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PRESIDENTIAL SPEECH, SAJI NARAYANAN C.K.

Sab ko namaskar,

All are welcome to this apex meeting. We have decided to have new dimensions of work apart from our conventional activities. How to convert BMS into an instrument of total social change is the basic question before us.

We are an inseparable part of the great Sangh movement. Sangh has clearly spelt out the noble scheme of social transformation in the last stanza of its Prarthana. Our ultimate goal is param vaibhav of Hindu rashtira- 'paramvaibhavam netumetat svarashtram'. What is param vaibhava?

In Mahabharata in Santiparva, when Bhishma was lying in sara sayya, Yudhishtira asked about the shape of an ideal society. Bhishma replied that it is a situation where there is no State, no one is ruled, no one to punish and no one to be punished. This was what thousand of years later Karl Marx envisaged, but failed to realise- 'the State will wither away'.

How it can be achieved? Marx's dream of stateless society failed because the process he proposed was artificial. Marx said, by change in system or vyavastha it can be achieved. But no change in system could achieve it unless there is change in the mindset of the society. Hence Bhishma put forward the practical method for it, in the next two lines- 'Dharmenaiva prajaassarvam rakshanthisma parasparam'. i.e. through adhering to Dharma, people can protect each other. Then there is no need for a political power or State to protect them. The same solution is mention in Sangh prarthana- 'vidhaayasya dharmasya samrakshanam'. Param vaibhav is achieved not by political power or satta parivartan alone, but through protection of Dharma in the society. Thus we believe in non-political as well as cultural transformation of National society, through the spread of Dharma. Westerners believed that, change of system or political power will bring social change. But we believe social change is ultimately through change in manasthiti, through Dharma. i.e cultural change precedes social change. Driving force of History is also cultural. We do not believe in change in religion is the pathway to salvation. It is also ultimately through change in mindset and mental control. Pandit Deendayalji also realised the importance of Dharma in social transformation while formulating his 'Integral Human Philosophy'.

How to protect dharma? That is also made clear in the previous line of prarthana-through empowerment of people- 'vichetri cha na samhataa kaarya saktir'. Hence the basic work of Sangh is to organise the society. Organising is empowerment in Kaliyuga- sanghe shakti kalau yuge. As a part of this large Sangh scheme, we are assigned the job of organising the sramsakti of the society.

Our concept of spirituality is individual evolving to a higher level through sadhana. The natural evolution is from animals to humans and from there to God. So our definition of human is "imperfect God". It connects man to a higher stage of evolution. But western definition of human as a "social animal" connects him to the lower stage of evolution. Ancient Hindus said the ideal society is Krita yuga society. This is clearly described in Mahabharata as a society where there is no government, class, private property etc. Aurobindo described the future ideal society as a "Gnostic community". Vivekananda said the ideal society is a spiritualised society.

Now let us analyse in depth the various characteristics of Hindu Rashtra. How is Hindu dharma or Hindu culture different from Western thought? Integral human philosophy tells us to discard the western way of compartmentalised thinking and go for integral thought. Westerners tied up all their philosophies in air tight compartments called "ism". But we integrated every philosophy into a jeevan darsan that can accommodate immense possibilities. Our darsan says State and Nation are different. Nation is a cultural concept. Mahabharata explains that Nation lives in the prajna (consciousness) of the people. So a society having common culture can be broadly termed nation. It need not be circumscribed by any territorial boundary.

Now what is the driving force of social progression? Karl Marx believed in a process of constant class struggle based on dialecticism, that will bring progress. Capitalism also believes in struggle for existence and competition. But we believe in co operation and co existence of all. So we reject violent revolution, and opt for navothan. We do not believe in class interests and class conflicts, but we stress on human brotherhood.

We reject the Cartesian mechanistic paradigm and accept human family as a model for all social institutions. Western industrial relations are based on master servant relations, where as we believe in industrial family. Westerners believed all individual needs are to be taken care of either by Government, society or commune (in Communism). We believe, it is primarily done at family level. Family used to take care of elderly, sick and infirm, even though other institutions can assist or strengthen family. Family is our unit, and society cannot sustain without human relations starting from family. We believe in Nation which is a stepping stone to international level or global family. There is a gradual progression of individual personality from individual to family, then to society, then to Nation and then to Global family and ultimately to the universe which is the manifestation of Brahma.

So at no level we find one stage conflicting with another one. But this is beyond the comprehension of westerners. They believe that individual and family cannot go together, so the concept of family is weak in West. Marxists tried to replace family with commune. Westerners also believed that interest of family or individual is in conflict with society, and with Nation. Hitler's Nationalism was in conflict with other nations and with internationalism. Their negative nationalism took the shape of imperialism. At present we find many intellectuals who believe in internationalism reject Nationalism. Western history is a collection of such conflict of interests at various levels.

Westerners believed in intense bhoga. It is this excess greed that led to pure consumerism that has landed US in the recent crisis. Once they were known to be the most affluent and most consuming nation. We believe in tyaga (sacrifice) not bhoga as an important component of our culture. Westerners had their motivations (prerana) based on Artha and Kama, where as we base it on Dharma.

Westerners believed either in theocratic state or in a negative secularism that rejects all religions. Communism was also in spirit theocratic, that it did not tolerate any thought other than State communism. Western thinkers as well as their history have been highly reluctant to either respect or tolerate other religions or even other view points. But we are the most tolerant society in the world who believed in sarva dharma sama bhavana. We believe in respecting all religions. Our secularism is highly positive.

Westerners based all their thoughts on political, economic or social centralisation. Whereas we believed in decentralisation of all our institutions. We do not believe in a socialism that believes in State or social Capitalism. Deendayalji termed our approach as economic democracy. Westerners believed in exploitation of nature. Indiscriminate Depletion of natural resources is a major issue in the west and they have recently borrowed Hindu concepts like Mother earth, sustainable development, eco friendly approach etc. We believed in the Vedic concept of milking (dohanam) of nature and not extracting blood and flesh out of it.

These are some of the basic aspects that differentiate Hindu culture from the western Semitic culture including Marxism. After the fall of communism in the late 1980s and fall of capitalism in the late 2000s after the crisis, there is a search for an alternative. Hindu darsan is the only one that can take humanity to a higher level in its spiritual journey, which no other philosophy could match. Let us enlighten the world with this ideology. We should remember this ideological basis, while executing our practical operations in our organisational pursuit. Thank you.
