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Mahaajanasya sansargah,
Kasya nonnatikaarakah

Padmapatra sthitam toyam,
Dhatte muktafalaashriyam

Company of great person is always beneficial. Drop of water on lotus leaf appears like a pearl.
Welcome to the Spring edition of Sangh Sandesh. This season we focus our attention on ourselves - on what we should do and what we could do.

Do you ever feel that you can do better, for both yourself and for the others around you if only the right opportunity presented itself, at the right time? We all have some skill sets that we know can be sharpened or harnessed for a greater good. But how many times do you find yourself in an uphill struggle to “do the right thing” when there are many other commitments and duties around you? You’re not alone in your thinking, and in this edition we ask you to explore the questions: is it all just a state of mind; how much control do you have over your decisions; and how much are we doing as a society to create a space in which a new generation of fresh ideas can flourish?

Let’s assume you’ve already got all the right skills, the right people around you and you’re sure about what goals you want to achieve. We’ve written a couple of articles on what it means to be part of a group and we’ve taken a look at what it means to work collaboratively. Members of a group can be both inclusive and exclusive, encourage individual thinking or lead you to conform to a shared idea. Despite differences or failures to complete a difficult task successfully, there can still be positive outcomes when working together.

You may have seen a popular advert on the side of our famous red buses recently. It shows a picture of Nelson Mandela with the quote “What can one person do?” which reminds us that part of what holds us back from achieving our potential is our attitude. So as we all gear towards the Sanskriti MahaShibir this summer, as you take on tasks you’ve never done before with people you’ve never worked with before, ask yourself if you are a “Person with Excuses” or a “Person with Positivity”.

The Editorial Team
Taking a career break and wanting to discover India I decided to send four months working for several NGO’s in Northern Indian. I share here three encounters, which consequently challenged and changed my perspective and helped me redefine who I am today.

Perfectly co-ordinated in the most beautiful, traditional, quirky punjabi suit, she walks into the room filled with men and women of all ages and backgrounds. She’s intelligent, kind and softly spoken with an air of confidence and humility all at once. She leads a Government initiative program for the education and nourishment of
pre-school children in the slums of Ahmedabad. We watch the sunset from her veranda, sip chai and talk about being an unmarried, educated woman, living in India. As we move onto politics and social injustice, I ask her if she has ever thought about moving, she replies, “When your mother grows old and frail and looses her beauty you don’t abandon her or find another one. In the same way, how can you say that you will leave India if she is your mother and that there is no hope?”

Mad about food, with a Masters degree in Sanskrit, she teaches Niyudh (martial arts) and patiently shows me how to run the colored sand through my fingers to make a Rangoli. We dart through the lush streets of Pune on her scooter, admiring the scaled down models of Maharashtra’s forts, she narrates stories of Shivaji Maharaj to me, as I hold on tight. We talk about her family’s disapproval of her choice to dedicate her life to work full time for India’s largest grassroots organisation for women. “Mara-Sangor phool hote hai, after blossoming they naturally fall to the ground, ye swadarpan hai.” Using the flowers as an example of dedication she goes on, “if you want to dedicate your life to service or Bharat Mata do so only once you have fully blossomed, developed and grown.”

Living in Ahmedabad’s largest slum area, sitting on the rugged floor with her elderly husband she waits patiently for us to deliver her daily meal. When we arrive, she quickly empties the food, washes the tiffin and returns it to me. I watch as she divides the portion barely enough for one, into three. Surprised I ask why? She smiles slowly and in her smile I see years of hardship, love and experience all at once. I am stunned by her beauty and her reply, “It is ok if we don’t eat but the dogs outside our home should not go hungry”

For the first time I felt what it meant to be Indian, I experienced the beauty of our rich heritage, I connected with strangers, dined with children and danced with Ma-jis (elderly mothers).

As my love for India grew, I saw the country, the people and the culture from a new perspective. My sense of identity evolved as I slowly started to understand those around me and felt responsible for the challenges India faces.

