

# Timeless Values, Evolving Challenges, Dynamic Karyakartas



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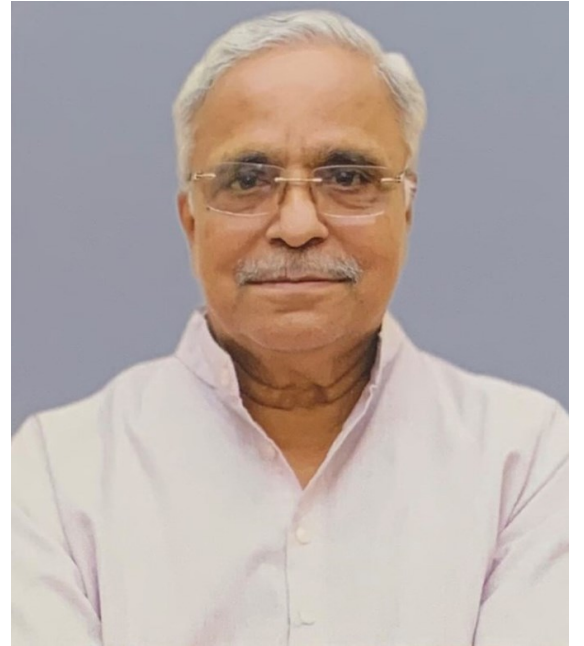
Mananeeya Sanghchalak, Bhaginis of Hindu Sevika Samiti and Bandhus of Hindu Swayamsevak Sangh working across the country.

Under different circumstances, there would have been an opportunity to meet you all in person as part of my first pravasa to the UK and Europe.

However, due to the prevailing unprecedented situation, it is difficult to meet you face to face. As a result, we are meeting today via this available (technological) platform.

Day by day the current crisis is becoming severe and no one is able to predict for certain what the repercussions will be for the future.

All national governments are providing the necessary facilities to combat the crisis as per their local needs. In *Bharat* also, the government, social organisations and medical fraternity are all trying their best to stop the spread of the disease and to find a solution to this virus as quickly as possible.



We hope that the whole world will overcome this crisis in the near future.

It is a challenge and as such, while dealing with this challenge we are facing some difficulties in our day to day lives. It's only through our collective efforts that we will find a solution and a way forward through this crisis.

Today we have gathered to do a *samuhik* (collective) *chintan*.

When we talk about *chintan*, it is not necessary that we will always be exploring something new. We have two words *Adhyay* and *Swadhyay*. *Adhyay* means learning something new and *Swadhyay* means re-learning or ruminating over something which we have already learnt. Today's *bauddhik* varg will focus on *Swadhyay*.

We all (i.e. people from *Bharat* and all those *Bharatiyas* who have spread across the globe) have one aim.

That aim has been put forward by the great thinkers of our dharma and it is expressed in different ways such as thinking about Param Vaibhavam, *Vishwa kalyan*, *Vishwa Sangathan*, etc.

We consider the whole world to be one family and we have succinctly expressed this as "*Vasudhaiva Kutumbakam*".

This is not a mere theoretical principle, based on this principle a vision on how one should live their life was developed. This vision has engrained in our lifestyle, our way of life and our samaj.

While recognising the world is one family, we have always recognised physical (external) differences in us (We never expected each of us to be physically similar), but we believe that the internal force and motivation are same in each one of us. And we always work with this in our minds.

However, this thought alone cannot make the positive change in the world by itself. It needs a medium to achieve that change and our *karya* in the *samaj* provides us the required medium to achieve the goal set out in our vision.

This *karya* comes into action or to life due to *karyakartas* who in turn spread the work globally.

This thought process was, is and always will be universal and timeless or eternal.

This very fact made Swami Vivekananda say that the foundation (our vision) of our *samaj* is very strong. However the building (i.e. *samaj*) built on this foundation may develop minor faults with the passage of time. As a result it is necessary to protect the building (*samaj*) from these faults from time to time.

The thought process is not limited to any geographical area or restricted to a particular group of people and that makes it truly global, resulting in a greater positive impact on humanity.

As mentioned in our *Vishwa Prarthana*, we always strive for *Vishwa kalyan*.

Here, I feel it necessary to elaborate further on this aspect of universality and eternity.

It is said that the whole universe is made up of five basic elements (*Pancha Mahabhutas* or *Pancha Tatvas*); so is our body. As a result, our philosophy believes in respecting and living in harmony with the *Pancha Tatvas*.

