



Samskruti Foundation

Our Culture Our Identity

A Talk on

Re-Emergence of India, that is Bharat- Role of Fifth Estate

By
Sri Suresh Soni

Saturday, 9th June, 2018
Hyderabad.

RE-EMERGENCE OF INDIA, THAT IS BHARAT - ROLE OF FIFTH ESTATE

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PREFACE

Samskruti Foundation has been working for the cause of promoting Bharatiya culture for over a decade. In this direction, the Foundation has been taking up several initiatives. This book is an account of the discussion held on 9th June 2018 Hyderabad.

“Re-emergence of India that is Bharat, Role of fifth estate”, was the main theme of discussion, where ‘Culture’ is being referred to as the fifth estate. This was a successful effort to bring intelligentsia, prominent thinkers and eminent people in Hyderabad on one platform. More than one thousand such prominent people interacted on aspects of Bharatiya Culture and its various dimensions. Earlier in May 2015 a similar interaction was conducted on ‘Cultural Nationalism’.

Working towards channelizing the energies of eminent people towards nation building is the next natural course of action. For this purpose, the foundation has been conducting many activities regularly. ‘Samskruti Samvad’ is one such activity where these accomplished persons interact and guide the youth on issues of national importance. ‘Vivek Band, Do Good Be Good’ is another such month long campaign conducted every year encouraging youth to participate in positive activities and developing leadership qualities in the process under the guidance of prominent people in the society.

The Foundation also conducts several other programs like ‘Yoga for Youth’, ‘Rakhi with Soldiers’, ‘Gift a Flag’ and boot camps for developing skills for youth in general.

This book provides an account of the interaction held in Hyderabad from its inception to culmination. The *margdarshan* from Shri Suresh Ji Soni (Joint General Secretary, RSS) in particular is treasured by all the participants along with the addresses made by other learned speakers. We hope the readers would find the content of this book illuminating. We appeal to the readers to spread the word and contribute towards this noble cause of nation building and cultural rejuvenation.

DRSP RAJU
Managing Trustee,
Samskruti Foundation

Note : The Cover Page & the paintings inserted in the following pages are taken from the Original (First) Edition of the Constitution of India. It was illuminated by Nandalal Bose and other artists.

INTRODUCTION

Re-emergence of India that is Bharat.. Role of Fifth Estate....

We are much more than ‘mere seventy’: India has done very well in the past 70 years. But India that is Bharat needs to get into some soul searching to find as to, why we being so ancient not only by time but also in wisdom of the highest order, are not doing as well as we all expect and aspire to. Our nation has seen 70 years of modern republic form. Our democracy was conceived largely on the Westminster model and has given itself a written constitution which is the longest in the world.

The Eastern Way: Though 70 years is a small *kaalakhand* (time period) in the history of a nation, we can’t shy away from comparisons with comparable societies and countries which by all accounts seem to be doing better than us. The neighbouring China is doing quite well in modern terms using a political tool known as Marxism, but the country’s underlying thought processes and traditions, have a lot to do with “Confucianism”. Marxian theorists do not denounce the Great Wall of China which was constructed at least 2000 years ago to protect the country from marauding tribes and aggressors. The influence of “Shintoism”, which has several aspects of Buddhism, is no less today on Japanese who are one of the largest economies of the world. The underlying philosophies of both these countries, as also others such as Israel, are values and traditions which are as ancient

as these countries are. The Indian psyche is embedded in similar value systems, traditions and culture even today, which are equally or even more ancient than that of these countries.

Our Pillars: Our own constitution has given us three pillars of the governance; namely, the legislature, the executive and the judiciary. In general parlance, these three are being termed as three estates closely followed by a fourth estate namely the media in all its variants.



Part 4 - Directive Principles of State Policy reflect the knowledge of Gita as exhorted by Lord Krishna

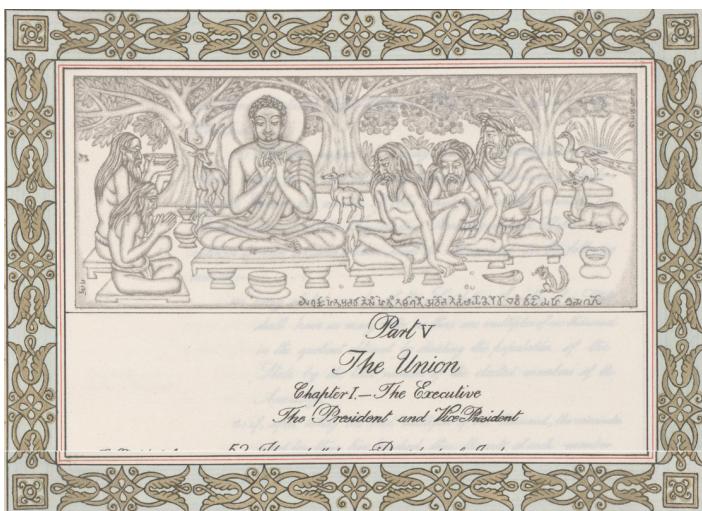
Our Constitutional Mandate: Our constitution is a very valuable instrument of political governance of the country. Constitution has helped us to keep the country largely as one in the 70 years of independence. Some questions posed in recent days need answers not knee jerk reactions of Acts and Amendments.

Recent Times: Certain tendencies that we notice today in all the above four estates seem as though they are independent pillars without a common foundation or a roof or a goal. At best, they try to rationalize those tendencies by resting on the weak shoulders of certain theories and ideas of the West which were developed and nourished in a different context all together. A hut, a small building or a palace have different super structures but one thing is common: all of them have a foundation.

The Question: The sage of *Kenopnishad* reflects ‘what is that which, being known, everything else become known?’ One can’t resist the temptation to draw a parallel in managing India that is Bharat by reflecting on ‘what is that which, being understood and accepted becomes the beacon not only for managing the country, but also for marching ahead in all its dimensions?’

Our Meet: The proposed meet is to cogitate upon the role of each one of us in our respective professional domain with value based interventions. Some critical questions relating to this are addressed in this meet. It is hoped that the wise and elite, from all walks of life, who participate in it will take these answers to the larger sections of the society. Such wise men that understand and appreciate these aspects are woefully inadequate in number today considering our population which has grown by more than three times since independence. This has also resulted in increasing the distance between these two segments of the society meaning the wise and the rest.

‘Culture – The Fifth Estate’: We consider that the missing aspect in the governance of the country is ‘Culture – The Fifth Estate.’ Please join us in exploring this idea. Your indulgence through your presence, we hope would be amply rewarding... intellectually speaking. It is in this background that the ***Samskruthi Foundation*** has taken upon itself the onus of reaching out to people in society to awaken the spirit in the society.



*Part 5 - The Union depicts the picture of
Sangha established by Lord Buddha*

Details of the Meet

Samskruti Foundation organized an interaction on “Re- emergence of India that is Bharat, Role of Fifth Estate”, on 9th June 2018. The main objective of this interaction was to encourage the intellectuals to reflect upon the role of culture in nation building. It is our responsibility and duty to protect, preserve and pass on our rich and noble cultural heritage to the next generation.

The Defence Minister of India, Smt. Nirmala Sitaraman was the Chief Guest and Padmashri Sri B.V.R. Mohan Reddy was the Guest of Honour. Sri Suresh Ji Soni was the Principal Speaker. Eminent personalities and noted achievers from different areas were present in the audience. The invitees included among others, Academicians, Bureaucrats, Experts in Taxation, Banking Finance, Legal Management and Defence along with Software and Social Scientists.

