social discrimination. Luckily, we have had a tradition of thinking and action on both of these fronts. There are many voluntary groups which are active in fields like education, health, increasing environmental awareness and self-reliance. There are many areas like occupational training, water conservation, organic farming, cow protection and promotion, and rural development etc. in which many people are already working enthusiastically. Our Swayamsewaks too are engaged in many such activities. But considering the vast expanse of our society, there is still a huge potential for expanding these activities. Depending upon our own taste and capability, we can join any of such activities or can even start a new project independently. At least, we can start with our own family members to help some needy brothers and sisters in our neighbourhood or among our domestic helps.

There is an urgent need to take up eradication of social discrimination in our society in a bigger and faster way. No government or administrative machinery has the powers to remove feeling of discrimination from people's mind. It will end only with the efforts and initiative of society itself. This can start only by direct action at the level of our mind, our family and friends. To do this, we will have to remove all such habits, misbeliefs, traditions and practices which encourage such discrimination. We will have to drive out even the smallest of the remnants of our caste based, regional and linguistic egos which breed such prejudices. We will have to stop

ourselves from even listening to or speaking such provocative statements which encourage such prejudices in our hearts. We must also stop ourselves from participating in any such violent activity that arises from such provocative speech and environment. Each one of us must test each of our act, whether big or small, on the simple ground that each member of my great Hindu society, and each son/daughter of Mother Bharat, is my own brother and sister. We must ensure that each of our Hindu temple, cremation ground and community water source must remain open to all Hindus. We should ensure that all Hindus should participate in all functions, celebrations as well as festivals of great heroes and personalities.

By shedding away the contraction inflicted on our extent of love through ages by breaking this barrier, is one kind of "*Seemollanghan*" (transgressing boundaries) we must do today.

We are not short of philosophies. Many of our great men have been proponents of personal and collective wisdom in tune with the eternal as well as contemporary suitable values. This is the 50th year of "Integral Humanism" presented by Pt. Deendayal Upadhyay ji. Fortunately, we can see today a set of leadership which appears to be keen to give practical shape to the values that were presented by our great leaders through their honest and selfless thinking for the welfare of our nation. Any social enterprise supported by qualities like vigilance, integrity, personal and national character and discipline etc is bound to succeed in building a balanced, happy and beautiful national life in spite of any challenges, in any form.

Vijaya Dashami is the celebration of victory. The new horizon of victory visible before the nation is calling us. The nine days vigilance and penance for attainment of collective strength bore fruit of the victory of the virtuous Divine, on the Vijaya Dashami day. Rashtriya Swayamsevak Sangh has been engaged since 1925 in building a virtuous, strong and organised society. A conducive environment in society helps the transformation in the conduct of people that leads to desired change in the system. In view of the size of our society; the complexity of the internal and external problems it is facing; and the great goal that awaits this nation -- a lot more is yet to be done. Since its inception, Rashtriya Swayamsevak Sangh has been engaged in the great mission of building a work force of such Swayamsevaks, who are energized with the pride of their national Hindu identity; are empowered by inculcating great qualities in their personality; and are prepared to sacrifice everything even their life for the great goal as a

constituent of dedicated and disciplined organisation. The all-inclusive and all-encompassing truth is what we call Hinduness. It is our national identity. That is why we should take the Sangh Shakha to each home in every village, street and community. The entire world is today waiting for this eternal nation to stand up in its own form which was described by a poet in following words: (as roughly translated from Hindi original :)

“Every country in the world when baffled and stumbled,
Visited this very land in search of truth,
The land offering solace to every trounced,
Offering to rescue every fallen.”

O! Great Nation! O! Great Hindusthan!"

“विश्व का हर देश जब भी, दिग्भ्रमित हो लड़खड़ाया,
सत्य की पहचान करने, इस धरा के पास आया।
भूमि यह हर दलित को पुचकारती, हर पतित को उद्धारती,
धन्य देश महान, धन्य हिन्दुस्थान। ”

Vishwa ka har desh jab bhi, dighbhramit ho ladkhadaya

Satya ki pehchaan karney, iss dharaa ke pass aaya.

Bhumi yeh hard alit ko puchkarti, har patit ko uddharti,

Dhanya desh mahan, dhanya Hindusthan.

(This summary is taken from Dr. Mohan Bhagwat's speech delivered on the occasion of Shri Vijayadashami Utsav 2014, sourced from the official website of RSS, accessible at rss.org.)

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2013

The Navami is celebrated all over Bharatavarsha offering worship to Goddess Shakti and weapons. Dashami is known as the day for Seemolangan, i.e. the day for transcending the boundary. Today these two

auspicious occasions have come together. We all know that our nation is faced with intricate and challenging problems, and it is for us to wake up our latent strength and overcome these problems through our hard work. The different types of problems confronting us have been persisting for a long time now and are taking serious turns. In a democratic polity, when those who are responsible to ensure the security and progress of the nation lack the necessary competence to face up to the task and even their very intentions are questionable, it becomes incumbent upon the samaj to put in its efforts with dedication and valour to overcome the challenges. A cursory glance would suffice to convince us of the enormity of the challenges we are facing. Since every year the nature of such challenges and ways of their resolutions is being discussed in detail on this platform on similar occasions, I would rather deal with them very briefly now.

The economic condition of the nation has an instant and direct bearing on the day-to-day routine and life of the common people. Presently the common people in our country are reeling under the unbearable weight of unending price-rise. Just two years back, loud noises were being made about making our country an economic super-power of the world. But today we are in search of means to arrest the trend of fall in the value of rupee so as to tide over the imminent economic crisis, i.e. fiscal deficit, current account deficit and depleting foreign exchange reserve, and the resultant economic crisis have now become the hot topic of common discourse. Stagnating economic growth, steep rise in foreign debt in comparison to Gross Domestic Product, etc. bear ample testimony to the fact that we are taking our economy in the wrong direction. However, what is more surprising is the refusal of the government to change the course and its continuation with its rigid policies. In the field of production, policies are formulated in such a way to deny the ownership to domestic entrepreneurs and entrust means of production to foreign hands. Small-scale entrepreneurs, small-time industrialists, retail businessmen and others, who contribute the major portion of the national income, are pushed into a difficult situation by our own government, in which they are compelled to compete with foreign entrants on uneven terms. As a result, a big question mark hangs on the future prospects of the domestic entrepreneurs, the self-reliance of the nation, and entrepreneurship of the society. Job opportunities have come down. The number of people migrating from villages to cities in search of livelihood has increased, and as a result a number of problems have cropped up in cities as well as villages. Whatsoever be the artificial glitter created by the so-called “progress,” from

the economic view, this has not at all benefitted the common people and the backward classes. Further, the situation has made life-conditions extremely difficult. Even after the exposure of the rampant corruption at the highest echelons of power, and the full play of public ire and resentment against it through the movements against corruption, the real culprits involved in such acts still roam about freely. And, instead of enacting stringent laws to curb such nefarious practices, the political leadership is bringing in laws that are intrinsically flawed and full of loop- holes.

We have seen the result of the wrong growth pattern hurriedly followed by us with hubris imitating foreign yard - stick, with an eye on votes and notes, turning a blind eye to our national tradition, life-experience of thousands of years, environment, aspirations of our common people, their needs and priorities, etc., when nature retaliated with full fury, wreaked terrible destruction and devastation in Uttaranchal recently. If only we develop an indigenous pattern of growth, based on our own genius and in sync with the present times, keeping in mind the positive and negative aspects of modern technology, current world economic systems and trends, we will be able to achieve a growth that, along with bringing its benefits even to the last man in the row, will make us self - reliant, create jobs, improve quality, and ensure equity, justice and freedom from exploitation. And we have to realise that turning our faces away from this reality would only do great harm to the health of our national life. Remaining firm in this belief we have to force the powers-that-be to take the whole system in the same direction.

Also, with the same view, it is necessary to bring about total transformation in the present educational policy that seeks to commercialise education, not only because the education under this policy is beyond the reach of the common people, but also for the reason that it is quite incapable of fostering good qualities and culture. It seems efforts are being made to invite foreign educational institutions here with an aim to bring the entire educational sector exclusively under their domain by discouraging the ongoing local efforts in this arena. Instead of making it an instrument for equipping and preparing the new generation in every way for building a prosperous nation, if the education sector is treated as a market for international business that bring financial gains, the future of the nation will be bleak and it will land in a dark abyss. However, it appears that the orientation presently given to the educational sector is incapable of imparting the necessary wisdom to realise this danger. It must be kept in

mind that one of the main reasons behind the growth in atrocities against women is lack of nourishment of cultural values.

The provision to impart this culture to the new generation is available in our family system. And with this realisation, our family system is being studied and to some extent emulated all over the world. However, without understanding the significance of this system, attempts are made to turn the inter-personal relationships within the family into some sort of financial dealings, by bringing in unnecessary laws. Even if this is done with some good intentions, it is amply clear that neither any thought has been given nor any study made to assess the importance of our family system from the point of view of social security and social enterprise.