So if we look at today's problems of pollution (or global warming), we will realise that they have arisen due to humanity's clash with nature (*Prakriti*) rather than being in harmony with nature. As a result, it needs to be emphasised that we are part of nature and not separate from it, hence we need to respect the nature.

Second aspect is that all living beings are forms of *Ishwar*. In Bhagvad Geeta, *Bhagwan ShriKrishna* says, "*Adweshta Sarva-bhutanam*" which means don't hate anyone because we all have *Ishwar* in us.

One should be sympathetic to others and think about their wellbeing and strive for reducing the sorrows. We might have different ways of doing this but we work hard to follow the principle of "*Adweshta Sarvabhutanam*".

While trying to achieve the goal of *Vishwa Kalyan*, our *Hindu Vichar* recognises that we can follow different pathways. However today there is a greater challenge in front of the world because of certain people insisting that their way is the only way to achieve the goal.

It is necessary to recognise that each of us is free to follow his or her own way. This will reduce conflict and unnecessary competition amongst us.

Another aspect of our dharma is that we give more importance to our duties or responsibilities (*Kartavya*) than our rights (*Adhikar*).

We carry out different responsibilities in our lives which are also called as *Dharma's* e.g. *Matru Dharma*, *Pitru Dharma*, *Raj Dharma* and even *Dharma* of being a neighbour. In this context, *dharma* means the way we fulfil our responsibilities. It is also said that if we follow our responsibilities or *dharma*, we will automatically protect rights of others. Based on this principle, we have lived for thousands of years.

This *dharma* is not merely for *Hindus* or *bharatiyas*, it is beneficial to the entire world, but someone needs to explain this effectively and I feel that this is what we are all working towards.

Now speaking of responsibilities, if we have been given responsibilities then this means that we must fulfil them.

However while we are carrying out our responsibilities, we should do them without our "ego". We should consider that as a doer we are only a medium to fulfil the responsibilities which are considered to be divine (*Ishwari Karya*).

As a result what we are doing is in fact being done by *Ishwar* using us as a tool. If we do the *karya* with this (*Bhav*) in mind, we can keep ego aside. Keeping our egos away is merely not sufficient.

We should do the work without any expectation of the personal rewards of the work (*phal*) or "what will I get out of it", rather we should do it sincerely and with full efforts and we will automatically achieve the intended goal.

When we do *Sangh Karya* as a *Swayamsevak* or *Sevika*, these characteristics are developed in us. Swami Vivekananda called it a “Man Making Mission” and on similar lines, our very own Pujaniya Doctorji called it is “*Vyakti Nirman*”.

*Vyakti Nirman* is bit different to personality development. In Hindi, there are two words; *Vyaktiva* and *Vyaktimatva*. There is a subtle difference in these two words. *Vyaktitva* means internal characteristics and *Vyaktimatva* mean external characteristics of a person.

In Sangh, we focus on *Vyaktitva* aspect of *Vyakti Nirman*. Hence our *Karya* is not for showing off but for achieving *Vyakti Nirman* and we do this with dedication, hard work and confidence.

Again I would like to quote Swami Vivekananda here. He said “Be and Make”. Merely developing ourselves into good human beings is not sufficient, we should strive to make others good human beings as well.

And with this mission in mind we are all working in different walks of life. During Pujaniya Doctorji’s time, there was a bha-jan or geet which went like this “*Sheeghra saare Durguno se mukta humko kijiye*” which was thought to have bit negative connotations (as it said that we have all bad qualities). Pujaniya Doctorji changed it to say “*Sheeghra saare sadgunose pur-na hindu kijiye*”!

Through our work, we want to protect certain eternal values (*Shashwat Mulya*) in our society. These values cannot be compromised.

There are three key values.

- The first value is justice (*Nyay*) which means we will always strive to be just and fair, we will not exploit anyone and take advantages of people’s weakness. The value of Justice will ensure that we will always think and act for welfare and wellbeing without thinking of our own benefit.
- The second value which can’t be compromised is Truthfulness (*Satya*). There is lot of competition in the world but it has to be healthy. Winning is important but we should not compete for the sake of defeating someone. If we want healthy competition, we should always follow the path of truthfulness.
- The third value is mutual cooperation, upon which the entire world works. For mutual cooperation we also need mutual understanding amongst ourselves. The concept of mutual understanding is inculcated through our family system (*Parivaar Paddhati*). In our family system, a person doesn’t just think about himself or herself, we always think about our family/*parivaar*. That’s the beginning of the journey from “I” to “We”. (*Aham se Vayam tak*). Based on this foundation, we start thinking about and working towards our *samaj*, our Country and then about the Universe.