Reception Committee headed by Former Chief Justice of Patna High Court Justice L. Narasimha Reddy and Padma Bhushan Awardee Dr. K.I. Varaprasad Reddy along with other eminent members of the committee received the guests.

After the initial introduction on Samskruti Foundation to the audience, the Reception Committee was introduced by Dr. Vemuri Ravindra Babu, Former Director ICAR-IIRR. The distinguished guests were invited and seated on the dais by Shri D.R.S.P. Raju, Chairman, Vayhan Coffee Ltd and

Managing Trustee, Samskruti Foundation. They were welcomed with presentation of Tulsi saplings. Meeting was anchored by Smt. Saraswati Pradeep, well known TV Anchor & Trainer.

The program commenced with traditional “*Jyoti Prajwalana*” followed by the singing of Vande Mataram by Smt. Sunita Upadrastha, renowned playback singer. Justice L. Narasimha Reddy, Chairman Reception Committee began by welcoming all and highlighting the need to work towards developing cultural nationalism in present times.

The Guest of Honour, Padma Shri Awardee Dr. B.V.R. Mohan Reddy, Executive Chairman, Cyient Ltd., was the next to address the audience.

The Chief Guest, Smt. Nirmala Sitharaman, Minister of Defence, Government of India, an alumnus of JNU and London School of Economics, addressed the audience next.

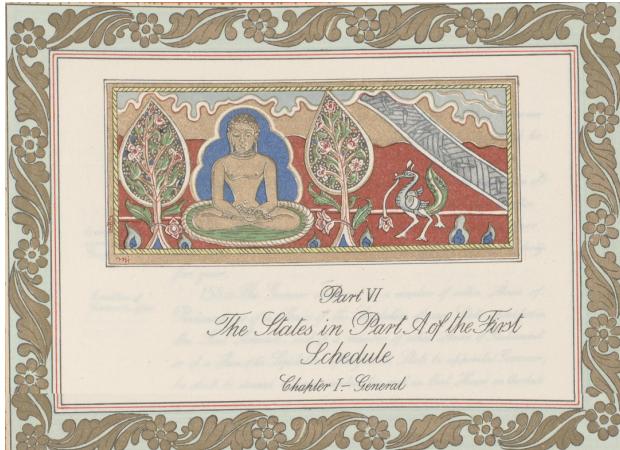
The address by the Chief Guest Smt. Nirmala Sitharaman was followed by Dr. K.I. Varaprasad Reddy, Vice-Chairman Reception Committee. Speaking in Telugu, in his short address, Dr. Reddy presented various important aspects of Indian culture.

This was followed by the Vaiyaktik Geeth (solo patriotic) song rendered by Dr. Swaroopa.

Finally the Principal Speaker Sri Suresh ji Soni addressed the gathering after the Geet.

Jigyaasa Samaadhan (Question - Answer Session) was facilitated by Program Samyojak Dr. WG Prasanna Kumar.

The programme concluded with a vote of thanks by Dr. Vivek Modi, Secretary, Samskruti Foundation. Finally Rashtragaan Jana-Gana-Mana was sung which was followed by lunch.



**Part 6 - The States in Part A....
shows the picture of Tirthankar Mahavir**



**Part VIII - States in Part of C...
shows picture of “Hanuman”**

Hon. Justice L. Narasimha Reddy

- Welcome Address

Justice Narasimha Reddy began by thanking those who attended the event and extended a warm welcome as the Chairman of the Reception Committee. Stressing that he did not want to take much time as there were other prominent speakers to address the gathering, he began his talk.

The theme ‘Re-emergence of India, that is, Bharat-Role of the Fifth Estate’ engages us in discussion on the Fifth Estate apart from the already well recognized four estates: the three estates, namely the judiciary, the executive and the legislature, and the fourth estate, press which also came in. Culture is the fifth estate. My personal view is that the time has come to treat this fifth estate as the first estate. We need to regard it as the central main pole in a circus structure with other poles as the other estates. It is only then, that our country can attain its earlier greatness as Vishwa Guru.

Any country, whatever its origins and its position in the globe, will try to protect and preserve its culture. But in India, a country with thousands of years of a distinct culture, there are a lot of so called progressive scholars who are creating a lot of apprehensions in the minds of people on our culture. The Honourable Former President of India, Sri Pranab Mukherji in his address a couple of days back at RSS headquarters addressed those aspersions. What a great culture it was! It has withstood many foreign invasions. But

unfortunately, after independence, a section of society, including the so called liberal and progressive scholars have virtually drawn a curtain on our culture and made us cast aspersions on our own culture. Our culture has its origin in our scriptures, has many shining examples of extraordinary contributions in diverse fields. Take mathematics- there was Aryabhatta. Take Alchemy or Avionics. There were many who made immense contributions. Albert Einstein said that, it is the discovery of zero by Indians without which progress in science and mathematics would not have been possible. In Taittiriya Upanishad, we have we have detailed accounts of ‘Convocation’ on completion of studies as to, what are the do’s and dont’s post graduation ceremony - Satyam vada, Dharmam Chara, Mathrudevo Bhava, Pitrudevo Bhava etc., But what have we brought it to today! Throwing of Hats in the Air; flow of Champagne and a lot of other nonsensical things. In an article, Michael Domino has said, “India is a country in which the progressive thinkers and people doubt anything that makes the country great”. Recently I have been to Chennai in connection with selection for the Vice Chancellor’s post for a reputed University-Alagappa University. There, I asked a short listed candidate, who was a scholar of History, as to his views on Rama Sethu, particularly in the light of the recent scientific findings by NASA. He said No... We should not believe the scientific evidence/ findings alone. They need to have ability to convince the existence of Rama Setu. Only then we believe it. That is the level of a Ph. D. scholar in History. I also had the occasion to go through a book on history that mentioned

about 20 contributors to modern India. It included names such as Rashid Alwi (involved in religious conversions in the North East), Sir Syed Ahmed and Indira Gandhi. The author was honest, though a pervert. He said he did not include names of contributors such as Vivekananda, Vallabhbhai Patel, and Subhas Chandra Bose. The scholar said the reason was that these people did not leave anything original in their contribution to India. This is the type of historians we have today! These historians say Rashid Alwi contributed.... but Vivekananda didn't, Sir Syed Ahmed contributed.... but Sardar Patel didn't! Our text books on history are replete with works by this type of historians. This can only be changed by a sense of nationalism and patriotism. It is very heartening to see that a prominent personality like Honourable Former President of India, Sri Pranab Mukherji said that there is not much difference between nationalism and patriotism.

There was a reference in a presentation from the state of J & K by a Senior Citizen...a veteran. He said that his five year old grand-daughter asked him as to what patriotism was. He told to his granddaughter- "I am old. In 5-6 years, I may die. If I am being cremated upon my death... and with my body half burnt.... If news comes that there is a war happening on the frontier.... Even my half burnt body will arise... it will pick two sticks from the firewood and proceed to the border to fight for the Nation". This is patriotism! What a dedication!