I learnt what it means to truly serve.
Creating the Channels for Purpose

Hersh Thaker

Today’s generation (Gen Y) is purpose driven but where are their outlets?

Young people want to do more and there is an opportunity to tap their potential to continue developing community organisations to remain relevant for the changing needs of the community. Deloitte’s recent millennial survey found that 84% of young people consider it their duty to do good for the world and the majority want to make doing good a part of their lifestyle. These results indicate that today’s generations increasingly want their careers to reflect their passion and purpose.

This presents us with an amazing opportunity, should we choose to take it. If we want young people to engage with our communities, then we need to tap into and utilize their skill set and not just their spare time. We need to build formal and informal channels of engagement in order to encourage them to channel their energy, passion, and skills into the community. If we can legitimize career driven, ambitious young people to spend their time to build capacity in our communities rather than getting work experience at their uncle’s accountancy firm or work at Next over the summer – then I think we will have hit a gold mine.

These channels of engagements should act as a creative outlet and development opportunity. For example,
within the scope of our organization, if a swayemsevak wants to contribute to Sangh beyond attending Shakha, how can we use our organizational capacity to create this space? What are the projects for someone interested in Finance, Art, Journalism, Sport, Politics, Academia, etc?

I believe we, as well as every other community organization has the resources and organizational capability to provide these opportunities. To give them the space to build, test and fail with their ideas even if they don’t directly align with the organization’s core purpose. If we are serious about keeping community organisations relevant for the next generation then it must align with their aspirations.

I speak as a 22 year old working in a cooperate job in London, fresh out of University and plenty of energy and passion to contribute to the community. However, I do not want to organise just another event - I want to do something that I believe has long-term impact for a future that will affect me and my family. If our community cannot create the space for someone (of which there are many) like me, then I believe we are missing a golden opportunity.
Interview with Vipasha Surange

Vipasha is currently studying for her A-levels and took some time out during her holidays to head to a 5 day international shibir in India. Sangh Sandesh caught up with her during a break in her busy revision schedule...

We’ve been hearing stories from families of Swayamsevaks and Sevikas about their experience in Indore, Madhya Pradesh. Can you tell us what Vishwa Sangh Shibir was all about?

Vishwa Sangh Shibir is a huge international camp held every 5 years in India. Unlike the shibirs (camps) we have here in the UK which tend to be focused around physical activities, this is more about intellectual learning. We had 45mins of shareerik (sports & activities) and khel (games) twice a day. The rest of our time was spent in lectures, discussions sessions, workshops and meeting swayamsevaks and sevikas from all over the world.

When you say “from all over the world”...?

The shibir was attended by close to 800 people from over 40 countries which created a really positive family atmosphere. It was great to meet new people who do the same things as you do in shakha and have a similar mindset, but who come from all walks of life speaking different languages, ready to share their unique experiences of Sangh in their own countries.

Have you been to other international camps before? What were your expectations?

Actually this is not my first my visit to VSS. We have family in Pune and luckily the previous camp in 2010 was held there so I had the chance to visit for a day, this is the first international camp I’ve attended. I’d heard about it from friends and my brief visit. My main trepidation was how I would manage for nearly a week in the company of people I didn’t
know. At shibirs and vargs in the UK there is a certain comfort level, you know that friends you have made from previous years will be there. However having never attended VSS before, it is safe to say I was a tad nervous about the experience. But upon arriving I found that there couldn’t be less to be worried about! We split in to age groups and I quickly made solid friendships within our gana from people all across the globe. During those five days we ate, lived and attended baudhhiks together which allowed us to share our experiences and learn from others. What really exceeded my expectations was the ease by which everyone interacted with each other, no matter if they were from America, Australia, Malaysia or anywhere else. The facilities were also fantastic - it almost felt like a luxury hotel! There was even a castle at the school where the younger children had their activities. The whole camp was remarkably efficiently all thanks to the hundreds of prabandhaks and prabandhikas who worked tirelessly behind the scenes to ensure the smooth-running of the shibir.