The key thing to understand is that these values will not be protected by mere discussions or lectures, but will be protected by following the ideal leaders who are practicing these values in their lives. We all should strive to become such persons, imbibed with these values so that we can build the competence to lead the *samaj* in the “right” way.

In Indian philosophy, there is a concept of “*Samaj Purush*”. This means the *samaj* is considered as one human body and we are different organs of the body and performing various functions. This builds a sense of oneness with the *samaj* and we feel for the betterment of and work towards alleviating the problems in the *samaj*.

In Sangh, there is a frequently used phrase “*Angaangi bhav*” (*Ang and Angi*) which reiterates the concept that the *samaj* is like a human body and we are a small part or organs. This *sanskar* is built in all *swayamsevaks* and *sevikas*, as a result of which they always contribute towards the *samaj* in the time of calamities.

Through our knowledge, devotion to the *samaj*, understanding the needs and without getting disheartened by the problems faced, we should become action orientated and carry on doing the work.

Since its foundation, the Sangh has believed in doing the work rather than undertaking discussions, *charchas* or merely studying the issues. Through this approach, a vision was developed which led to devotion to the *samaj* and resulted in developing the sense of responsibility for the *samaj*. Wherever *Sangh Swayamsevaks* (and *Sevikas*) have gone, they have analysed and understood the local issues, developed solutions and worked collectively to eradicate the problems.

To summarise, we should focus on three aspects, firstly remembering our philosophy, secondly enhancing our skills and capabilities and thirdly and importantly use the skills to work towards betterment of our *samaj*.

Over the years I have experienced one thing (which you might have also experienced), there were times when people were sceptical about the Sangh and its motive behind working for the *samaj*, but the hard work of *Swayamsevak*s (and *Sevikas*) has awoken a level trust and confidence within the *samaj* about our work. This in turn has built expectations and it becomes our responsibility to meet those expectation by doing more work.

Now due to this, more and more people are willing to associate and cooperate with us and even join us to do more work.

This is very heart warming and gives a sense of achievement of Pujaniya Doctorji's dream nicely summarised in his words - "*Sara Samaj hum sab ko apne saath khada karna hai*". This was also captured in the geet "*Sab samaj ko liye saath me, aage hai badhate jaana*".

We frequently use two phrases to describe our work (which were used by Mananeeya Rajju Bhaiya ji as well) which are "*Sajjan Shakti ka hamien Sanghatan bhi karna hai*" aur "*Sajjan Shakti ka Jaagaran bhi karna hai*" which means uniting virtuous people and awakening virtuous people.

This is evident from the fact that the *swayamsevak*s are getting active and more and more positive minded people are getting associated with us and working shoulder to shoulder to make that positive change in the *samaj* (not just being a silent bystanders but actively working). This is the fruit of our hard work of so many years.

I feel that "*Swayamsevak*" is a '*shakti*' that takes the challenge, finds the solutions and work towards *Vishwa Kalyan* and we are all from the lineage of that "*Shakti*". Wherever we are, we will use our physical and mental strengths (*Shakti and Buddhi*) sincerely and bring everyone together to face the challenges thrown at us, I am sure the success will be ours.

To conclude, I wish that may Ishwar keep all of us safe, healthy and happy and give us the strength to perform our responsibilities effectively. With this, I conclude my address and hope to meet you all in future.

Namaskar!

Shri. Suresh Sadashiv Joshi

### **Speaker Parichay**

Shri. Suresh Sadashiv Joshi popularly called 'Bhaiyya ji' (elder brother), was born in Indore in 1947.

- He started going to Shakha at a young age.
- After completing his university studies he became a Pracharak in 1975.
- Initially he had responsibility as a Jilla (District) and Vibhag Pracharak and later took on responsibility as Sewa Pramukh of Maharashtra followed by Western Bharat and then further for the whole of Bharat.

He is one of the key persons to have developed the network of Sewa activities across Bharat (currently 175,000+ activities). Since 2009, Shri. Bhaiyyaji has held the responsibility of Mananeeya Sarkaryawaha (General Secretary) of RSS.

He is known for his ability to communicate Sangh philosophy and ideas about ground level work in a simple language and is held in high esteem for his minute planning at the organisational level and for the intensive and extensive growth of RSS