Recently, there was a presentation in relation to programmes on Sanskrit language. In that, in a playlet, there

was a mother who had three sons, all in the armed forces. A war took place. One son died. His body was brought to the village for last rites. The mother did not cry during the rites. After some days, one more son died and his body was also brought for last rites. This time also, the mother didn't cry. Lastly, the third son also died, and his body was brought for cremation. During the rites, the mother broke down and cried. Other villagers who had keenly observed her, asked her as to why she did not cry when the first two sons died but cried when the third son died? She said "I cried because I don't have a fourth son who can join the war for the nation". That is the sense of dedication!



Part XII - Finance, Property, Contract and Suits

Depicted by “Lord Nataraja”

Noted *shehnai* exponent Bismillah Khan's son went and settled in London. He came to India and asked his father-

you are so old now; why don't you come and live with me in England? Bismillah Khanji said, "Beta, if I come to live with you in England, who will awaken Lord Viswanath daily!"

Everyday our three pillars of democracy.... judiciary Included.... make efforts to draw religious lines dividing people. One NGO, the Pavani Seva Samithi, located in Guntur district, conducted a competition on chanting slokas. The theme in one event was on Dasarathi Shatakam. A Muslim girl stood first in the competition. The prize for the winner was a portrait of Lord Rama and Sita. The organizers thinking that the girl may not be comfortable with it, asked her ... the winner,- '*this is the value* of the prize for the winner. But if you wish, a different prize would be given to you'. Upon hearing this... the girl and her parents said- 'We only want Bhagwan Ram's portrait and nothing else'!

If we want to remove some nonsensical practices that have put a curtain on our culture, we need to consider our culture as the first estate, and not the fifth estate.

* * *

Dr B.V.R. Mohan Reddy

Guest of Honour

Dr. BVR Mohan Reddy began by thanking the organizers for inviting him to this extremely important event.

“The Title of the discussion is ‘Re-Emergence of India, that is Bharat, Role of Fifth Estate’, and the estates defined as, the Judiciary, the executive and the legislature, the media and the fifth estate –the Culture”.

What defines a nation, a Society as an entity. To me it is singularly culture! Culture and people share serious interplay between them. Culture uniquely shares values and personalities of peoples. All the same, values and beliefs shape their behaviour and the sum total of behaviour is culture. Values and beliefs are constantly learnt by people continuously through information channels, be it family, or schools / societies. It can be from friends; it can be the ecosystem or society. Consciously or unconsciously, each one of us is participating in contributing, and shaping the evolution of culture. The organizers wanted me to speak on value based intervention in my professional domain. I have to make a disclosure! I am a first generation technocrat and an entrepreneur. I built a company for last 20 years which is now global and, I believe, is sustainable. Permit me to share in the next few minutes, three main values. The first one is what I say ‘Values first!’ I firmly believe in inculcating the right values and implementing them throughout our lives. I

would like to share a few moral values that we as an organization implemented which enabled us to shape the company as a value based organization. I always remember a famous quote which says-‘Our value is equal to our values!’ The company took to values as a foundation from day-1. **‘Value First!’. Fairness, Integrity, Respect, Sincerity and Transparency(FIRST)**. These five core values have always guided us and continue to determine our actions. Being equitable to the Corporate world, the four stake holders, that is, the employees, the customers, the investors, and most importantly, the Society, which we believe are the four pillars of an organization, helps us in being equitable to them. This has resulted in an organization which created employment for over 15,000 people in 25 nations across the globe. These values helped us to be an inclusive, equitable and transparent organization and enabled us to succeed without compromising our values. Let me give an example. I cite an anecdotal example during a dispute regarding Intellectual property in our formative years in a U.S. court. The integrity of the company was manifest in the factually honest disclosure of the sequential details; it made the U.S judge trust us and discharge us from the case.

Let me move on to the second moral value that I want to share with you today- Education and culture. Education has a significant and positive bearing on culture as it opens up to many positive points. In order to develop a positive and progressive outlook, it is important for leaders to carry education to masses. Education and continuous learning play a key role in shaping values and are instrumental in bringing

a cultural change. In 25 government schools which we have adopted, we have demonstrated that education and learning intervention can be used to bring changes in society in terms of diversity and inclusiveness. In a period over 10 years, we have made several interventions in the school to improve the morals and values, health and hygiene, participation of the girl child, increasing the pass percentage, and reducing school dropout rates. On measurable parameters, the percentage of girl children has increased from 15% to over 50%; that's what we have now! The pass percentage has increased to over 85 %, and the school dropout rate reduced to within single digit. These interventions had dramatic and remarkable effect on diversity and inclusion. We have digital classrooms and digital libraries. Another innovation of interest is using the classrooms and digital facilities after the school hours for running 'National Digital Learning Mission.' Notably the students in the afternoon classes are between the age group of 16 and 60 years. The impact of this is on 20,000 common citizens every year. So, my second message is that many interventions are needed to bring alignment of values and education in one step in ensuring cultural enlightenment in Society.

The last point that I want to share with you is 'Quality and Cultural Equality'. In the past 200 years, technology and culture have significantly influenced each other. Technology developed during and after the Industrial Revolution, has changed the culture from simple farming villages to modern bustling cities and sprawling suburbs. The mass production of automotive vehicles created a culture of commuters and vacationers. The quality of technology,

especially the new age technology is that it is a great equalizer, in that it dramatically transforms the way an individual or society behaves. Technology creates a culture of equality. Our company's vision is to apply technology innovatively to solve the problems that matter, which greatly reinforces our belief in this point. It is built on our attention to and awareness of unmet needs of the society. For example, we invest in technology that can help grass- root level people. We are developing growers that help farmers reduce use of pesticides by 70 % and increase the yield significantly. And then there is the other great example of the technology which helps the masses. There is an initiative called 'Engineering the Eye'. It is an eye care which we have initiated with the help of LV Prasad Eye Institute. In this, we have developed a low cost device for refractive screening of an early stage detection of blindness in low resource schools in remote areas in the country. So, my last message is that technology can be an enabler and can bring equality to many in the society.

In conclusion, what I want to share with you is- these three messages that I have. The first: we can bring in culture into our education, the second: if we can bring in inclusiveness to education, and, thirdly, make sure that technology becomes a level playing field for everyone, then we can be a great nation in future.

Thank you everybody once again.

* * *

Smt. Nirmala Sitaraman

Chief Guest

Smt. Nirmala Sitaraman began by saying that Culture is the strong glue which is keeping India together against external and internal challenges. She narrated a few examples of her exposure to the culture of our wonderful motherland as she felt during her upbringing, and further from her work experience.

- There is an essential oneness to this country. There are records and documents which point to the essential oneness of this nation. We do not need to look for it in external literature and records. It can be felt in all parts of the country, and yet some people question about the oneness of this country. It is the same in North, South, as much as it is in the North East. It is visible through common values such as ‘tyaga’, that is forgoing or relinquishing, giving back by children what one received from parents, using nature’s bounty sparingly, to name a few. It is also found in the message and deeds of Adi Sankara, more than a millennia ago.
- Five millennia ago, Balarama did not participate in the Mahabharata War, but took instead to a long pilgrimage. His pilgrimage shows the oneness of the nation as it existed then. Bhagavatham mentions his pilgrimage to ‘Tirupathi’, Thiruvananthapuram, and many sacred

places throughout India which tells us of the oneness and togetherness of our nation at that time.