What was your favourite element of the shibir?
The main activity - the baudhhiks - were all of such high quality and delivered by brilliant speakers. We had amazing people such as Sushma Swaraj, Foreign Minister for Bharat, who came to have a look around the shibir and host a Q&A session with the 18-25 year olds. I found her incredibly inspiring, she gave us a taste of what her strenuous job entails. We also had a an insightful Q&A sessions with Mohan Raoji Bhagwat, Sarsanghchalak (Chief) of RSS.

What kind of things did you take away from the baudhhiks & the sevikas/swayamsevaks you met?
There was a range of themes which were designed to tackle and get across different messages. We had the opportunity to discover events that were unfolding across the world. It really broadened our horizons on global issues and how Sangh is helping in regions such as Kashmir & Bangladesh. One organisation I learnt about was Vanvasi Kalyan Ashram. They aim to integrate tribal communities in India into mainstream society by providing a platform for education, bringing people together and giving them access to opportunities they would not have had beforehand.

In the UK we tend to experience Sangh on a local and national level. VSS opened my eyes to the magnitude of Sangh internationally and all its affiliated organisations. From the people I met during bhojan and break times I found an amazing world of differences and similarities in the way HSS is run in different countries. For example, the Middle East suffers from hardships that we personally don’t experience in the UK. Their shakhas are on a much smaller scale and almost secretive, so VSS being on such a large scale was an incredible experience for them. It’s wonderful to realise that Sangh is being kept alive in
all these countries despite the adversity. What was you’re most memorable moment from the camp?

It has to be the 2000 family and friends who turned up for the Samarop on the penultimate day. Mohan Raoji addressed the crowd and after just 5 days, the shibirarthis came together to perform a variety of shareerik demonstrations such as ghosh, niyuddh and yogaasan to the visitors, who hopefully took away a flavour of VSS. With such an electric atmosphere, VSS really is for everyone and I’d recommend going if you get the opportunity. VSS differs significantly from SSV or VSSV, it’s an experience not to be missed, the lasting friendships I have made and inspiring messages I have taken away from the camp will stay with me forever.

Has your VSS experienced changed you anyway?
I’ve seen now how much effort goes into organising events on such a huge scale and VSS has opened up a wider experience of Sangh to me. I’m really excited about Maha Shibir in the UK this summer, and even more so now I’ve found out that there will be some familiar faces there. One thing VSS has shown me is the wealth of opportunity that it provides to Vistaaraks (especially those who travel internationally!) and I’ve decided that I’d like to spend some time abroad doing voluntary work with the intension of contributing to the global Sangh effort.

Did you get a chance to tour Indore afterwards?
I arrived 2 days early so had a chance to do some sightseeing with the family. We saw the Mandu Fort and Bhojshala in Indore which were spectacular. Unfortunately after the camp I had to fly straight back to the UK in time for school!
Consider the following scenario.

A group of up to 9 people stand in a close circle, with their knees bent and feet touching each others. They are given instructions to pass a tennis ball between themselves; however, they cannot pass it to the person directly adjacent to them; each person can only have 1 ball in their hand at a time. If the ball touches the floor, the group must start again.

The group is first given 1 ball. All groups start by talking. They talk about how they will complete the task. Eventually the organiser (or someone in the group) makes the first move and the ball is thrown. They soon figure out a pattern that meets the rules of the game. The first challenge to any goal is making a start. The facilitator then gives the group 2 balls. The group gets throwing a lot quicker. The group realises that handling 2 balls simultaneously is not much harder than 1.

The facilitator then asks if they can handle 3 balls. The group is successfully able to keep 3 balls in motion. The throwing, catching and moving of the balls finds a certain rhythm. Confidence in the team and the task is growing. The facilitator then asks the group how many balls they think they can keep in motion, and asks them to set a goal.

