

Akshaya Tritīya

Bauddhik



Transcript of Bauddhik delivered on:
26th April 2020

Dr. Ram Vaidya
Vishwa Vibhag, Saha-Samyojak

Namaste.

Man. Sanghchalak Dhirubhai Shah and all the Sevika sisters and Swayamsevak bandhu.

Akshaya Tritīya ki, aap sabhi ko hardik shubha kamnaye.

Today there is the day of Akshaya Tritīya. Akshaya means eternity and therefore we celebrate the presence of eternity today. On Akshaya Tritīya, we remember that this entire world is pervaded by that eternity.

We always say that "*Ishavasayam jagat sarvam*", the entire world is pervaded by *Paramatma*.

Paramatma has many facets and one of the greatest facets of *Pramatma*, is peace; *Shanti*.

Today, our entire life is full of uneasiness:

- Many of our dear and close ones have departed, many more are ill due this epidemic.
- Many adults are worried about their finances and their family's livelihood?
- Children are concerned about their education; what will happen to our schools?
- When will I be able to travel again?

So at this time, it is important to think about *shanti* and the concept of eternity.

This concept is very important as eternity is always with us.

Therefore while most people are worrying about themselves, very interestingly in Sangh, our swayamsevaks and sevikas are thinking further.

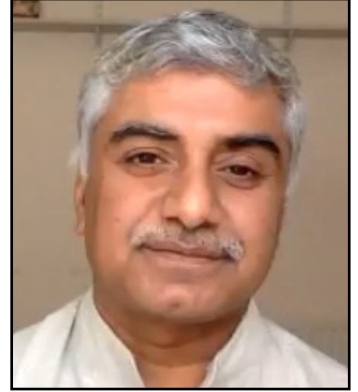
We are not just thinking about the *shanti* in my family or the *shanti* in my locality or my own physical *shanti* (my body). We are thinking about **Vishwa Shanti**; **Shanti** in the entire universe.

However, we don't think about **Vishwa Shanti** just for our own selfish needs. We genuinely strive for **Vishwa Shanti**, because we always think beyond our own limits.

Is this a Sangh notion only?

No, it is not. We have just had a Havan Yajna and within the Yajna, we had a **Shanti Path**. This **Shanti Path** was not written after the Sangh was started, it originates from the Vedas – the most ancient literature in the world.

In the Vedas, they mention **dhyau shanti**, **antariksha shanti**; that peace should be there for everything in the universe.



In another famous mantra we say:

**sarve bhavantu sukhinah, sarve santu nirāmayāḥ
sarve bhadraṇi paśyantū, mā kascit duḥkhabhāg bhavet**

This mantra is in the Upanishads, which is also a part of the Vedas. This mantra says that everyone in the universe should be happy and healthy. Sangh has taken this as inspiration, that for our work we should always think beyond our limits.

Now, it is important that we understand what **Shanti** means.

Is it the case that everyone in the world will be happy? Or that everyone will be **Satvik**? That everyone will always think about others? There won't be any enemies? There won't be any wars? Can we imagine such a situation? If we can imagine such a situation than I feel that it's like thinking we are living in a Utopia. It's never happened before.

Even, if we think about the known history; 5122 yugabada we are in now since the Mahabharata war. Even then we never saw a situation where everyone was happy. Even before the Mahabharata; during the time of the Ramayana, there was so much struggle. Then what is this **Shanti**? Is it possible in the future?

If you think deeply on what **Shanti** means, it is not the state that everybody will be happy. It is a state when there will be more **Satvik** people in the world. A state, where Society will be strong enough to manage the problems, where we can manage the enemies and defend ourselves. This is called **Shanti**.

A good metaphor that we can think of here, is the body.

In our body, when it is healthy; our immune system is strong enough to resist both inner and external problems. Such a body is a peaceful body. Similarly, a society should also be peaceful. It should have the resistance power to tackle the problems, both internally and externally.

And therefore **Shanti** means that state, where there is greater **Satvik** influence in the society. That **Satvik** influence in the society is called **Shanti**. And therefore with this aim we can easily develop the concept of the **Shanti** in the society we are living in.

How to apply this concept of **Satvik** influence; **Shanti** in the present world we are living in?

In recent history, when the French revolution happened, they gave three words to us which are very common universally; Equality, Liberty and Fraternity. In Hindi, we say **Samata**, **Swatantrata** and **Bandhuta**. On these three words the entire French Revolution and many democracies present today were developed, including Bharat.

When the constitution of Bharat was written, Dr Babasaheb Ambedkar, who was the head of the constitution committee gave a speech before 26th January 1950, in which he mentioned that these three principles that we have adopted are not from the French Revolution, but are actually from Gautam Buddha.

Gautam Buddha mentioned that **Samata**, **Swatantrya** and **Bandhuta**, should be the principles of any social life.

Why are these three essential? Why not just Liberty and Equality?

Because these two cannot co-exist.

- When it comes to Liberty, if everybody accepts liberty only, than there is less chances of equality.
- If everybody adopts equality only, than there is a greater possibility of the murder of liberty because if everybody is equal and we have a rule about equality, than there is no liberty.

Both liberty and equality can only co-exist when the third quality is present; fraternity.

At present the world is fighting the Corona pandemic, however post Corona, we may find that Liberty and Equality will start fighting with each other.

There is a possibility that the world will react towards the entire lockdown situation in a different way and therefore all the policy makers and strategists are thinking about how will these two qualities react? At that time the notion of Fraternity - **Bandhuta** will become important.

Bandhuta is the source of the **Satvik** influence in the society. **Bandhuta** means that we all are brothers, we all have one family and therefore we all connect to each other. **Bandhuta** is necessary at this time.