- Lord Parusharama went to Arunachal Pradesh to perform penance to expiate the sin of ‘Mathru hatya. How could he have gone to Arunachal Pradesh unless Arunachal was part and parcel of the Indian tradition then!
- In Gujarat, Krishna- Rukmini marriage is celebrated.
- Rukmini belonged to the Idu Mishmi / Malini Tani Tribe of Arunachal Pradesh which, even today performs some rites commemorative of the event of her marriage to Lord Krishna.
- In Tamil Nadu’, there is a custom of performing penance to expiate the sin of leaving the shores of our country to a foreign land. The custom involves taking sacred water of the Ganga to Rameswaram and the sand of Rameswaram to Kashi through this pilgrimage. How is it to be explained if not by the oneness of the culture between these distantly located places!
- In Tamil Sangam literature, which also contains the famous ‘Kannagi’ story, there is an epic about a merchant going to Thailand, earning riches and returning to Madurai. In this literature, there is a mention of ‘Ayarkulam’(Yadavas), and Krishna’s childhood stories, his ’Bala leelas’ abound. How is it that the God Avatara from Mathura- Dwaraka is so commonly found in the literature of distant Madurai in South, if not for the common culture!

People today are involved in divisive and motivated debates on whether Sanskrit is older or Tamil. But, two millennia ago, in Sangam literature, the commonality of culture was explicit without any conflict.

Thus, we have the same value systems, the same mythology, and the cultural oneness everywhere in India which unites us.

Earlier the fifth estate.... the culture was passed on from generation to generation. It is not happening now by word of mouth. The personal touch is lost. Loneliness is engulfing people. The common bondage is getting lost. Psychological problems are cropping up. There is a danger that this treasure may be lost.

We need to revive the practicing of these cultural values at the family level and with that it would pass on to the society. Family is the most important cultural group. The centrality of the fifth estate, that is, culture, in the family system must be re-established. With that we will keep alive both the family system and the culture!

* * *

Dr. K.I. Varaprasada Reddy

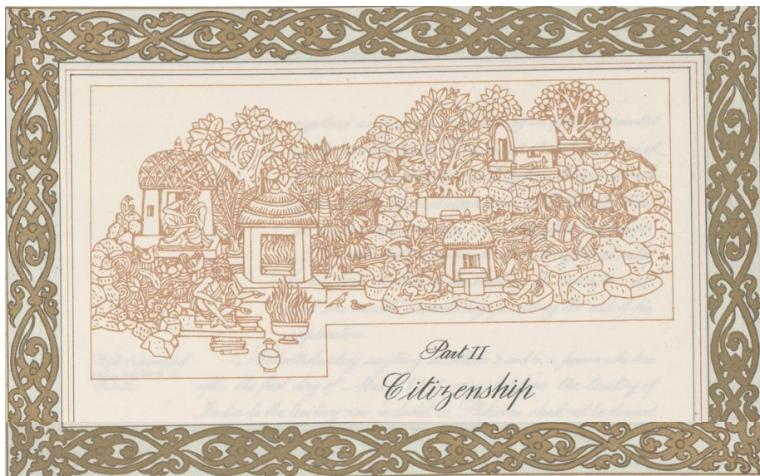
Hindutva is not a religion, but a way of life

This is digital age. We call it as Digital India. The influence of technology has grown enormously. We are using many gadgets. Emails, I pads, WhatsApps... We need one identity for all these. In the absence of it's identity, with the coagulation of different cultures, it reached a cross roads and making us to forget our own cultural aspects. In such a situation, someone should address it intending to resolve.

We are having four pillars- executive, legislature, judiciary and the fourth is the media. A system was arranged constitutionally intending that all these four should lead the country unitedly. But, unfortunately, as they failed to act unitedly and acting each one on their own, leading to diverse directions, forgetting the very purpose of their existence, the system started to collapse. The only instrument that can make united all these systems is culture, which is being called as fifth pillar.

Our ancient culture has evolved to coordinate and give a direction to all these four. Our culture was given by our Rishis. For them, a mere Bharath, containing Bay of Bengal on East, Arabian sea on the West, Indian ocean on the South and Himalayas on the North, is not before them. Whatever they tell they viewed the entire humanity of the university – vasudhaika kutumbam. They said ‘lokah samasthah sukhino

bhavantu'. They thought about a way of life for all living creatures in the universe.



***Part II - Citizenship starts with the scene reflecting
“The Vedic Tradition of Yagnya Tradition” in India***

Culture is an amalgamation of language, food, excursion and forms of arts. Thinking that through this culture only we can transform political, social and other spheres of life, Samskruthi Foundation brought together many intellectuals, aiming that they may think together and direct the society. If we succeed identifying the issue, half of the problem can be solved.

We have two terms – education and sacrament (samskaram). We used to send our children to schools expecting they learn both. But now they became different. We are seeing education as education and left out sacrament. Now education turns to be marks making machine, just like

robots. We are stating my child is 99.345. For GDP we calculate in one decimal. But they are telling upto three decimals. Schools are claiming they can assure good marks for children. As they left out ‘samskaram’, now they are coming out with marks and turning to be makers of irregularities.

During our days, 60 years ago, there used to be a ‘moral class’. Used to write on school walls - respect parents and teachers, ‘satyam vada, dharmam chara’, pray Sun etc., But now all turn attention towards marks and making makers of irregularities. There must be somewhere foundation to be laid for this left out ‘samskaram’. We need some effort for it.

First we have to understand our culture. For this, we have to read our texts and understand them. We have to teach them to the right persons. Mother is the first teacher. So we have to cultivate ‘samskaram’ to that mother. Are we having such situation? But the same mother is threatening him unless he secured 100 per cent marks in intermediate. She is also concentrating on marks! This makes education an option for livelihood. Though we seek our child should grow as a good person with good values, but unable to express.

Presently our society is in such pitiable condition presently. For universal peace, not only our nation, but any other nation-it’s strength depends not on its rivers and minerals. But the real asset is having best human resources and being recognised as a country of citizens. Now we are in a situation to search for a way. To lay foundation for it, what

we need to do for fifth pillar. How can we? What to do? For such intellectual discourses only we have invited Sri Suresh Soni. Let us hear in his own words.

Just now Nirmala ji said we are having unity in diversity. All the people right from Himalayas are one. In my opinion not only Indians, but all people in the universe are one. We have to work in that direction. Our seers have provided us a culture to unite the entire humanity. The essence and way of life of our culture is universal well-being. According to them, Dharma should be for all and provide timely peace and happiness to all. This is main integrity of culture.

There is no equivalent word for ‘dharma’ in English. They are unable to give definition. If they didn’t know definition, they have to see soundness in it. Even Google is unable to explain it. That is such a pitiable condition. English has no word to explain ‘dharma’ and Google uncle also is unable to tell about it.

In such conditions, Sanskruti Foundation is working to revive our ancient glory by working on how to make our culture, traditions and values useful not only to every Indian, but also to every person in this universe. This is not a small work. We need political will to implement it. We also need to rethink about some abbreviations in our attitude and reform them.

Not only others, even some pseudo intellectuals in our society started telling about good and bad in our culture.

Bringing unconnected issues they are telling your Puranas are only myth', your Gods are terrorist, they are having weapons in their hands, you didn't allow dalits, you are practicing untouchability... etc. These are not being ascribed by outsiders, but our own people are stating. We are cultivating culture of pulling our eyes with our own fingers. We need to make our own efforts to face such situation comprehensively and effectively.