The shadow of dark clouds hovering around our national security continues to persist. China continues to test our mettle by frequent incursions across India's borders, attempts to besiege us by increasing influence in countries in our neighbourhood, and dumping their products in our markets. We, on our part, have not been showing the will or the resolve to respond to these threats with firmness and full might. On the contrary, people are not taken into confidence by giving them a complete and factual picture of such serious issues. The statements made by those in responsible positions to dilute the seriousness of such developments, whenever correct information percolates from outside, raise the question of our sensitivity and alertness related to our border security, sovereignty, etc, and that becomes a matter of concern. It has been proved time and again that Pakistan's policy is based on its hatred for India. Knowing this very well, why we are pursuing a weak and meek policy that encourages Pakistan's misadventure is beyond anyone's comprehension. In the northeast, the neglect and suppression of patriotic people, and abetment and appeasement of separatist terrorist forces and infiltrators for the sake of vote bank politics is continuing unabashed. Neglect of those areas in matters of development continues as in the past. All these years, construction of border roads, development aimed at providing job opportunities for local populace, and introduction of measures to further strengthen and fortify the facilities for border patrolling, have made no satisfactory progress.

In view of the scenario created by these problems besetting our defence front, instead of taking measures to promote the interests of the people of Indian origin in Nepal, Tibet, Sri Lanka, Bangladesh, Afghanistan, Myanmar and South-east Asia, and strengthening our bond of love and friendship

with those countries, we see the same complacency and duplicity being displayed. In the home-front also, let alone making our defence preparedness fool-proof and self-sufficient, communication system up-to-date, and effecting quantitative increase in defence forces and uplifting their morale, deliberations are on to invite foreign investments in defence production, and one after another, incidents are taking place that adversely affect the morale of our defence forces. As a result, how inimical forces are emboldened to pose challenges to us, both within the country and on the borders through their misadventures, is amply clear from the havoc wrought both by Pakistan and China through repeated ingressions into our territory, and the incidents like attacking our military camps, as happened at Hiranagar in Jammu. The internal security situation is also very worrisome. Reports of forces propelled by foreign ideologies and receiving all sorts of help from abroad, and who mock at our constitution and legal system through violent means, joining their forces by coming together, have been coming from different parts of the country. It is the exploitation of the common people and their terrible and poor living conditions that prepare the ground for such forces, and, as such, such problems should be addressed and solved immediately. For this, the government and the administration should become more responsive and transparent and mercilessly root out violent activities. However, it seems, the government lacks the necessary willpower to change its lukewarm attitude even now.

The ordinary citizen is fed up with this situation, is angry, and wants a change. However, because of selfish motives, Indian politics enjoys bliss in the vicious circle of vote bank. In such a situation it is the majority Hindu society, traditionally living in this land from time immemorial without any precondition whatsoever that is suffering the most.

Recently shops of Hindu businessmen at Kishtwar in Jammu, where the Hindu population is a meagre 15%, were attacked and ransacked by people motivated by communal hatred. Abetted and prompted by the state home minister, who was present there, and in the presence of senior police officers, the loot and destruction went on in a very systematic manner. It was only because of the quick and effective response of the patriotic people living in other parts of the Jammu region the lives of the hapless Hindus could be saved. By compensating the victims in lakhs, who sustained losses worth crores of rupees, the state government seems to be proud that it has discharged its duty. Also need was never felt to take stringent action against the perpetrators and the zealots who hatched the criminal conspiracy. Mind

you, this is the very same Jammu and Kashmir state whose Chief Minister recently told a European delegation visiting the state that accession of Jammu and Kashmir to India was only conditional and not absolute merger. What he said clearly indicates the mindset of the forces active in politics there, who, while remaining in power, play all sorts of illegal deceptive tricks to banish those who are committed to India's unity and integrity and consider the state as an integral part of India, from the whole of Jammu-Ladak-Kashmir region. The project to rehabilitate remorseful former militants desirous of returning to the valley itself is quite strange, because the safe and honourable rehabilitation of the millions of Hindus of Kashmir valley, and complete re-establishment of people displaced from Pak occupied Kashmir and other places because of at least four invasions of Pakistan is still pending. Now, instead of allowing the former militants to come under proper procedure through the two prefixed routes, bringing thousands of such people hurriedly in a clandestine manner through a third route, i.e. through the Nepal border, seems to be part of a plan to make the demographic imbalance more acute. In Jammu region they want to start with Doda, Kishtwar, Poonch and Rajouri. This is a conspiracy to increase the numbers of those who could be made its part, including Bangladeshis and Rohingyas, and to reduce the number of patriotic people through threats and terrorists' acts. The recent happenings in Kishtwar are only its part. Unfortunately, the politics played by the centre during the last decade has only strengthened the nerves of such people.

The recent happening at Muzaffarnagar in Uttar Pradesh are yet another example of the crooked politics detrimental to national interests, in which, blinded by the craze for power, the national and patriotic forces were suppressed. Unilateral and one-sided atrocities committed by the lumpen elements of a particular religious community were not only ignored by the government, which was busy with the balancing act, but were also encouraged and protected. Even before the elections were conducted in the state, putting the law and constitution on the backburner, competition was on between politicians to appease the so-called minority vote. After coming to power, at the instance of the ruling party, an I.A.S. Officer was suspended for the "offence" of discharging duties staying within the limits of power accorded by law. Whipping up an unsavoury controversy by imposing a ban on the totally peaceful and lawful Ayodhya Parikrama (ritualistic circumambulation or pilgrimage around the sacred city of Ayodhya), the game stoking the flames of communal feelings in the cover of secularism was kick started. Such biased and anti-people policies resulted in a severe

public outburst, and to control that the Government became indecisive and was totally paralysed. Even now, instead of facing the truth, efforts are made to shift the entire blame on the Hindu society and those who showed the courage to tell the truth, with the help of the section of the media. The communal, intolerant and terrorist forces behind all such atrocious acts, and the elements that hobnob with them and provide them strength, stand exposed through the gory incidents of manslaughter that took place from the mall at Nairobi to the church at Peshawar. But our politicians, blinded by their greed for power, are quite unable to see this truth, which is as bright as daylight.

Further proof of extreme selfishness prevalent in our political system has come before the public in a very conspicuous manner. Unfortunately, those who are at the helm of affairs in the government, and who have a solemn commitment to treat all citizens on an equal footing, are treating Hindus with discrimination in thoughts, words and deeds and blatantly appeasing and pampering the so-called minorities. The recent missive sent by the Union Home Minister directing the state governments to go soft on the youths belonging to the so-called minority community, and the way in which killings of Hindu leaders by the fundamentalist elements in Tamil Nadu were handled with total disdain and the disinterest shown in the investigation of the said cases, compel us to say that the orientation of the politics is not to unite and integrate the whole society.

The practice of heaping insults on the Hindu society continues shamelessly and because of this mindset, attempts were made to bring in a totally unlawful legislation under the name Prevention of Communal and Targeted Violence bill - 2011. Provisions were made to accord reservation on communal basis. Now, the people who squandered tax-payers money on such partisan projects and corruption were eyeing the gold deposits at Hindu temples to fill the empty government coffers. The people wielding power at the centre, who view with contempt matters like the dignity of the citizens, environmental protection, security of maritime boundaries, preservation of natural valuable resources like thorium, livelihood of coastal population, etc., because of their craze for power, are hell-bent on going ahead with the Sethusamudram project, destroying the Ramasetu (bridge constructed by Shree Rama's army to reach Lanka (present-day Sri Lanka), throwing into the dustbin the recommendations of the very committee appointed by them.

The conditions prevalent in the nation have a direct bearing on the life of the entire population. We, who elect the political parties and leaders as our rulers, are all ordinary people. So, we have to discuss about any given situation not to get scared, but for finding the solution. Fortunately for us, a major segment of our population comprises youths who are full of vigour, conviction, and expectations and pure at heart. Hence, any genuine and united efforts will certainly bear fruit.

From this point of view, we have an immediate though temporary responsibility before us. In democracy elections may be a matter of politics for contestants but for us common citizens it is an opportunity to perform our mandatory democratic duty. Voters will have an opportunity to elect their representatives in the near future. We have a large number of new and young voters. So as to discharge our responsibility as voters, first and foremost, we have to ensure that our names properly figure in the voters list. 100 per cent polling will make democracy healthier. We have to minutely evaluate the policies of contending political parties as also the character of the candidates while exercising our franchise. We should never fall prey to any form of deceptive propaganda or stratagem; neither should we allow ourselves to be carried away by cheap emotions or narrow-minded considerations. Our voting should be based purely on issues, to the parties who follow policies that serve our national interests and to the capable candidates who have integrity. Giving up complacency, we have to actively cooperate with all efforts that are being made in this direction, as well as the electoral process and the concerned individuals.