The group have a discussion amongst themselves. They go with a figure of 6. The first few times they struggle - the balls drop, the rhythm is lost. They feel disheartened. Determined to meet their goal however, they have another 2-3 attempts of which they succeed. The group demonstrates perseverance, concentration and laughter. The facilitator then says they have one last go and to set one last target. The group goes for a number 9. Some people in the group say “its not mathematically possible!” whilst others say “It is possible!”. They agree to try for 8. It feels chaotic. Balls go everywhere. There are silences, gasps, smiles and frowns. The group have no idea whether they succeeded or not.

Look how far the group has progressed in this simple activity.

Goal setting is very much like this. Different people approach goal setting differently. Some people set goals they know they can comfortably reach (6). Some people set goals that are probably unachievable (8). Yet goal setting isn’t as simple as completing the task/getting the job done. The means to achieving the goal is just as important. In this activity, the means and pursuit of achieving the goal brought joy, teamwork and confidence – you cannot put a number on that.
How many states are there in Bharat? _______

Can you find which state in Bharat your family comes from? Put a star next to it on the map so you don’t forget. Find three facts about this state and write them in the box below.

1

2

3
UK Samachar in Pictures

NHSF Sports Competition

Vichaar Manthan

National Karyakarta Varg

Liverpool Balagokulam Vijya Dashmi Utsav
I remember Hanumanji; the world remembers Hanumanji because he served whole heartedly. He never put conditions around his service; he never thought anything was beneath him. I talk highly of him and now I will strive to be like him.

I remember Karna, the world remembers Karna because he was great at giving. Whoever asked him for his service or help he gave without any questions or a moment of doubt. This cost him his life but it never stopped him from giving. I understand what Karan did and now when I give I will try to develop this attitude.

I remember Urmila, the world remembers Urmila because she wanted to be with her husband Lakshmana but she stayed in Ayodhya. She understood that this situation of exile is different, Lakshmana is accompanying Ram and Sita to serve them and he must be 100% focussed on their needs. Whilst he is there serving, she thought ‘I must stay here and serve the family’. I understand the great sacrifice of Urmila, and now like her, knowing I can be somewhere else I will take a step in the direction of where the need is.

We are humans and at times, mixed feelings are present – something known as cognitive dissonance. I sometimes feel the presence of a Rama inside me. When Kaikai demanded Rama to do 14 years of exile, he simply just did what he had to do and continued on the path set out for him. But then sometimes I feel like Balram, why? Because even when I am requested to participate in the Kurukshetra war I want to be somewhere else “Tirtha Yatra”, because I do not feel the need to be where I am needed.
I feel the presence of Balram more than Ram some days, and other days I feel the presence of Ram more.

To be in either state cannot be easily defined as good or bad as these are simple feelings and both were great people. What is more important is to explore what drives us to action.

1) **Autonomy** – Ability to choose what we would like to do
2) **Mastery** – Being asked to do something we are good at
3) **Purpose** – What I am doing has a greater good behind it

If these 3 things are present to a good amount in any task we are asked to carry out then we will engage with our team without a doubt.

As team coordinators for Sanskriti MahaShibir (SMS) can we aim to keep our teams motivated by keeping the above in mind?

To our team players who will drive each and every task within Sangh and Samiti today or in the future it maybe difficult to always get a choice of what we would like to do but can we remember Hanuman, Karna and Urmila in the times of frustration to ensure our negative thoughts do not impact the wider team?

Many times at home we are the cook, the server, the cleaner, the instructor, the DIY person, the driver, the doctor (herbal home remedies) and the holiday planner! Each task for us is just as important and whilst going through all these things sometimes in one day when I close my eyes in the evening, I remember that I am a member of this family.

With this in mind can I reflect on my duty for SMS and think deeply on all the tasks I need to do to make SMS successful? When I close my eyes tonight, I will remember I am a worker in this society and whichever duty I am assigned I will fulfil because I am a member of this wider Sangh family.