Raju garu started this Foundation as we need some system and some organisation to do our homework and expand our thinking process. As several intellectuals are here, let us hear what they are saying and think what we can do. I only referred few things that came to my mind.

Respecting other religions is the very essence of our culture and our nation. We should not lose this one. Stating it as our weak point, we were kept away. If we want to protect Hindutva, first we have to fight against our selfish politicians. If we can resist their interference, Hindutva will shine.

Hindutva is not a religion, but a way of life. We must be prepared to face and address intellectual attacks on Hindutva. We too need to study comprehensively on their attacks on how to respond. I feel, if we could create 100 mini-Vivekanandas in every state, we can effectively respond to such intellectual attacks.

* * *

Sri Suresh ji Soni

Principal Speaker

Sri Soniji began by greeting the dignitaries on the stage and members of the audience.

-We have an old scripture ‘Atharvaveda’ which contains a Mantra –

‘*Jana vivrutti bahudha Vivachasam, Nana Dharmanam prithvi yathogatam*’, that is’, there are people speaking different languages on the Earth, but the Earth is the same and the feelings expressed are also the same. You have just heard others speak in English and Telugu. I would speak in Hindi.

On the theme of the event today, earlier speakers have put forth their views in the form of Philosophical concepts, and our ancient traditions in our day to day life and their relevance to our lifestyles. I shall try to put forth my viewpoint.

Phenomenon of Reemergence

The theme of today’s event - ‘Re-emergence of India, that is Bharat, role of the fifth estate’, has two parts. First part is ‘Re-emergence(Punarodaya). It implies that we were great once, now we are not, and therefore, re- emergence is required. The second part is - ‘India, that is Bharat’. Here, we find two proper nouns used to indicate one and the same

entity. This peculiarity Is observed only in our nation. Bharat is a very ancient name. Hence, to say - Re-emergence of 'Bharat' is required- is more appropriate. Just as Justice Sri Reddy ji pointed out, Culture should be the first and not the fifth estate in the order. This reminds me of an interesting fact. When Copernicus was laid to rest in Borunkatha, a sentence was written on his epitaph-



Part XIII - Trade, Commerce, Intercourse... within the Territory of India... shows “Ganga Anayan by Bhagiratha”

'Here rests the man who made the Sun stationery and made the Earth to go round it'. In India, Bhaskaracharya also said the same thing earlier but we don't talk much about it. When Communism was defeated in Poland, Lech Walesa gave that statement a little twist. He said-"We are making the society stand still and make the party go round it." I would also like to give a little twist to that statement.

‘In the estates, let the culture be the stationery centre and let the life of whole of India rotate around it’. We need such a sentiment today.

Every Individual, Society or Nation wants to influence others. Indians also went abroad to spread their influence. The Arabs also went to other nations for spreading their influence. The European nations also went for the same. But the experience of the world with Indians or the Arabs/ Europeans is quite different. Wherever they went, Europeans and Arabs colonized those nations and eliminated the local civilizations and cultures and exploited them. The story is the same even today. Not much change appears to have occurred in their approach. When the world was bipolar, there were two poles - The United States of America, and the Soviet Union. When in 1989, Soviet Union fell, a book written by Francis Fukoroma ‘The End of History and the Last Man’ was published. It says that now it is clear that America (US) will provide the ‘World Order’. But what will it do to establish that order? Like I said, when Arabs and Europeans invaded, what did they do! To spread their influence, they eliminated influence of all others. The same mindset prevails even today! In 1992, a write-up on US policy was released, it said -United State’s international status depends on technological advancements and its control on the natural resources of the world. In pursuance of this, it is also to be ensured that no other nation in the world can become America’s equal. U.S. needs control on Oil and Natural Gas resources from Kazakhstan to Saudi Arabia. What I mean to say is that

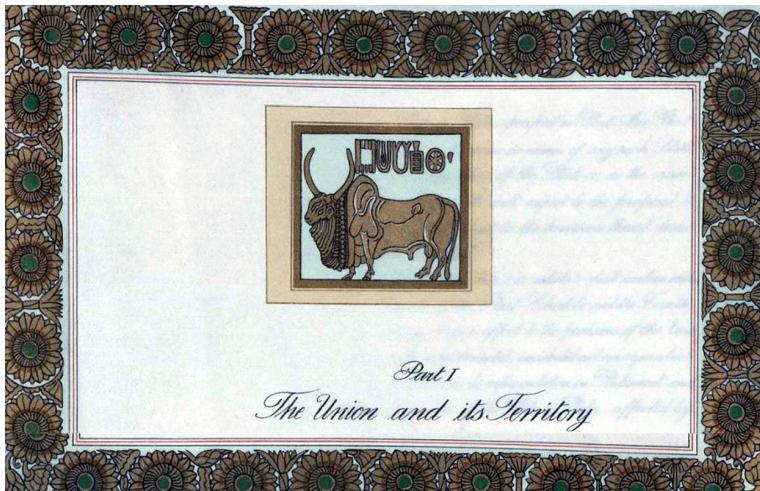
‘Re-emergence’ is the aim of every nation, but the experience of the world with the re-emergence of others is not very different, and has not changed.

Our idea of Re-emergence

On the other hand, I would like to mention two points on the experience of the world with Bharat.

In 1893, Swami Vivekananda went to USA in Chicago to attend Parliament of the World’s Religions. He said that, world over, men have been subjected to atrocities either by the power of the sword or imposed through ideology invasions and people have been driven out of their native lands. India is that nation which gave refuge to all the persecuted and victimized people of the world. He quoted two examples to substantiate. When Jews were expelled from Palestine and their places of worship destroyed, they were given refuge by Bharat. Secondly, after the invasion of Islam, when fire worshipping Parsis were expelled from Iran, they were given refuge by Bharat. And it is not as if only Vivekananda said this. One more example comes to my mind. We got independence in the year 1947. One year after that, that is in 1948, Israel came into existence in its modern form. When it got nationhood, Israel was just a desert; practically nothing was there. For preceding 18 centuries Jews were living spread over different nations of the world. The government of Israel declared then – “Now we Jews have got our own nation” and invited Jews from all over the world to come and settle in Israel and develop it. You will be surprised to know that 1.5 million Jews from over 104 nations

of the world left their countries and came over to settle in Israel. Jews from India also went to Israel. At that time the Israeli consulate released a book entitled ‘Indian Jew’. In the preface to that book, it is mentioned that ‘for last 18 centuries Jews have lived in 104 nations of the world. But in every nation of their stay, they were persecuted, discriminated against and treated as second class citizens. They were subjected to murder and genocides. It further says, there is just one exception to this and That is Bharat! Here, for this long period, Jews were never given such bad treatment.



Part I
The Union and its Territory

The seal emblems with the “Traditional Oxen Worship” in India

So, we need to re-emerge, acquire a superpower status. But of what type and of what nature is the question! If we do not understand the difference in the behaviours of Bharat and other western nations, our vision will not be properly

reinforced. When we got freedom, many leaders of stature had visions about how independent Bharat would develop itself. Gandhiji had a vision. It is explored in the book entitled ‘The India of Gandhiji’s Dreams’. Netaji Subhas Chandra Bose also had a vision as reported in the book ‘Netaji ke Sapno ka Bharat.’ But there were many who had dreams or visions, but they did not reveal their visions. Amongst such large number of people, there was a revolutionary poet – Ram Prasad Bismil. Bismil is famous in Hindustan for his famous poem - ‘*Sarfaroshi ki Tamanna Abb hamare dil mein hai, Dekhna hai zor kitna baazu-e-qatil mein hai.*

(My heart aspires to lay down my life (for my nation) and I look forward to take on the strength of the arms of my killer!)