Like Dhirubhai also mentioned earlier, in the UK hundreds of thousands of people have volunteered to work in this time, to help out the society. This is called Fraternity.

In Bharat crores (Tens of millions) of people came out to work for society.

Yesterday I received a very interesting message from Nigeria. One colonel; an Army man from India, was in a remote area in Nigeria. He caught the Corona virus and he was isolated in a camp. In one sentence, he mentioned that, the treatment in the isolation camp was like how food is given to dogs. "They would just put the food somewhere and I use to eat. At that time, the people from shakha came and treated me like family. One person even offered that after isolation was over I could come and stay with them. They were a group of friends staying together and I could join them".

At the end of the message he mentioned that after this pandemic is over and he is able to go back to India he would become a *swayamsevak* of sangh.

How did this happen? Because an unknown person thought that he is my brother and that was it.

And hence, we say that the outcome from this concept of Fraternity is **Sewa**.

As Dhiruji mentioned and Nawalkantji covered in the Yajna, "**Idam na mama**". This is not mine. The person is mine, everybody is mine, but all the material wealth is not mine. Everything belongs to the **Paramatma**, the God.

And therefore we need to bring the entire society together and we need to spread this concept of Fraternity - **Bandhuta** in the society. When **Bandhuta** spreads in the society, the society is sustained.

If I think and care about my neighbour, than my neighbour will be sustained. If I think negatively about my neighbour than my neighbour will be destroyed. If I think [and care] about the entire environment, than the environment will be sustained.

In our ancient culture; in our traditions, the entire nature became part of our fraternity. All became brothers, all our relatives. The moon is not a moon for us, it is our **chanda mama**; our uncle. This earth is a mother, **bhumi mataram**. This Ganga is not just a river, she is our **Ganga mata**. Not just Ganga, but all rivers.

Whenever I use to have a shower, I would think of all the rivers of the world.

I remember when I was young; whenever I use to touch a plant at night time, my mother use to say don't touch the plant, the plant is sleeping. That plant is also part of my family.

When I want to eat, I would definitely keep some food for the birds and animals because those are all part of my Fraternity.

And so, whenever we think of this fraternity, we will definitely control our needs. We will think that whatever is needed for me, all that I need, the entire universe will sustain. And whenever we think of the sustenance of the society, the magic Sanskrit word for sustenance is **Dharma**.

Dharma means sustenance.

If I am a father, I look after my children. Because I look after them, they will be sustained, they will progress and it is known as **Pitru Dharma** for me.

If I am a son in the family and I look after my parents, it means that I am following **Putra Dharma**.

If a river is flowing and because of the flow of the river a stream gets water which we can drink, it is called the **Dharma** of the river. When that same river causes a flood, it is following **Adharma**. The water becomes disastrous for entire society.

Therefore **Dharma** means sustenance, **Dharma** means connection, **Dharma** is at the core of that Fraternity.

In our **prarthana** we say that, "when **Dharma** is manifested" - such a beautiful way it is mentioned.

It is never mentioned that **Dharma** is created, we are not creating **Dharma** at all. **Dharma** is already there, because **Dharma** is eternal. As **Dharma** is eternal, it is sustained. But because of the selfish nature of human being as a society, **Dharma** had some dust on it. **Dharma** is not seen, became un-manifested and people cannot see it. Now we have the opportunity; let us experience think internally what is **Dharma**?

When this **Dharma** will be manifested, the beautiful word mentioned in the **prarthana** is "**Prakash**". **Prakash** means manifestation. At night we cannot see anything in the dark, but this does not mean that there is nothing there. They are there. We only need to light the candle; bring the **prakash** there. That light is **Prakash** - manifestation

Therefore when **Vishwa Dharma** will manifest - **Vishwa Dharma Prakashena**. If we just work on this our entire life, then automatically the state will come - **Vishwa Shanti Pravartake**. That's why whenever we think of **Vishwa Shanti** we only need to work on **Vishwa Dharma Prakashena**. Then the **Vishwa Shanti** will come automatically.

We have been reciting this [in our] **prarthana** since so many years, but never has this felt as relevant as it does today. Let us meditate upon this **prarthana**, let us meditate on **Vishwa Dharma Prakashena** and **Vishwa Shanti** and then today's Yajna will be successful.

It is our responsibility as a Hindu to save the world, because we have this rich heritage; this world view. Hindu is not a religious word; it means the people who understand Dharma. They are all known as Hindu.

It is the responsibility of Hindus to save the world from this potential depression.

Let us walk together, **saṃgacchadhvaṃ**

Let us talk together, **saṃvadadhvaṃ**

Let all the minds of our swayamsevaks and sevikas have aspirations together, **samanī va ākūtiḥ**

Namaskar.

Dr. Ram Vaidya

Speaker Parichay

Dr. Ram Vaidya popularly called Ram-ji is originally from Nagpur in the state of Maharashtra, Bharat and is currently based in Leicester, United Kingdom.

Ram-ji is a Pracharak (full time worker) for Sangh and is currently the Vishwa Vibhag Saha Samyojak, which is the International Joint Coordinator for Hindu Swayamsevak Sangh.

- Ram-ji did his Masters in Sanskrit and is a gold medallist from Nagpur University. He then went on to do his PhD in Integral Humanism, Jainism and Vedanta.
- He was instrumental in starting Sanskrit Bharti, a Sanskrit organisation which runs spoken Sanskrit classes in UK.
- Looking after the activities Internationally has given him the opportunity to visit many countries and understand the needs of Hindus globally.
- Over the years he has proven to be very popular amongst the youth. He remembers the smallest details and takes great care to find these out, which makes him so endearing to everyone.