**Ready to accelerate?**
Humans are reflective individuals – we have the ability to reflect and define ourselves using categories, classifications and names. It provides a sense of clarity and definition of the ‘self’. It gives us a sense of ‘self-identity’.

There are many theories on social identity, but one in particular has been derived by Tajfel and Turner, in 1979. They define identity as “a sense of who you are based on a group membership”. Tajfel proposed that groups which people belonged to were an important sense of self-esteem, and gave people a sense of belonging.

So naturally, in order to raise our own self-esteem and self-image, we tend to enhance the status of the group(s) we belong to.

Three mental processes exist:

1 - SOCIAL CATEGORISATION: We categorise objects to understand them better. In the same way, we categorise people (including ourselves). As social animals, when we assign ourselves to categories, we find out more about ourselves. We define appropriate behaviour, decisions, and prejudices by reference to the norms of the category or group. An individual can belong to many different groups, or social identities (and therefore many things can influence him/her).

2 - SOCIAL IDENTIFICATION: We then, in the second stage, identify with the group – social identification. We adopt the identity of the group. If you have categorised yourself as a student, chances are you will start acting like a student. More than likely you will conform to the norms of the group.

3 - SOCIAL COMPARISON: Once we have categorised ourselves and identified with the group, we tend to compare that group with other groups. In order to maintain one’s self-esteem and self-image, our group (in-group) needs to compare favourably against the other groups (out-groups). This gives birth to prejudice – where competition need not
be for simply resources, but more about competing identities.

Social identity involves placing people into categories/groups and trying to enhance the status of the in-group versus the status of the out-group. In doing so, we tend to exaggerate the difference between groups and also the similarity of things within groups.

**Self Enhancement**

For the purposes of self-esteem, self-enhancement is important. Individuals utilise various strategies to enhance their personal selves. The same goes with the social self, or social identities. People try to adopt the traits of the group that they think are part of the group, regardless of whether they are positive or negative traits. In exactly the same way that individuals try to maintain a positive personal identity by comparing themselves favourably to other people, in-group members are also compare themselves favourably to out-groups. This lead to inter-group bias.

Interestingly, in the ‘extended contact effect’, when an in-group member is friends with an out-group member, it reduces prejudice for the entire in-group. This is because, when they see the in-group member with the out-group member, it creates an overlap. Consequently, they slowly start seeing the out-group member as the self, and eventually the out-group as the self too. This is important, as it means the feelings of the in-group will also become feelings of the out-group – therefore generating empathy.

<pause> <think> <what does this all mean>

What is strikingly obvious with this theory is that groups define personal identities. This precludes the possibility of a distinct, continual and stable personal ‘self’ separate from a group.

If our individuality is dissolved within a group identity, and our sense of self-esteem is in alignment with the self-image of a group, how are we to know whether we make autonomous choices, or are unwittingly making choices based on the group – something known as groupthink.

This tendency is present in every group - be it a race, religion, profession, organisation or nation.

The deeper question to explore is whether the aspiration of “Samgacchadhvam Sam vadadhvam, Sam Vo Manamsi Janatam” (let us walk together, let us talk together, let our minds comprehend alike, from Rig Ved X.191) is distinct from the largely derogatory phenomenon of groupthink.
The human mind behaves in a strange way. It often knows the right course of action, but it does not want to do this. The dialogue goes, ‘Janami dharman na cha me pravrutthih’ – I know what is Dharma yet I cannot allow myself to follow it. This is called “Duryodhan Syndrome”.

People talk a lot about positive attitude but find it difficult to practice. The Upanishads declare, “Mana eva Manushyanam Karanam Bandhamokshayoh” – As the mind so the man; bondage and liberation are in your mind. If your mind controls you, you will end up in bondage but if you control your mind, then you can liberate yourself.