He writes further – ‘*Waqt aane de, bata denge tujhe ai- aasman Hum abhi se kya batayein, kya hamare dil me hai.*’ (O God, let the proper time come and I shall tell.

What for do I reveal just yet, what is in my heart!)

So, he also had a vision but did not reveal it. Everyone must have then thought of a Bharat free of poverty, disparity or ignorance. It would be prosperous, and the standards of morality and character would run high. The Bharat of their dreams finally got independence.

Mismatch with the adopted governance system

The nation acquired a system of governance. Since the British had ruled us for a long time, we adopted a system based on the British ways. It had three pillars namely - legislature, executive, and judiciary. A fourth estate called

press also came into being. We got the systems alright, but what is our experience with them? The system was modeled after the Master/Ruler- Servant mindset. That mindset did not change. A common man could never perceive the Policeman as his ‘Protector’ but is actually afraid of the policeman. So the system is a super state, not connected to and beyond the grasp of the common man. The spirit behind the laws formulated may have been noble, but when it comes to implementation, we see that there are problems. The judicial procedure is protracted - it is found that decisions take exceedingly long time. Litigants die before the judgments get delivered. Sometimes, we hear people say that Judiciary system exists only for the powerful and influential and not for those who do not have any voice, no linkages. Talking of press - During the independence struggle, it had played a great role in promoting nationalist ideology, nation building and patriotism. But what it has become today! Thrill, sensationalism and TRP ratings, but not what is right or wrong. Thus, when we look at the whole picture, it appears that though the intentions of writers of our constitution were good, and they had framed it with great ideals in view, there is a problem in their implementation. After 70 years of Independence, we feel that there are serious problems in the system. When problems become acute, we try to think of some make-shift solutions. When corruption increased beyond acceptable limits, we thought of bringing an institution –the ‘Central Vigilance Commission’ to control it. But, it is startling to note that the person appointed for controlling corruption was himself adjudged corrupt by the Supreme court and dismissed! Thus, there seems to be a basic

problem. May be we are making a fundamental mistake. May be the problem lies somewhere and we look for its solution in some other place. Famous Urdu poet Mirza Ghalib writes in a couplet

*'Umr bhar Ghalib Bhool yahin karta raha Dhool
Chehre pe thi aur Aaina saaf karta raha'*

(Throughout life, Ghalib committed the blunder of working to clean the mirror while the dust actually lay on the face)

Such things are happening in our nation. The improper understanding of the concept of ‘Secularism’ is one of them. A prominent educationist D.S Kothari, in whose name Education Reformation Commission has been constituted, used to say that the problem with Indian Intellectuals is that their gravitational centre lies outside India. Because of their Euro-centric gravitational centre, secularism, as defined in the west, was adopted here, as it is. In the west, there was conflict of secularism with religion, so the same was assumed here also. In this process, after independence, Dharma, Samskruti (culture) and ethics, were kept outside the system. Thus, while we have designed systems to be sure, but the life force or nectar of value systems that must flow through the veins of the systems, is missing. We therefore have to do serious introspection on this aspect.

We conduct debates on what we will transform our Bharat into, - of this type or that! A great Gandhian, Dr. Dharampal, says that before we talk of transforming India,

let us first know what India really is, lest you turn it into what you think it is, and not what it really is! When we talk of culture, we must remember the point, as Arnold Toynbee has pointed out - ‘The history of the world is not the History of Kings or Kingdoms or States, but that of civilization! Civilizations are created by Culture, and culture in turn by Philosophy and Worldview. The west has a world view of its own and India has another philosophy and worldview. The culture of the west developed based on their world view and philosophy, and ours developed based on our worldview and philosophy.



*Part XI - Relationship between the Union and the States depicted as
“Bharatha” World views and their influences*

The world has had different experiences of these cultures. The west has a world view enshrined in the basic Semitic religious thought – that of continuous fight between God and Satan with no meeting point between them. When this concept percolated to the field of modern sciences, it became the conflict between matter and mind. When it came

to the biological sciences- it became the conflict between strong and the week as propounded in Darwin's theory of evolution. In coming to social sciences, it appeared as the conflict between the haves and have-nots as propounded in the Marxist view.

Second Point- The genesis of the Old Testament is that God created the Earth, its minerals, the Sun, Moon, Stars, water, Animals, plants in 5 days and on the 6th day He created Man and Woman. He then said to man- I have made this beautiful world for your enjoyment. This was the western worldview, though man lacked the power to exploit nature then! But in last 200-300 years, sophistication in Science and Technology in combination with the above world view has created the model which is creating grave problems for mankind.

Third point- we often talk of terrorism. The root cause of terrorism is the consequence of the notion: My God, my concept are only right and all others are wrong. And because they are wrong, they have to be eliminated. It is because of this view that The Arabs or the Europeans, wherever they went, brought destruction upon local cultural traditions and institutions. Two recent famous books by Dan Brown, entitled 'Angles and Demons', and 'Davinci Code' mention that the ancient Greek culture, Arts, Science and Literature, and Philosophy were all destroyed because of this world view. The problem with this worldview is that when nations holding such world view become powerful, they tend to overpower other civilizations and cultures. Colonization occurs and

exploitation becomes rampant. Hence, we have to keep these points in view while thinking of alternatives world views.

Bharat's World view

If an alternative is to be sought to this worldview, Bharat's worldview should be understood. In Bharat's worldview there are a few basic principles which we need to comprehend.

The first principle is that -there is an all pervading 'one element' in everything. Now-a-days, we hear one oft repeated slogan- 'Unity in Diversity'. I think there is a basic problem with this phrase. When we talk of Unity in Diversity, diversity is primarily assumed to be the basic fact and we try to search for unity in that diversity. Indian thought does not look at it in this way. We say- 'Oneness - Manifests in diversity'. Hence, there is wholeness. There is only 'one', and 'many' are its manifestations. One single element pervades in all Human beings, Animals, Plants and even in non living matter which we call '*Jada Tattva*'. One very simple *Sloka* explains this-

'Ishavasyam Idam Sarvam, Yatkinchit Jagatyam Jagat'

The second principle is that Consciousness or unconsciousness, matter or mind have the same 'one element -*Ishwara*'. Resources are limited. Hence consumption or usage should also be done in the spirit of '*Tyaga*'- renunciation. "*Thena Tyaktena Bhoonjitha*". Our principle is - Don't indulge in greed. If greed is absent, exploitation

will not happen. Live in the spirit of goodwill, harmony and mutual cooperation. We need to ponder on these thoughts today.

Current problems faced in Bharat and world-over

When we got independence, great ideals were put forth before us. But they seem to be divorced from reality today. Indian government has the motto- ‘*Satyameva Jayate*’, Lok Sabha emblem tells-’ *Dharmachakra Parivartanaya*’. On the Chair of the Supreme Court we find written- ‘*Yatho Drahma, Tatho Jayah*’, Aakashvani’s slogan is –‘*Bahujana Hitaya*’. Doordarshana’s slogan is - ‘*Satyam, Shivam, Sundaram*’, Infantry’s motto is –‘*Seva asmakam dharmam*, Air force’s – ‘*Nabha sadrisha deeptam*, that of Navy is – ‘*Shanno varunah*’. We have NCERT whose motto is –‘*Asato mā-sadgamaya*’, LIC’s motto is- ‘*Yogakshema vahaamyaham*’. Labour Ministry’s logo is ‘*Shramameva jayate*’, P &T’s motto is ‘*Aharnish sevamahe*’. All the mottos sound very great. But nowadays, when we meet parliamentarians, they say- these are just wishful-slogans coined by people at the helm at that time. They have no relevance to the realities of our lives or the system today.