But our duty does not end just by voting and transferring the whole responsibility on the shoulders of elected persons. Any attempt at bettering strength and reformation should invariably start with our own personal life. Augmenting our physical, mental and intellectual strength should become part of our daily routine. We have to acquire knowledge about the real history of our nation, its greatness, and its present condition from authentic and unbiased sources. And regarding the future of the nation, we have to emulate the thoughts of great men of sacrifice and selflessness and have to imitate the way they discharged their duties, which is nothing but practical guidance for us. Let us make a solemn resolve that we would earn fame and success by increasing our efficiency through strenuous efforts and use them not to serve personal selfish ends, but for the benefit of society, humanitarianism, and service. On this sacred day, let us take a solemn pledge to transcend all narrow personal limitations and to heartily worship

God in the form of our Rashtra(country), dedicating everything to it. And let us also make a commitment to wisely participate in all activities for the good of society and work with others without any selfish motive.

Even as the Government and administration have a responsibility to maintain the rule of law, society has an equal responsibility to be emphatic about voluntarily observing the law in day-to-day life. And from here starts the flow of corruption free pure and serene social life. In a democratic set up, the right to agitate staying within the framework of the constitution is the prerogative and means of the people to demand repeal of unjust and misconceived laws. And, at the same time, the people also have their own civic duties to discharge and the responsibility to abide by the laws of the land. And it is for every one of us to start with our own lives and set a perfect example in such matters.

According to Indian view, family, the smallest unit of our social system, is, in fact, the microcosmic form of the society. So whatever reforms we aim at should begin with bringing about the required changes in the behaviour and climate in our own family. Simplicity, truthfulness, purity, sanctity, love, etc. should be discernible in our family life. We have to ensure that women in our family are socially enlightened and active. In matters like conservation of water, electricity and other means of energy, environmental security, swadeshi habit, and treating those who come into contact with our family for various reasons with love, affection, respect and equity, etc, our family should be a perfect example. Everyone in the family should be free of feeling of high and low of birth, bad manners, superposition; and free of any discrimination in the name of caste, religion, political ideology, language, province, and their thoughts, acts and behaviour should be harmonious and egoless. Remaining sensitive to and actively sharing the happiness and sorrow of neighbours, our family should be an exemplar in social behaviour.

By actively addressing the social aspects, can't we put an end to this centuries old evil of heresy, hypocrisy and discrimination? Can't we throw open our centres of worship, sources of water, and crematoriums to all Hindus so as to enable Hindus to make a new beginning of harmonious life? This is the only means to bring the whole society on the side of Sad-dharma (simple religion) and good deeds, and string them together with the thread of 'Bharat Bhakthi'(devotion to country). Also, there is no other way to bring about necessary changes in the policies and system of the nation and to keep it healthy. To provide living examples of such lofty behaviour in

every village, colony, lane and by-lane is the only means to accelerate the process of social change.

It goes without saying that in all matters and discharging of responsibilities dealt with above, the Swayamsevaks should be naturally there before the society as the role-model. Because it is with the aim of bringing the society to an active, harmonious and organised state Rashtriya Swayamsevak Sangh has been striving for the last 88 years.

Swami Vivekananda, whose 150th birth anniversary celebrations are coming to an end shortly, had also envisaged the very same means to rejuvenate our nation. He has made it clear to the society that only through the youths, who are ready to renounce everything for the service of the nation and become perfect examples themselves by attaining pure character, selfless mind and discrimination, with body as strong as a Vajra and an heart infused with indomitable enthusiasm and love, to consecrate our sacred Bharatmata(Mother India) on the throne of Vishva Guru(world leader).

“Arise Awake and stop not till the goal is reached..”

(This abstract is taken from Dr. Mohan Bhagwat's speech delivered on the occasion of Shri Vijayadashami Utsav 2013, sourced from the official website of RSS, accessible at rss.org.)

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2012

This day, our minds are filled with the hallowed memory of our guiding lights like Swargiya (late)Sudarshan ji. In the course of the march of victory, the memory of great heroes provides us with the inspiration to forge ahead.



RSS Sarsanghchalak addresses the gathering on Sri Vijayadashami Utsav. Image source: vsktamilnadu.org

Vijayadashami is the festival of victory. The whole nation celebrates this festival to commemorate the triumph of humanity over savagery, the forces of good over the forces of evil. This day is marked for overcoming the limitations imposed on our efficiency and prowess by our own imaginary weaknesses and to assert our valour. Since we can redeem our nation from its present predicaments and intricacies only through the multi-faceted efforts of the people's strength, the peoples psyche requires such a transgression.

We have demonstrated time and again our ability to do so even during our 65 years of independence. In every field of human life, including science, trade, arts, games, etc. and in the environment of competition prevalent both at the national and the international level, the examples that proclaim the acumen of Bharat, have become quite common now-a-days. In spite of this, in the current situation, the minds of people of our entire nation show the sign of anxiety, concern and, at places, even disappointment about the future. The developments during the last one year have helped only to accentuate these concerns. The security situation, both internal and at the international borders, continue to be a matter of concern. The promptness should be exhibited, and efforts be seen to address the problems like the inadequacy of latest weapons and ammunitions, technology and other equipment and materials our armed forces require to protect our land, lack of proper roads, transport facilities to move men and material to the

frontier posts, and insufficiency in communication network. On the contrary, unnecessary controversies regarding trivial matters concerning the offices of the personnel of our armed forces are made topics of unhealthy discussions in the media that affect the morale of our armed forces. The will to achieve self-sufficiency in everything related to national security through indigenous production should be seen in our policy. No interest is shown the promptness should be exhibited and efforts be seen to address the disinterest, inefficiency and lack of coordination discernible in our defence strategy.

It is necessary to make fool-proof security arrangements to protect our national boundaries, including the islands and archipelagos that form part of our territory.

From the point of view of security, along with the security of the national boundaries, military preparedness and protection, in the present context, our foreign policy and its execution also play a significant role. From this angle, the higher-ups in our administration had a few years ago made a much-awaited declaration of "Look East Policy." All the Southeast Asian countries are aware and have accepted that their basic values and that of Bharat's national life are the same and until recent times and even today, with reference to culture and trade, they were having close relationship with us because of business and other transactions. So, it was proper on our part to have resolved to establish friendly relationship and cooperation with all these countries. The people of those countries have also been favourable to this. And, of course, the declaration was made with great speed and much enthusiasm. However, the tardy progress at the level of implementation has been most disheartening. The fact that China has entered the arena as a competitor with full force and preparation makes the worry at the low pace of progress on our part all the more confounded. Now we know that China has befriended Pakistan to such an extent that they have given their nuclear technology to Pakistan. And the consequences of China surging ahead of us to establish such strategic relationship with our immediate neighbours like Nepal, Myanmar and Sri Lanka could be imagined from the angle of our national security. Moreover, in all these places people of Indian origin are living in great numbers and to safeguard the interests of these people also, our foreign policy should be oriented in such a way to keep these traditionally friendly countries on our side.

But certain developments that happened with the backing of our own government and administration in the last few years, have only added to

the worries of the people and created a suspicion in their minds, whether our policies are formulated in the best interests of our nation or not. In Jammu and Kashmir, because of the policies pursued by the government during the last decade, terrorist activities are on a comeback trail. The areas under Pak-occupation have to be liberated; discrimination shown in administrative and developmental matters in the case of Jammu, Leh – Ladak and the Kashmir valley should be stopped forthwith and these areas must be made on par with the other parts of the country; conditions should be made favourable and secure for those Hindus to come back to the valley with honour, who were forced to flee their home and hearth; persons who took shelter in the state of J & K at the time of partitions should be granted state citizenship, but the policies adopted are further complicating the situation. The power-crazy political parties governing at state and Centre continue with the process of ignoring the national interests and are succumbing to the pressures of foreign forces. It appears from the prevalent situation in the eastern parts of the nation that we have not learnt any lessons from our grim situation in the Northern parts caused by the progressive depletion of the nationalist Hindu population due to historical processes.

We have been repeatedly warning for the last many years against infiltration, smuggling of weapons, narcotics and counterfeit currency notes, etc. through the porous border areas of Assam and Bengal. Our intelligence agencies, High Courts and Supreme Court, and even the governors of the respective states also have told the warning bell from time to time against this menace. But ignoring all such warnings, for the sake of power, wrong policies have been followed and wrong decisions have been taken due to lack of a clear-cut national view, and, as a result, Northeast India has been facing problems of grave magnitude. The demographic imbalance caused as a result of infiltration has rendered the native population into a minority, in many parts of NE Bharat and the phenomenon is stretching its hands all over Bharat. The poisonous brew of separatism and terrorism, growing there under the shade of religious conversion on a large scale, is given a new lease of lifetime and again because of the weak policies. The interference by expansionist China is looming large on our northern borders. Making use of this favourable condition, terrorist organizations like Al- Qaeda are also trying to get a foothold in the area. In such a situation, only the effective presence of our armed forces and the strong moral of the people who have been living there braving the adversities remain the only substratum to ensure the security

of our land and people. Before it is too late, we have to change our policies at the earliest. In our Northeastern region as also in other states of Bharat, infiltrators should be identified at the earliest and their names should be deleted from the voters list, and their ration cards, identity cards, etc. should be cancelled and necessary arrangements should be made to send back those infiltrators who are staying in our country illegally. The National Register of Citizens should be prepared in accordance with the clear-cut directions given by the courts, recording the place of birth, place of either parents or grandparents, supported by relevant documentary evidence. Not only in the Northeast region, but elsewhere also it has been our experience that, whenever either under pressure of public opinion or as directed by the courts, to identify foreign nationals and doubtful voters becomes inevitable, both the government and the administration have, rather than identifying such people, invariably let off the Bangladeshi infiltrators and, at the same time, harassed the harmless Hindu migrants from Bangladesh, who have settled there for very many years.