The question arises, who is this “you”? Some Sages say, it is your Ichchha Shakti, or your will power. In Sangh Praarthanaa we call it “Veervrat”. As a swayamsevak and sevika we are fortunate that we have very useful tools like shakha/karyakrams to work on oneself. By working on our mind, we can transform ourselves from a Person With Excuses (PWE) to Person With Positivity (PWP).
Have you ever thought about what differentiates PWE to PWP?
Here are some examples:

PWE: Let the senior karyakarta call me, if they have a task for me.
PWP: Let me call my senior karyakarta, if they have a task for me.

PWE: Let see, what I can do.
PWP: I’ll try my best to do.

PWE: Hopefully/ Most probably/ Maybe
PWP: Certainly

PWE: I’ve never done this type of work, why did you assign this task to me?
PWP: Wow! Something new, it will be good to learn and develop new skills.

PWE: This is the way I work. I cannot change.
PWP: I will always be ready to learn, change and mould myself.

PWE: I can’t work with him/her.
PWP: I can work with all, as there is always something to learn from everyone.

PWE: I have a problem.
PWP: I need a solution.

PWE: It maybe possible, but it’s difficult.
PWP: It maybe difficult, but it’s possible.

There is no big difference between PWE and PWP, it’s just the mind-set and attitude.

With Sanskriti Mahashibir approaching, let us make this our ladder. With every step we take try to develop ourselves and become a better karyakartas; we can serve our samaj more efficiently in the future.

In the Ish-Chintan we say:

\[ \text{jīvane yāvadādānaṃ, śyāt pradānaṃ tato’dhikām}
\text{ityeṣā prārthanāsmākaṃ, bhagavan paripūryatām} \]

The principle of giving more than we receive is the ideal for life.
O Bhagwan! We pray to You to fulfil this prayer of ours.”

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Arguably, nations are searching for alternative answers when considering how wealth should be redistributed in society. Russia and Cuba are recovering from socialism while young emerging economies like India, Brazil and Hong Kong are growing rapidly using creative capitalist models. The UK struggled under socialism in the 1960s and remains caught between utilising the welfare state or freeing society from the shackles of government.

The needs, however, are universal: (a) to incentivise entrepreneurs and produce a productive workforce that is no longer dependent on state income; (b) to protect the most vulnerable in our society; and (c) to ensure that there are sufficient funds in times of crisis.

This article argues how dharmic principles can assist in formulating a more sustainable “third-way” model to meet our social and economic needs and utilises the discussions during Vichaar Manthan (the “Churning of Thoughts”) at the Houses of Parliament on 9th September 2015.

**Employment and Enterprise v State Benefits (the “productive” function)**

There is a distinct synergy between Pranayam and Arthayam. In Pranayam, we take a breath, hold it and release it. However, we only breathe whatever is needed to sustain and release the remaining breath back in the atmosphere. Arguably, the state should adopt its fiscal policy in the same manner - spend only what is required to sustain. This would allow the state to focus on real governance to create a prosperous society that is producing surplus wealth.
This surplus wealth can be an accumulation of surplus wealth generated by every family. When every family generates surplus wealth, the state has more money in its hand and the wealth of the nation increases.

If you look at the whole journey from individual to family, to society and to the government, in this whole journey, if the government is focusing purely on individuals and not looking at the society and the family then there is a missing link between the funds of government and its individuals.

The concept of “welfare” is a testament to our civilisation and a form of “Sewa” (selfless service), a key concept of dharma. However, in dharma, charity is described in 3 parts as Satvik, Rajasik, and Tamsic.

Satvik charity is given to the deserving and when the person needs it. Rajasik charity is given for popularity and praise. And Tamsic charity is given to those who don’t deserve it.

Once we eliminate Rajasik and Tamsic charity, there will be more funds available from the government to distribute it to those people who actually deserve it.

That process in Hindu philosophy is called “Antyodaya”. The government has to focus on that segment of people who really need it.