Thus, we are reaping what we have sown. It is necessary to hold discussions and debates on these things. As I said, the roots of our problems are somewhere else.

And therefore, the perceived diversity will be associated with conflicts of social life or of religion and the problems that we experience in Bharat, or for that matter all over the world, arise. Today, ethnic groups are not willing to

coexist. People of nations formed on the basis of language or ethnicity are not willing to stay together. Soviet Union split up in 15 different parts. Yugoslavia broke up in 7 parts as their different peoples did not want to stay together.

In this context, I remember one instance. At that time Margaret Thatcher was the Prime Minister of U.K., Soviet Russia was about to split and Gorbachev's Perestroika and Glasnost were being formulated. Kuldeep Nayyar, a big secular journalist was then Bharat's ambassador to the U.K. He was a great admirer of RSS. In our traditions, '*Virodha-Bhakti*' is also recognized as a form of *Bhakti*. -Just as Ravana was a *Bhakta* of Sri Rama and always kept thinking about Sri Rama. That was also '*Bhakti*' of a sort. - Mr. Nayyar , and not a RSS man wrote an article that I am quoting.

The article describes thus - Margaret Thatcher toured USSR and after coming back, Kuldeep Nayyar met her over dinner. She was asked how was her USSR tour? She said 'It was fine. But she also said that Mr. Gorbachev looked a sad, depressed and disappointed man. He said that all the ethnic groups are not willing to stay together. It appears that USSR is breaking up and slipping away'. Upon this Nayyar asked Thatcher what her response was to that? She said something -very interesting. She said –'I told Mr. Gorbachev - Why don't you take counsel from your firm ally –India- on this matter. There are so many ethnic groups, races, sects and sub-sects, languages, dialects and sub- dialects there. Yet, the nation has remained integral since a very long time in history. So, Bharat's strength is understood and appreciated

by others. But we ourselves do not seem to understand or recognize that. Currently, we seem to be unable to solve our problems. There is a basic reason for this. It is because we try to perceive ‘Unity in Diversity’ and hence, problems do arise between groups, citizens etc.

It is well understood that every individual, group or caste wants its continued existence. Secondly, they also want to preserve their Identity. This is natural and is not a problem at all. Even a small cell in our body seeks an identity. What does this imply? Does this mean mutual conflict? (No!) In Sanskrit there are three words. *Astitva* (Existance), *Asmita* (Identity) and *Ahankaar* (Ego). As far as the urge for existence and identity goes, there is no problem with that. But when ‘ego’ comes in, feelings of Superiority and Inferiority crop up. Feelings of the type- my language is superior, my caste is superior’, my religion is superior, yours is inferior-’ etc. come up. And then problems and conflicts arise. What is the solution to these problems? It is said that to ensure that ego does not crop up along with ‘Existence’ and ‘Identity’, in our system , every identity is linked to a super identity and is subservient to it .For this a model was set. Every person should have an identity but must consider his family identity above his personal identity. Family should have its Identity but that of the caste should be placed above the family Identity. Caste should consider the village or city identity above the caste identity, a city to hold the same view towards the nation, and so on. In this way, the identity is preserved and a way out of conflicts can be found. I feel

today we face Tamil/ Hindi issues, Lingayat/ Patidar/Gujjar issues. All are part of the Indian culture which has amicable solutions based on the above concept.

Another aspect is that of the state's sensitivity. If the state is sensitive, solutions can be found more easily. Kalyan (Kalhana) writes about an incidence in Rrajatarangini, a tome on Kashmir's history. Chandrapinda was a king and a great Shiva devotee. He wanted to build a Shiva Temple. In the land identified for that, a small but important portion was a hut belonging to an ordinary peasant. King's minister approached him to buy the land. The peasant said that the land was ancestral and he did not want to sell it. Upon this the minister tried to lure him offering him a price eight times the value. That did not work either, with the peasant maintaining that the land was not for selling. When the minister tried to intimidate him, he responded by saying that- you may kill me if you wish, but I will not sell my ancestral land! The minister reported this to the king. The king said that if the king himself did not act according to Dharma, how will the subjects conduct themselves! The land belongs to the peasant, and is his property. If he does not want to sell it, so be it. I will abandon the thought of constructing the temple. When the peasant learnt this, he sent word to the king that his land is ancestral and he will not sell it. However, for a good cause, if the king comes to his house and asks for the land in '*Bhiksha*' (alms), he will grant it. History records say that the king went to the peasant, asked for *Bhiksha*, and the peasant gave away his land for construction of the temple.

But what do we find today. The powerful people are eager to grab poor man's land and are always on the lookout to capture more land, to capture public lands like gardens and convert them into personal possessions. This indicates that the element of culture has now left our system.

Indian culture has another important aspect. That is its view and approach to Economics. There are two important '*Purusharthas*' in life. *Artha* and *Kama*. Whole western civilization is based on these two *purusharthas*.

'Desire' and the 'fulfillment of desire'. For fulfillment of desire, natural resources are there, available for exploitation. For that you have technology, production techniques, as the means to fulfill your desires .The western civilization also advocates maximization of consumption. But, when *Artha* and *kama* reign supreme without the control of *Dharma*, no power on the earth, no law, no system can stop or eliminate corruption. In this context, it has been accepted in our old system that fulfillment of needs is legitimate. But, nature can only fulfill our needs, not our greed! But, needs have to be fulfilled only within the ambit of *Dharma*. Unless our lifestyle, our psychology revives and imbibes this spirit and propagates it through social debates and includes them in policies, people's mindset will not change. If uncontrolled fulfillment of desires is sought at any cost, nature's exploitation and degradation is inevitable.

You may remember times when some people- thought of as somewhat backward now,- when approached with bribes for facilitating office related work, used to say - No! I will

not take money earned in a sinful way to my home. I've children at home. Some harm may come their way if I do that.- But, times have changed now. Today, an office worker will push you to the point of offering him bribe and will further justify it by saying that- What am I to do Sir! After all, I have children to be looked after. Sometimes I wonder, in those times, what or who was it that held the man from taking bribes? Was it judiciary, or executive or legislature? (No!). We are taught that even in the Darkness of the night we should not wrong others. Justice Rama Jois used to explain the current situation in an interesting, lighter way. -We have bid good bye to our culture.- Fine! It has been said in our culture that we should follow the path of *Dharma*. To speak the truth is *Dharma*. But we are '*Dharma Nirapeksha*', that is indifferent to Dharma, so we become '*Satya Nirapeksha*', that is indifferent to truth, by extension! So, politicians say, we are not doing anything wrong when we tell lies!