We all have to clearly understand and accept that for the Hindu society worldwide Bharat, which is traditionally known as Bharat only for the reason that this has been the land of Hindus, is the only land they can claim as their fatherland and their sacred land. And wherever Hindus become a minority or ineffective, even the names of such regions get changed. If at all Hindus are forced to flee their land of residence because of persecution, they have no other place to go. So, no Hindu, from wherever he comes here, should be considered a foreigner. Either those who have recently come here from the Sindh, or those who have come from Bangladesh seeking refuge, or such Hindus who have been forcibly and unwillingly made to take refuge here because of the torture or persecution they had to undergo, should get refuge in Bharat with love and respect. Also, it is the responsibility of the Indian government to play its role effectively to protect the interests of the Hindus all over the world.

There is one more dimension to this whole sequence. Only for the reason that the infiltrators belonged to their own religion, some quarters come forward to even justify the illegal activities being carried out by the infiltrators. People from the Northeast, staying in other parts of Bharat, either for education or vocation, were being threatened. The incident that took place at the Azad Maidan in Mumbai, has acquired notoriety. It shows that the anti-nationals who take pride in the desecration of the Amar Jawan

Jyothi in Bharat in protest against the action taken by the Myanmar government against Rohingyas, continue to exist here.

It is a matter of concern, anger and disgrace that as a result of the policy adopted by the very administration detrimental to the national interest, and because of the growing impudence of the anti-national fifth columnists, such forces could bring great ignominy to both the law-and-order machinery and the government. It is very unfortunate that, in spite of all might and preparedness, those, who allowed a free play of anti-national forces because of their defective polices, are our own people, belonging to our independent nation.

Let alone inculcating national sentiment in the society, what we witness in our own Hindustan, is that, for the sake of votes, probably out of the feeling of fundamentalism or separatism or antagonism, for the last ten years attempts are being made progressively to insult or weaken the Hindu society either through wrong policies or through deception and subterfuge. Attempts are made to tarnish the image and goodwill of our revered Acharyas(teachers) by levelling concocted charges against them. Swami Lakshmanananda, who was engaged in serving the vanavasis(tribals), was murdered through a premeditated action and the real perpetrators of the crime are still at large; misuse and misappropriation of the funds and assets of Hindu temples continue unabated; an atmosphere of suspicion and imputation is being created; with an aim to malign or denigrate the Hindu beliefs, traditions or cultural values, deliberate attempts are made to raise controversies regarding the funds and assets of Trusts formed by the Hindu saints and the temples like Sri Padmanabhaswami Temple of Thiruvananthapuram. Although the majority Hindu community is very broad-minded and accommodative, attempts are still being made to bring in a legislation that defames the Hindu society and vitiates the atmosphere of amity that prevails. The very people who swear by democracy, secularism and the Constitution, have introduced reservation based on religion and are advancing the theory that the minorities have the first claim over the national assets. Political alliances are hatched with the avowed aim of launching indirect attack against the Hindu society through love-jihad and religious conversion. As a result, in the mind of the Hindu society that has been living here, practicing the national values, naturally there has been a lurking doubt whether the leadership here is representative of them and taking care of their interests and aspirations or not? The dictatorial, materialistic and fundamentalist forces and the forces

of rank opportunism that have infiltrated the state governments and the Central government, who are out to destroy Hindutva and Hindustan, are engaged in yet another attempt to vitiate the atmosphere of amity. According to reports, attempts are on to acquire a large plot adjacent to the Ramjanmabhoomi to construct a big structure for Muslims.

The construction of Ramjanmabhoomi Temple is an issue pending before the court. So, making such irresponsible proposal at this juncture will amount to playing with the sentiments of the people and will result in vitiating the atmosphere of amity. Keeping in mind the judgment delivered by the Allahabad High Court on September 30, 2010, the parliament, in fact, should bring in legislation at the earliest to allow the Ramjanmabhoomi Nyas to construct a majestic Ramjanmabhoomi Temple, and at the same time ensuring that any construction for the sake of Muslims shall be allowed only outside the cultural boundaries of Ayodhya. This is the only way to solve the issue amicably, ridding it of all political overtones.

However, the prevailing political atmosphere in our country is not such to raise expectations of solving the issue in the best interests of the nation, without vitiating social amity. Nowhere in the world the experience of allowing big companies through direct foreign investment in the retail sector has been encouraging. So to allow foreign companies to enter in a big way in retail business by enhancing the limits of foreign direct investment to insurance sector and pension sector will, rather than bringing us any profit, ultimately result in loss of income to retailers, lesser prices to our cultivators for their produce, and price rise to consumers. Along with this, it may also pose a threat to our food security. Even otherwise, plunder of our natural resources, destruction of biodiversity and environment in the name of development and depriving those who are dependent on these of their income and habitation, is going on unhindered. Citing the economic progress made by a small section of our society, we have been claiming that we are on the fast track of development! However, even that progress has come down from 9 per cent to 5 per cent. And the whole nation is reeling under price rise. The gap between the rich and the poor has ever been increasing, so much so that the problem of inequality has assumed frightening proportions. God alone knows why such half-baked laws are brought in with breakneck speed without any deliberations or discussions. Instead of such so-called reforms what are needed are real reforms. In this field, calls for well-meaning reforms in the electoral system, tax system, internal auditing, penal code are either ignored or suppressed.

The plan and direction of development currently followed by the world, is the product of a deficient thought and the result is for us to see all over. Moreover, this plan is being carried out according to the game plan of rich multinationals to serve their ends. And till such time we redraw our plan with an holistic approach and abreast of the times, taking into account all dimensions of life, according to our ability, necessity and capacity, we will not be able to achieve a balanced development and progress beneficial to all; nor the world will be able to emancipate itself from the incomplete and deceptive life it is presently leading.

The consequences of incomplete thought had made the lack of national and individual character in our country more pronounced and painful. The mind-boggling revelations about corruption have not come to an end yet. Many small and big agitations have been conducted demanding punishment to the corrupt, for bringing back black money stashed away in foreign banks, and for stringent laws to curb corruption. Many Sangh Swayamsevaks also have taken part in such agitations. At the same time, knowing well that corruption is on the rise because of lack of character, Sangh continues to concentrate in its work of character-building. People should be made aware of need to change the system, taking care to ensure that they do not fall a prey to disappointment or develop any aversion. For the system. Or else, a situation similar to one developed in the Middle East countries in which fundamentalist and foreign forces had created almost an anarchic situation to serve their interest, would be repeated here. Non-political, lawful and wide social pressure is the only means to eradicate corruption. For its success, we will have to bring about widespread reforms in the educational system, administrative system and the electoral process. Also, through widespread discussion and exchange of views, we will have to think of the basic as well as long-term changes to be affected in our system. The ill-effect of blindly following even now a defective and destructive pattern in our social life, is now very much before us. Increasing caste feelings and hatred, exploitation and harassment of the deprived sections of the society, the growing instances of harassment of women due to lack of moral values, including among educated sections, rapes, female- foeticide, licentious living, murders and suicides, breaking up of families, growing antisocial activities, stress and depression in life due to loneliness, which were not seen, or only minimal in the society earlier, have become endemic now.. And time has come for us to think about system based on our eternal values, suitable to the present times to reorganise the society.

We can't become free of fault by leaving all responsibility to politics, government and the administration. Right from our homes up to the social sphere, are we in a position to project ourselves as the perfect example of purity, lawfulness, discipline, honesty in dealings, sensitivity, etc. that form the practical and necessary ingredients for a solid national life? Let us know the basic fact that every reform starts from our own view of life and behaviour and nothing can be achieved merely through agitations.