A prosperous society is built through those actions that create surplus wealth. We earn money to create surplus wealth. When we talk about Pranayam and Arthayam, the process of breathing in is the process of earning money and some part of it is collected through tax.
Those taxes become the money which is earned by the government and the remaining money which we do not consume becomes wealth. We use that money for investment and industry.

Hindu philosophy states that if you want to create a prosperous society, the policies of the government has to disperse to create opportunities for 100 productive hands to 1.

Once you provide entrepreneurial opportunities from 100 hands, it should create sufficient opportunities to be distributed by 1000 hands. If the money is used in a manner that people in the society and in the family who have enough opportunities to earn money and create surplus wealth for youngsters, they will in return be able to create surplus wealth for the government.

The ratio of distribution of wealth between various activities of the government will be decided by the issues of that time. If there are more people during an economic downturn who need help, the government should have enough wealth to take care of those people during those difficult times.

Let’s turn to Dharmanomics (a concept utilising dharma in economics), which could replace the concept of capitalism and socialism. Capitalism has been the beacon of enterprise, creating innovation within the society and using surplus wealth to help capitalism.

In socialism, money has actively been converted to welfare for the people, which has little benefit for a progressive and developing society, and there is a lost focus on those productive hands that can earn money for the state.

Government policies have to provide opportunities for entrepreneurs, those who want to work, to give them easy funds so that they are not looking for employment, but instead generating employment for others.

The task, therefore, is to shift from an “Employment Generation” to an “Enterprising and Self-Sustaining Generation”. It’s not the government’s task to generate employment through policies but rather an individual’s offering, her “sewa, to ensure that her business is productive through the power of her employees.

**Protecting the most vulnerable (the “paternal” function)**

When the government is spending over £60 billion just on helping people through social services, child tax credits, and social care for the aged, the state has effectively taken over the role of looking after a certain segment of society. The crucial question is whether or not it is the state’s responsibility to take care of this segment of society?

A paternalism approach involves the state taking on the responsibility that once belonged to the family, to the
individual of the family, to the community and society. As the vacuum of state fatherhood has grown, our bills have become bigger and bigger.

However, it is correct to say that if you eradicate welfare over a five year period and use it to balance the books, you will get greater inequality, even less social mobility than we have now and the most vulnerable becoming even more disadvantaged.

What we need to do instead is to empower individuals to take responsibility for the whole of our society and then gradually reduce welfare. So as a collective consciousness grows from our education system and through carefully constructed programmes, a collective consciousness will replace the state’s responsibility. This means taking care of your grandmother and housing her when housing is required (Maatra Devo Bhaava, Pitru Devo Bhaava). This means picking up a brush and swiping the dust and dirt of our roads. This means spending one hour per week utilising your experience and skills to volunteer. This would be a society that is not heavily reliant but instead self-sustaining.

By relying on welfare, we are actively converting productive money into unproductive money. Somewhere, the balance has to be made between distributing wealth to poorer sections of the society and those sections that can actually work for the generation of wealth.

To summarise, Dharmanomics from Pranayam to Arthayam, as oxygen is necessary for the sustenance of our life, similarly, money or wealth is necessary for the sustenance of society.

**Defence and Preventative Measures (the “preventive” function)**

In order to strike a desirable balance between providing welfare for the genuinely vulnerable segments of our society and progress to a wealthy and more independently sustainable nation, regulation holds the key to ensure that this balance is well-preserved. Our education system must teach the benefits of a moral and compassionate society. It must teach the power of a higher consciousness, to protect the elderly without over-draining the state’s resources. At the same time, checks and balances must be put in place to ensure that individuals are not cheating society, that individuals and corporates are paying their taxes at the required level or that junior doctors are well-supported and financed to perform vital roles.

A genuine third-way is possible using Hindu principles and could be a way forward from the ideals of capitalism and socialism that have governed society for years.