Mahatma Gandhi has mentioned about seven social sins in one of the issues of Young India, in 1922. The seven social sins are:

Politics without Principles

Wealth without Work

Pleasure without Conscience

Knowledge without Character

Commerce without morality

Science without humanity

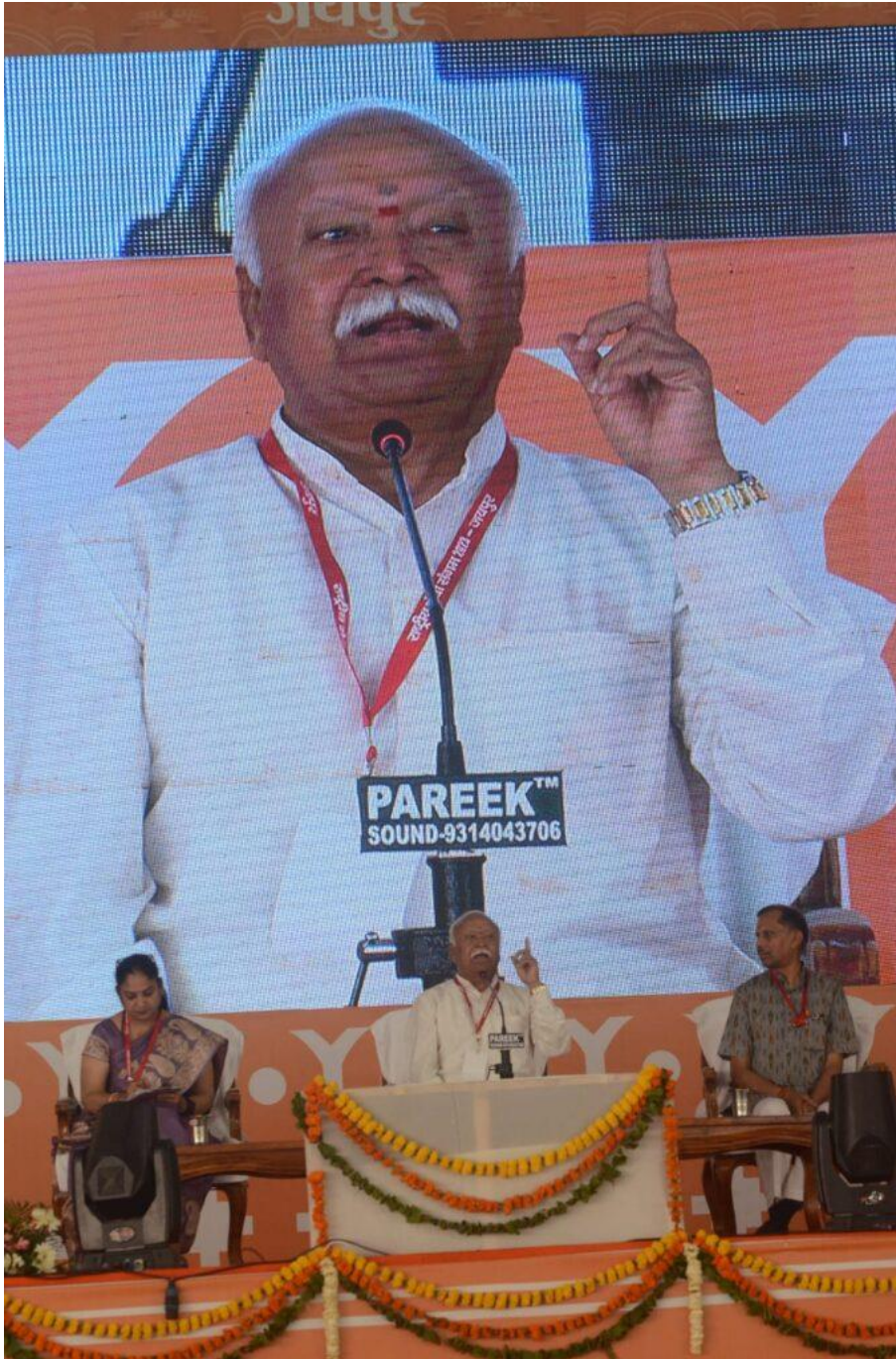
Worship without Sacrifice

This appears to be description of our present-day social and political scenario. In such a situation, it is for the forces of virtue to work in society, taking society along with them. We have to accept this challenge and move forward. Swami Vivekananda was one among the pioneers of Indian renaissance from whom great men like Mahatma Gandhi, had drawn inspiration. In the coming days, the celebrations of his 150th birth anniversary will commence. It is for us to realise his message. Becoming fearless, with self-respect and self-confidence and sterling character we will have to do penance. We have to awaken the Dharmic Bharat through our dedicated, selfless work and serving man as God without expecting anything in return. The work of Rashtriya Swayamsevak Sangh is to mould individuals filled with these qualities. This work is the need of the hour. All of you have to actively participate in this work. Attracted by our incessant penance and unrelenting hard work, the society will rise and come forward to work together. Then, like the great Ganges rushing towards the sea overcoming all obstacles, the star of good fortune of our nation will start his journey from his horizon to zenith. So, as exhorted by Swami Vivekananda, let us "Arise! Awake! Stop not till the goal is reached!"

(This summary is taken from Dr. Mohan Bhagwat's speech delivered on the occasion of Shri Vijayadashami Utsav 2012, sourced from the official website of RSS, accessible at rss.org.)

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2011

Rashtriya Swayamsevak Sangh came into existence on this auspicious occasion 86 years ago. The founder of the RSS Dr. Keshav Baliram Hedgewar was a born patriot. He had been an active and committed worker associated with every struggle, movement and campaign aimed at awakening and enlightening the people for the independence of the country and betterment of social life. After a deep introspection, cogitation and discussion with the eminent personalities of the above-mentioned endeavours, he reached a common conclusion. Working honestly and selflessly in the interest of the country, however, pursuing different ideologies and methodologies, all such people then and now have been echoing the same ideas in their own words. An objective analysis of the contemporary situation in our country and the world once again led us to the same conclusion. Since the last Vijayadashmi festival (2010), till now, the changed circumstances brought about by the passage of time have only increased our concerns and they demand from us a sustained endeavour in a particular direction. The scenario in the world and our country and its effect experienced in our day-to-day life has created a disturbance in all minds.



RSS Sarsanghchalak addresses the gathering on Sri Vijayadashami Utsav. Image source: vsktamilnadu.org

Global scenario in the context of Bharat

The powerful countries of the world mount all kinds of efforts to exploit the international situation to establish their hegemony. This explains the current unhealthy competition between US and China for establishing their superiority. On the pretext of its war on terror the active intervention of America has reached our neighbouring Pakistan. Corruption of the ruling class that has caused a wave of mass-anger and brought in the change of regimes in some of the countries of the middle east is also seen in some

corners as a promotion of the interests of America and other western countries. Our neighbour in the north, communist China, is also boosting its strength to establish dominance in the world. Naturally, we cannot remain untouched by the turmoil created by this power game. We have always regarded the whole world as one family and we seek an intimate friendship with it rather than dominance. The other countries of the world acknowledge this through their experience of exemplary behaviour of Bharatiya's living abroad. That is why they have trust in us and they welcome us whole heartedly. In tune with this world view of ours and keeping intact our sovereignty, dignity and security, we should take initiative to transform the current disturbed situation of the world into one of mutual trust and cooperation.

We have deep cultural relationship with our neighbouring countries particularly in south-east Asia. Even today this relationship is remembered with gratitude, joy and happiness. We are bound by common economic interests. There is general consensus in these countries that Bharat should lead them and stand by them through thick and thin. We should strengthen our economic, diplomatic and cultural ties with all these countries. We will have to be more focussed in our efforts in making the neighbouring Nepal stable and more favourable to us. We should also initiate efforts to end the miseries of Sri Lankan Tamilians and create a situation whereby they will be able to contribute to Sri Lankan society and national life on equal footing with their civil rights and status intact. We have to tighten our security on the Bangladesh border, prevent the border being porous and stop infiltration and illegal trafficking of arms, cattle, fake currency, and drugs, while we also have to see that the atmosphere in Bangladesh turns favourable to us. Even though Tibet is still occupied by China, we have to help Tibetans living there as well as those living in Bharat and other parts of the world to vent proper voice to their emotions and protect their human-rights, faith and traditions in their homeland as well as in the world.

China's moves

Occasionally in its own interest China seems to be taking initiative to strengthen its economic, diplomatic and cultural ties with Bharat. But recent events show its intention to expand its influence in the Asian continent and also in Bharat even by using its war strength.

Intrusion by the Chinese soldiers in Leh and Ladakh, their entering into the Bharatiya territory and demolishing our bunkers, threatening Bharatiya

ships in the South China Sea in utter violation of the principle of the international waters and preventing Bharat from oil exploration are the recent examples of the same. China has objection when we improve our relations with countries like Vietnam. It is published in the media that as per our intelligence agency sources China has forged links with terrorists in the northeast of Bharat. It is true that we want neither enmity nor war against anyone, but we must remember that we have once in 1962 been a victim of our own dreaming mentality, innocence and also the shrewd and crafty war tactics of China. Still maintaining our cultural ties that we have been enjoying with China since the time of Buddha and also our current economic relations, we nevertheless have to remain vigilant against China, build necessary infrastructure in place on the border, and not allow our military preparedness and vigilance to wither away. There is need to influence international diplomatic dialogues more effectively to garner global support for ourselves in any possible eventuality.

Situation in Kashmir

Hand in hand with Pakistan, whose military establishment has an avowed enmity with us, China has entered into Gilgit-Baltistan in the northern area of Jammu Kashmir. We have not grasped the geopolitical importance of this northern part of Bharat wherein meet the boundaries of six nations and have allowed them to be victimised by the aggressors.

Terrorists are instigated to infiltrate, and disturbance is created in Jammu and Kashmir at the behest of Pakistan. The truth is that even the constitution of Pakistan and the highest Court of the POK don't regard Jammu and Kashmir as a part of Pakistan. Pakistan even then is engaged in creating trouble in Jammu & Kashmir. Why despite all this, our Central Government and the interlocutors appointed by them insist time and again that Kashmir is a political problem? Kashmir is not merely an internal political problem. It is a problem created by aggression and terrorism instigated from across the border and fanatic fundamentalism, as also by our weak-kneed and indecisive policy. The Centre and the State Governments should pursue a policy of strengthening the voice of patriotic elements opposed to this aggression.

The Hindu refugees of 1947-48 should be speedily settled there with full citizenship rights and the displaced Kashmiri Hindus should be able to settle back in their birthland and the land of their ancestors with full preparedness and with impeccable guarantee of their safety so that they

can live there as Hindus and Bharatiyas. There should be a sensitive and transparent administration in the State of Jammu and Kashmir which should end discrimination against various castes and classes in the population as well as against regions of Jammu and Ladakh. Article 370 that hinders integration of Jammu and Kashmir with Bharat needs to be abolished. The mentality that harps on the pre-1953 situation and seeks separation of Kashmir from Bharat must be abandoned. The central government and its interlocutors should change their mindset. The pre-1953 situation cannot be the basis of the solution to the Kashmir problem. The unanimous resolution passed by Parliament in 1994 that POK be restored to Bharat should alone be the basis of the tone of discourse on the Kashmir problem.

Problems of the North-East

It has now become imperative for our political class to appreciate the pains of the people of the north-east. They should make their understanding and knowledge deeper and thorough as to how to solve problems of those people. Completely deprived of the mass base and almost defunct terrorist groups are being given a fresh lease of life by the Centre and the State governments by initiating dialogues with them. Even a 60 (sixty) days blockade of Manipur some years ago did not show any impact on the government, nor is there any willingness visible at present to take action against the uncontrolled terrorism there. The Riyang tribe displaced from Mizoram to Tripura is facing its total extinction; but the administration is not even remotely aware of it. Without trying to understand or even listen to the problems of the people in the region and in spite of the problems arising out of a large-scale infiltration into Assam, the Bharat Government seems to be over-willing in its talks with Bangladesh to part away Bharatiya Territory. Our incomplete and superficial understanding and awareness and our indifference to the difficulties of the people, our lack of a clear-cut national perspective and our mentality to exploit anything and everything for political gains have compounded the problems of the north-east as is the case with Jammu and Kashmir.

Terrorism

It is perhaps this very lack of perspective, study and sensitiveness that our Home Minister has recently come out with a strange statement. He has stated that out of the various terrorist activities in the country the Maoists or the Naxalites are the more dangerous outfits.

Does it mean that there are less or more dangerous forms of terrorism? Then if it is so, how could the Central Government appoint a person on a Committee of the Planning Commission, when a State Government suspects that person of having links with this “more dangerous” terrorist outfit?

There are people who shirk their responsibility of strongly fighting problems that threaten the unity and integrity of the country and instead foist the responsibility on the State governments. These people should desist from spreading misinformation and gloom amongst the people. Because of such thinking, the demand for quashing the death sentence of the killers of our former Prime Minister is getting political support. The Jammu and Kashmir assembly allowed the tabling of the resolution for quashing the death sentence given to Afzal Guru, guilty of attack on Parliament, while it did not even allow a discussion and support on a resolution passed unanimously by Parliament in 1994. Political activities in our country do not seem to be inspired by a clear national perspective.

Economic Policy

The lack of clear vision and perspective is also reflected in the economic policies and activities of the country. The failures and shortcomings of the economic model of the West have been abundantly exposed in the world. Therefore, we will have to look for a distinct developmental model which should be based on our own unique world view fulfilling the requirements of our people and promoting prosperity and culture hand in hand and also strengthening the pace of progress with our identity. Over the last six decades we have simply been avoiding to achieve this and instead are imitating the West. The common people are made to pay for this through nose. While the prices of goods are skyrocketing, the salaries of the members of the parliament and the assemblies are being hiked frequently. The poor are getting poorer, and we are still indulged in defining the criteria of poverty. Moreover, instead of protecting agricultural, grazing and forest lands for the future, keeping pace with the growing population, we are forcibly acquiring agricultural land for creating Special Economic Zones (SEZ) and opening fire on the farmers who are opposing such acquisitions.

Instead of tapping our own abundant resources such as geothermal, bio and thorium-based sources of energy, we are hell bent on acquiring on costly terms and conditions the expensive nuclear energy which the west itself is jettisoning.

Instead of providing the retail traders with necessary training and ability to compete with the organised trade houses, foreign investment is being wooed in the field of retail trade.

How can a common man with limited income for his family afford to provide expensive education to his children? He is totally lost in distress. Common man sees with growing concern the government's reluctance in getting back the black money stashed away in foreign banks and also the deliberate laxity and delay in initiating legal proceedings against these account holders.

Anti-Corruption Movement

The pent-up rage of the common man created out of the above frustrating conditions exploded into massive support for the recent anti-corruption movements. Return of the black money from the foreign banks, effective legislation against corruption and its implementation without any outside interference and influence and bringing the Prime Minister and other top functionaries within the ambit of the anti-graft law – all these have become issues that give vent to the feelings of the people. The Government had to cave in to the popular pressure, but total success is still not in sight. In the cases of corruption some people are in the dock as scapegoats, but known and unknown bigwigs are still at large. All the big and small organizations participating in the anticorruption movement need to sink their differences and unite to achieve long term success. The issue of corruption is not concerned merely with the theft of wealth. Investigations about major corruption cases have revealed that foreign secret agencies or criminal groups have been managing the black money of these corrupts. Thus, it becomes a serious issue involving integrity, sovereignty and also the security of the country.

Hence, we should stay clear from power groups which have dubious background and are impatiently credit hungry. Rejection of symbols of patriotism such as "VANDEMATARAM" and 'BHARATMATA" and gimmies to gain cheap popularity can never be tolerated in any national movement. It is necessary to keep away from those tendencies and forces existing in the so-called minorities that pander to the narrow, fanatic and separatist ideas. We will have to take care that, persons and tendencies that maintain total transparency especially in the matter of money and resources, are on board. Otherwise, taking advantage of these weaknesses, the elements that oppose the movement can create an atmosphere of distrust and calumny.

This may give boost to the elements involved in creating problems for the security of our country.

The RSS volunteers are already active in all movements against corruption without craving for their own position and credit. But everyone should keep it in mind that the law alone cannot solve the problem of corruption. We will have to bring about fundamental changes in the very system that breeds in corruption. For this the administrative system will have to be made more transparent and responsive to the needs of the common people. We will have to create an environment conducive for developing cultural values. We will have to bring electoral reform to bring in the end of crime and money power. Only then we can ensure true representation of the people. The tax system will have to be more rational. We will have to end the commercialization of our educational system and make it more conducive for cultural upbringing. In this way we will need to bring in a total and comprehensive change in reform and keep up the pressure for its implementation.

The most important thing is that we will have to inculcate good values in society such as the sense of social responsibility, pure character and social services and altruism. Total eradication of corruption from society is next to impossible without setting examples through our good and moral conduct that creates an environment for such values in every village and hamlet. The RSS is working with full concentration on this fundamentally important issue.

However, the way the top leaders in the Government seem to be inclined to see things during the movement causes surprise and concern. The use of brute force, deception and arrogance by a foreign government against the innocent people agitating for their legitimate demands could be expected but using such tactics by a government in an independent country is never acceptable. Our political environment has become predominantly power centric.

Concomitantly, the national interests have receded in the background and there prevails insensitivity against the common people. Though not excusable, its reasons are not difficult to understand. But the new happenings have given rise to question whether the future of our country is safe or otherwise in the hands of such political forces.

Proposed Communal and Targeted Violence Bill

The National Integration Council at its recent meeting held on September 10, 2011, discussed the proposed Communal and Targeted Violence Bill. Majority of its members have categorically and strongly opposed the proposed bill. Honourable Prime Minister promised to put forward a revised draft for discussion, but even a cursory look at the original draft shows that it is a deceitful action of destructive mind and distorted ideology aimed at destroying the social harmony thus violating the spirit of our constitution. Moreover, one does not know the constitutional position and power of the so called National Advisory Council that has prepared the said draft bill. Curiously, the chairperson of that NAC is also the President of the leading party of the ruling coalition, the United Progressive Alliance (UPA). One may ask as to how such a draft bill that can cause permanent civil disturbances and strife in the country could be prepared under her leadership. Is it true that some of the members of the NAC are under a cloud and their integrity has been questioned by the highest court of the land?

Whether our country is run by our Cabinet or by such elements with a distorted and antinational mind? Are we really independent or living in a hidden subjugation? The proposed legislation seeks to destroy the federal structure and contemptuously disregards the rights of the States giving absolute power to the Centre to dismiss a State Government on mere allegation. The Bill is absolutely anti democracy as it provides wide ranging powers to a body that will leave everyone, including the chief minister of the state to the level of an ordinary employee cowering under fear of suspension and behave like puppets. This goes against the basic principles of public administration. Is it not an attempt to clamp a permanent emergency on the people of the country through a backdoor? As per this legislation a mere allegation levelled against a person is enough to implicate him, his organisation or party or government. Is it not unethical to the concept of justice? There is mention of imaginary crimes such as "mental torture". Does this anti-justice, anti-democracy and anti-constitutional legislation, which is a product of perverted minds, merit any consideration at all? The proposed legislation seeks to destroy our sense of national unity and divide the citizens of the country. This legislation represents a total negation of our national interests.

Parliament and the Government elected by the people of Bharat with the hope that they will provide protection and promote love and justice for all should not allow this draft bill even for discussion in any form; and should

summarily reject it. The security and justice for the so-called minorities can be guaranteed by law combined with the goodwill prevailing in society. Any attempt to bring in this piece of legislation that destroys social harmony even in any other form would meet with stout opposition and disapproval from the people, because though the form may change, the very draft of the Bill had made it clear that there was an anti-national conspiratorial mentality working at the back of these efforts.

Organised good people, spirited society – The only solution

A politics bereft of will power and clear and fearless national perspective becomes a collection of shaky policies, cowardice, shirking of responsibilities and selfish considerations creating an atmosphere of mistrust and frustration. Our society has to take the onus of marching ahead on its glorious path by checking aggressive and dangerous tendencies threatening us on one hand and creating power and unity in all endeavours of our national life on the other. The ever-victorious benevolent divine power in form of Durga arose out of collective endeavours of the gods and defeated the demons. This is the ancient history of today's auspicious festival. The existing circumstances are once again demanding of us the same collective endeavour with will to be victorious and it is the native Hindu society that will have to meet this demand.

Saint Gyaneshwar has prayed in the concluding chapter of "The Gyaneshwari" that good heartedness, wisdom of good actions, feelings of mutual friendship amongst all, everybody pursuing life based on Dharma and fulfilment of everybody's wishes should prevail. He has sought blessings for the evolution of a society that teams with groups of people who are God-fearing, gentle, virtuous, and dedicated to the welfare of all. This was the conclusion of all great men of creative minds in modern Bharat to transform their dream of a Bharat as independent, harmonious, powerful and Vishwa-guru into a reality. This again is the final verdict of all those selfless and honest people who are working to promote the interests of our country.

People who are not even slightly affected by selfishness, who are immensely sensible and devoted to society and who without fear and equivocation keep proclaiming the identity of our ancient nation, its all-unifying culture and glory and devotion towards its embodiment in Bharat Mata – undivided and overflowing with consciousness. Living examples of such persons will have to rise in every village and locality. It is through the

nationwide collective selfless and dedicated efforts of these good people that our country could feel incandescent with wellbeing and good fortune.

Clarion Call

The RSS is an effort to realise and establish this universally acceptable thought and conduct by organising the Hindus and was founded in a miniscule form 86 years ago. Today it stands before you in its vastly expanded form as an invaluable means of mobilising the well-meaning people. Let us become a part of it. Let us create an atmosphere of goodwill, fearlessness and patriotism in society. All the RSS volunteers should realise this responsibility and apply themselves to this work with full vigour and enthusiasm.

Let us discharge our duty in keeping our society united and harmonious with full confidence that our truthful path will prevail. Our victory is inevitable.

With heart filled with devotion to Rashtra

If the country stands as one

Overcoming all its problems

The Rashtra will stand victorious.

In the words of Rashtra Sant Shri Tukadoji Maharaj

Let us become the yogis(ascetics) of Hind

To look after the interests of Bharat

Pick up the flag of Dharma

And take Bharat forward

This is the fulfilment of our Janma(birth)

This is the reason of our Moksha(salvation)

This is the path to Swarga(heaven)

And this very is the arising of Bharat

II 'Bharat Mata Ki Jai' II

Victory to Mother India

(This summary is taken from Dr. Mohan Bhagwat's speech delivered on the occasion of Shri Vijayadashami Utsav 2011, sourced from the official website of VSK RSS, accessible at vsktamilnadu.org.)

Address by RSS Sarsanghchalak Dr. Mohan Bhagwat on Sri Vijayadashami Utsav 2010

Verdict on Ram Janmabhoomi- an auspicious sign

Festival of Vijaya Dashami is celebrated in our country with great gaiety and enthusiasm from time immemorial as a day of victory of the “Dharma” i.e. virtue, service and righteousness. This year the festival comes at a time when the entire nation is heartened by the court verdict on the Ramjanmabhoomi issue delivered on 30 September 2010. This verdict of the Lucknow bench of the Allahabad High court will ultimately facilitate the creation of a monumental temple on the Ramjanmabhoomi. Maryada Purushottam Ram is the manifest divine for the Hindus all over the world. At the same time, He is also the manifestation of our national culture and its honour that is at the core of our country’s identity, ethos, integrity, urge for freedom and vigour. That is why in the first copy of our Constitution among the pictures attested as description for the events that reflect our ideals, aspirations and traditions, the first individual picture that finds place after the pictures of Mohenjo-Daro and the life in a hermitage is that of Sri Ram. History of the Sikh Panth clearly records Shri Guru Nanak Dev ji’s visit to Sri Ramjanmabhoomi at Ayodhya in 1526 A.D. during his all-Bharat tour. Now it has been acknowledged on the basis of historical, archaeological and physical evidence that there existed a sacred Hindu monument at the site of Sri Ramjanmbhoomi prior to 1528 AD.

A chance ordained by destiny.

The legal proceeding of Shri Ramjanmabhoomi was stretched for 60 long years, and it has led to acrimonious disharmony, severe conflict and pain in the entire society. Forgetting the past all of us have to come together to build a massive temple at his birthplace in Ayodhya for Maryada Purushottam (The most dignified man) Sriram who represents our national heritage and honour. That would put an end to all the pain and uncalled for

controversy. The Sangh views the verdict as an opportunity presented by the destiny to every section in our country including the Muslims to make a new beginning in the spirit of affectionate coexistence. Let us overcome our petty divisiveness, obduracy borne out of prejudices and suspicion; own up our unique, one and only, all-inclusive and tolerant culture that inspires in us unwavering and intense sense of patriotism and respect for our ancestors, and preserves, promotes and validates all the diversities; and come together to build the temple at the birth place of Sriram who is, in the words of Late Sri Lohia, the catalyst for the integration of the North and the South of Bharat. This is the will of the entire society. This will has manifested amply in the unity and restraint displayed by our society after the verdict.

Be aware of conspirators

But we also witness efforts being launched from day one to distort this opportunity for national integration into an instrument for achieving political self-interest by appeasement. Some people, who have mastered the art of creating conflicts on the basis of our diversity like religion, region and language for the sake of securing votes, are again resorting to petty conspiracies to destroy our social harmony in the guise of lofty yet misleading utterances and clamour in the name of secularism. They always create impediments in any efforts and initiatives for harmony. There are a few people in our intelligentsia and the media also who, overcome by their egoistic feeling towards their own illusive thought and by their prejudices against Hindu thought and activism in favour of Hindus, have shamefully abandoned all concern and fear for truth. Sole guiding factor for them is their self-interest or business interest. One can easily identify them by studying the difference in their language and behaviour until 4 PM on 30 September and ever since the verdict was announced. Their attempts to create fear and mistrust between various sections and organizations of our society always take place in the guise of weird arguments in the name of humanity and secularism. We must always be wary of these forces. In fact, these are the people who are responsible for not allowing hoary ideals like universal brotherhood, harmony and freedom from exploitation etc to blossom by resorting to the use of those very ideals for achieving their own self-interests and evil objectives. Now it is evident that due to these very tendencies a dangerous conspiracy is afoot to bring into vogue words like Hindu Terror and Saffron Terror under the pretext that some Hindu individuals, were allegedly involved in incidents of terror here and there.

There are attempts to drag Sangh also into it. This is a sinister conspiracy to mislead Hindus through a campaign of lies and to defame Hindu saints, noble citizens, temples and organizations. We have not bothered to find out as to who is behind all this and who is going to be the beneficiary of this vilification campaign. But what is certain is that instead of benefitting anybody this campaign would certainly bring disrepute to our nation and push it into serious danger. This sinister campaign — to defame the saffron colour that adorns our constitutionally-ordained national flag representing sacrifice, hard work and wisdom; the Hindu society, its saints and Sadhwis who always stay away from such militant activities and fight the forces of terror; our country Bharat; the Swayamsevaks and the Sangh-inspired organisations that are always at the forefront helping the administration risking their own lives at the time of natural calamities as well as man-made disasters like terror attacks and wars, and who are running 1.57 Lakh service projects for the deprived sections without any self-interest or discrimination — is bound to fail. Before the judicial trial had even commenced the media trial has been unleashed against the Sangh by spreading canards. Those who are indulging in this malicious campaign should first glance at their own defaced self. This is not the time to push the country into depraving electoral conspiracies.

Game of international politics in Kashmir

The crisis in Kashmir has become very serious and complicated. Due to our negligence Baltistan and Gilgit have become a part of Pakistan and now China is trying to complete its encirclement of Bharat by positioning its army in those regions. America is moving with a design to safely and honourably run away from Afghanistan and secure foothold in Kashmir with the help of Pakistan. We should move fast before this shadow of sinister international politics overtakes the Valley. We have to create atmosphere in Afghanistan favourable to our interests and strive to turn the situation in the Valley towards greater integration with the rest of Bharat. This is the mandated duty of any national government towards its integral parts. Sovereign State power of Bharat should not be seen as buckling under the separatist sponsored stone pelters' designs. Removing Army bunkers or reducing their powers is not going to help in protecting the integrity and security of our country. The direction of our policies should be guided by the unanimous resolution of our Parliament in 1994. We must not forget that the accession of Kashmir into Bharat through the Instrument of Accession signed by Maharaja Hari Singh is final and non-negotiable.

Separatists are a minority in J. & K.

Kashmir Valley is not the whole and sole of J&K state. Even in the Valley it is only a tiny minority which is clamouring for autonomy and dreaming of Azadi by promoting secessionism. Engaging and patronizing only these secessionist groups and their leaders in various dialogues is not going to help in resolving the crisis. In fact it will only aggravate the problem. Besides the Valley we have to think seriously about the problems being faced by Jammu and Ladakh for decades and the discrimination that they are being subjected to. We have to undoubtedly talk to the youngsters and people of the Valley who have come under the secessionist sway. But at the same it is imperative on our part to appreciate the feelings, needs and aspirations of various other sections of the state like the nationalist-minded Muslims, Gujjars-Bakarwals, Shias, Sikhs, Hindus including Kashmiri Pandits and Buddhists. There is an urgent need to pay attention to the long-standing demands of the refugees from the PoK. The Kashmiri Pandits must be able to return to their homes and hearths with honour and safety and assured livelihood. All these sections want complete integration of the state with rest of Bharat. That is why when we think of J&K we must take into account security, development and aspirations of all these sections. The dialogues taking place in the context of J&K will be representative and fruitful only when these sections are also included and listened to. Ever since the Independence people of J&K have been craving for peace and a good government that doesn't discriminate. It is necessary to ensure that they soon get such a government and administration which is free from corruption and discrimination.

China – a grave challenge

China, which used to equate its forced occupation of Tibet with Kashmir problem to justify its illegitimate action, has now registered its presence in Gilgit and Baltistan. It attempted to meddle in our internal affairs by declaring that citizens of J&K and Arunachal Pradesh needn't ask for visas to enter China. At least now there shouldn't be any confusion or illusion in the minds of any about the real intentions of China. Its military, political and economic designs to encircle, pressurize and weaken Bharat are too glaring to be missed. In contrast we need to do lot more in our military, political and economic strategy; alertness of our leadership; preparation of the public mind etc. Any further delay in this matter would be tantamount to inviting grave threats to the nation in the near future.

The Naxal trouble

China has sponsored and promoted Maoist insurgency in Nepal. Maoists of our country have close links with the Maoists of Nepal. The Government is stuck up in internal squabbles over the question of firmly dealing with the Maoists. We don't even see credible efforts being initiated to make the administration transparent and accountable and speeding up development activity in the Maoist-infested areas. At times even this problem is being used for achieving ulterior political benefits. It will prove costly for our national security and democracy.

Ignoring the patriots in North East

This issue is very significant in the context of our North East also. There also the separatists get all the attention and those loyal to our country are grossly ignored. It is this policy that has provided golden opportunity to the separatist terrorist outfits like the NSCN, who had lost all the public support and were almost dead, to once again raise their ugly heads of terror and separatism. Arunachal Pradesh, that withstood the Chinese' machinations and is standing like a protective wall on our border, is today a victim of gross neglect. Patriotic people of Manipur suffered immensely from the shortage of essential commodities when blockades were imposed for long durations by the separatist forces; tired of appealing for help and finally became dejected and anguished. Don't our leaders realise the costs of this attitude of pampering the separatist forces and neglecting our own patriotic people on our border security especially when these borders are in the shadow of the expansionist designs of China? Continued negligence towards designs and disturbances caused by foreign missionaries has further complicated the situation.

Appeasement is dangerous

On the one hand is this attitude of vacillation and lack of will power displayed by our ruling establishment and on the other hand is unmitigated influx of the Bangladeshi infiltrators from across the borders that have been left porous even after 60 years of independence. The courts as well as the intelligence agencies have repeatedly asked for detection, deletion and deportation of these infiltrators. However, the experience everywhere is that our leaders at both the State and Central levels, who stoop to any low for the sake of votes, lack basic will power and courage to initiate even the first step of detecting. This infiltration is completely changing the demographic profile of the North East and the border districts of Bengal

and Bihar. It has led to rise in fundamentalism there. Rowdy and antisocial elements have been emboldened by this and the local tribes and Hindus have become victims of the highhandedness and atrocities of these elements. Latest example of the plight of the patriotic Hindus in this region is the murderous attack on the Hindus in Deganga in West Bengal. Neither the state government nor the central government is bothered about the sufferings of the Hindus. All that they are bothered about is their votes. The government and the policy makers have realized from several experiences that deterioration in internal law and order situation and security of Hindus in the border districts is fraught with serious implications for our border security. Yet there is no change in the situation. One doubts whether the government is really bothered about this issue at all. The way provisions have been made in the census data collection this time for people to claim nationality without providing any proof, any illegal migrant could claim nationality here. All the citizens are going to get a Unique Identity Number soon. But where is the arrangement to verify whether those securing the Identity Number are actually the citizens of our country or not? We shouldn't allow any such mistakes or casual approach in these policy matters. We make tall claims about creating a society free from caste by birth identity. Then why are we making policies as part of which while conducting the census of this one nation's one people caste data will also be collected thereby reminding people of their castes once again? Renowned scholars and social activists have appealed to the countrymen that in order to create a united and coherent society they must declare their caste as Hindu, Hindustani or Bharatiya. Why should the government, which is duty-bound to bring in emotional integration, act to the contrary and ask each citizen about his caste? The government can find another independent, temporary and limited plan to collect necessary data for the sake of its various schemes.

Preaching and practice

What do we claim about the future of this nation and where are we actually leading it? The common man of this country, whose economic well-being we all talk about, is a simple farmer, a small-time shop owner, a push-cart vegetable vendor or a footpath trader. He is an unorganized worker in a town or a village; he is an artisan or a tribal. But the western economic model that we follow is big businessmen-centric, village-uprooting, employment-displacing, environment-destroying, high energy-consuming and expensive. It is not centred round common man, environment, energy

and investment saving, employment generating etc. On one hand we talk about education to all; on the other hand, we convert education into a business and make it unaffordable for the poor. We want our education system to impart values like humanity, social responsibility, duty-consciousness and patriotism effectively in our society. But at the same time we have thrown out all those things that help inculcate these values and instead promoting books and syllabi that would only promote a race for more money, selfishness, materialism and insensitivity. At the root of this gap between our words and deeds is the gross ignorance of and total disrespect for the real identity of our nationhood, unity and our global mission coupled with our selfishness and disharmony. An alert and awakened society that is seized of ensuring proper mindset in the leaders of the nation and preventing any distortions can only salvage this situation.

Hinduness – need of the hour

The RSS has been engaged in creating individuals capable of building such a society for the last 85 years. It is now universally accepted and becoming more and more clear that Hindutva is the core identity of this ancient nation, and an imperative basis for its integrity and security, basis of the unity of the society and its vigour, and the catalyst for a lasting peace in the world. 25 years ago, on the occasion of Vijayadashami from the same platform the then Sarsanghachalak Sri Balasaheb Deoras had said that secularism, socialism and democracy are still alive in our country only because this is Hindu Rashtra. Today eminent thinkers like M. J. Akbar and Rashid Alvi are also saying the same thing. Hindutva alone can awaken us to the underlying oneness in the manifest diversity around, protect and respect it and organize all that diversity in one unified thread. Let the Hindu society which is the progeny of this land internalize this comprehensive, universal welfare-oriented, non-reactionary idea of Hindutva in thought, word and deed. Let us unite and fearlessly proclaim loud and clear the honour of sacred motherland Bharat, its glorious history and traditions, and the eternal Hindu culture. The necessity of times makes it imperative that all of us unite. Let us get rid of selfishness and disharmony and make all out efforts for building an eminently glorious and victorious Bharat. Let us free the whole world from its problems and conduct it in the path of peace. This is the one and the only effective and decisive means to successfully overcome all the difficult challenges. Objective of the Sangh work is to impart Hindu values and honour in every individual through daily Shiksha; inspire and equip him to have a clean and selfless heart and

offer the entire life for the country, Dharma and culture; and build a strong and united society. Sangh has no other objective or ambition except to fulfil this mission. My humble expectation and wholehearted appeal to all of you is that you should understand this sacred mission, own it up and become a part of it.

(This abstract is taken from Dr. Mohan Bhagwat's speech delivered on the occasion of Shri Vijayadashami Utsav 2010, sourced from vsktamilnadu.org.)