One of our guiding principles is that, one should treat other's wealth as soil (worthless for himself). There is an anecdote on this. A husband and wife....a couple was walking. The husband was a little ahead of his wife. On the way he spotted a big piece of Gold. He thought that he should bury the gold deep, lest his wife is tempted to keep it. The husband thought he was wise. Men do have a false egoistic notion that they are wiser than their wives (which is generally not true!). He quickly started digging and wanted to bury the gold under. But before he could complete, his wife reached him and noticed something yellowish being buried.

She inquired: ‘What is it?’ In those times, speaking truth was the norm. A modern husband may have bluffed something! Well, he told her that he wanted to bury the gold to prevent any temptation she may feel to keep it. Then his wife remarked – Oh, so you are burying soil into soil!- She was a more enlightened person than him! While the husband saw it as gold, she treated it only as soil!

But now, a different world view has infiltrated. In the sphere of economic activity, we find that the powerful pursues exploitation of others. In the pursuit of earning to satisfy desires, the cultural values have been forgotten. How do we solve this problem? Unless we change our mindset, educate ourselves in our own values and evolve our selves, this problem would not be solved!

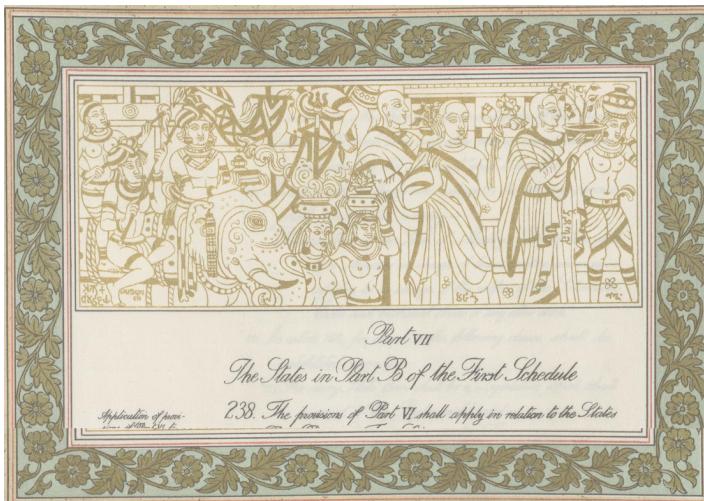
One more point comes to mind in regard to judiciary. Our judiciary system is primarily derived from British law. We often hear a term ’Rule of Law.’ What is the genesis of this term? In Britain, till the Norman conquest in the 11th century, there was no permanency. Tribes came, occupied for some time and went back. But in the 11th century, Normans conquered England and stayed there. To usurp and take away 95 % of the wealth in the form of Lands, Forests etc., from the original inhabitants of England, laws were framed. They were the basis of the British laws which subsequently evolved. They are called the ‘Rule of Law.’ They have two important elements in it. – Evidence and Argument. No relationship with what is right or wrong! If one puts forth a great argument, or manages / manufactures

evidence, one may win a legal suit and walk away scot free. No role for ethics! (Contrary to this) our traditional Bharatiya system maintains that ‘*Artha*’ without , ‘*Dharma*’, and ‘Justice without ‘*Dharma*’ is not tenable. I really wonder how people testify before courts, swear by the ‘*Geeta*’ if they happen to be Hindus, by Koran if Muslims and Bible if they are Christians. They declare that they will speak only truth and nothing but the truth while their intent is to speak lies, and nothing but lies! If a farcical process of this type is practiced, whom we are trying to fool or cheat anyway! A judgment came recently in Allahabad High Court in relation to couples cohabitating without marriage. The court said that legally there is nothing wrong in it. Fortunately as our culture still has some hold on our minds, the judgement adds- but morally it is not proper! These days, debates take place on peculiar topics. One such topic is – Gay Marriages- treated as if it is the most important issue faced by the nation!. An intellectual once asked me about my views on Gay marriages. I said I do not hold any views as am not even married! However, I think it is a wonderful idea because if you expand and extend the idea, no problems will be left out to solve for humanity as no one would be left anyway, and hence no problems! Let us realise that though men have different tendencies and afflictions, we have to be careful about what do we take as the base.

Culture and Development

Currently we talk a lot about development. Development should follow a path as symbolised by - lifting

one leg up forward while the other rests on the ground. Next, the second leg is lifted forward while the first rests on the ground. The leg anchored on the ground is like culture while the raised leg is the development. Without the foundation of culture, if one says- I shall not keep the leg back on the ground



Part VII - The States in Part B. The Court of Emperor Ashoka

and directly lift the second leg, and hold both legs in the air, for sure, development will occur, but lifestyle, and civilization will be destroyed. I feel we need to seriously think on the bearing of culture on our lives. We face an issue of Urban / City development. Patrick Gladinus was a great architect, who had also met Swami Vivekananda sometime. We know a lot about Chandigarh, but not much about him. He travelled a large number of cities world over, including in India. He beautified Tel Aviv and Paris. He wrote a book entitled 'Cities in Revolution' He believed in Nature as an integral part of

Human life. On the theme of Holistic Life he wrote in the book- Our Cities should be so designed and developed so that nature is preserved in them. Earlier, men lived, but animals, birds also lived. Now we are developing Metro Cities which accommodate only men. Animals, birds, plants, rivers and fountains etc. are now only getting confined to paintings on walls in our drawing rooms. If we break our link with Nature, the problems we face today wouldn't be solved.

I would like to make one more important point. Currently, the world faces serious problems on account of clashes attributable to terrorism. If we want to eliminate these problems, we need to go to the roots of our culture. If we look back at our past, we find the concept of an element of oneness in everything. The concept is not confined only to Judiciary or legislature or the Executive. It is not just a philosophical point but an essential guiding factor influencing our lifestyle, our families, our business, our market etc.; though today we seem to have forgotten it. Above all divisions of language, region, *sampradaya* (religion), all parts of Bharat followed some traditions. When food was cooked in the house, the first 'roti' was given to a Cow, and the last to a Dog. Water pots kept outside the homes for the birds to drink from. Ironically, today we have made progress and have to buy our drinking water, paying Rs. 15 for each bottle. Earlier, we fed dough balls to the fish, sugar crystals to the ants. We constructed tanks on the roads for animals to drink water from. There was another important practise followed as

exemplified by the following.- If there is a long queue of auto rickshaws, wherein if a Ricksha-wallah standing at No.15, comes and says that he has not had any business right from the morning, all the 14 would step aside and give the man at No. 15 a chance to earn. Mutual cooperation was a thus a way of life. In the market, if one bought milk, the vendor would give a little extra ensuring that the customer never got less. The seller in a shop would always add a little extra, but never less! Today we tend to find ways of undercutting. Petrol pump machines are tampered with, to cheat customers.

Even our sports helped in inculcating good moral values in us. One such example is the game of Snakes and Ladders. In the West, it is just a game of dice, wherein one falls back or advances depending upon whether one encounters a snake or a ladder. No values or meanings are attached to snakes or ladders. In southern states there is a game called '*Paramapada Sopanam*', There were snakes and ladders in the squares. But under each ladder and over each snake square, some acts were written. On the ladders virtuous acts like- '*Annadanam*', that is, donating food, '*Gnanadnam*', that is, Giving knowledge), '*Paropakara* (Charity to others) etc. were written. On the snakes, the writings included '*Chori*' that is theft, '*Vyabhichara*', that is immoral conduct, etc. If one reached a ladder footing, one did a virtuous thing, and that is why, was lifted up. If one reached a snake head, one sinned, and was therefore punished with a downfall. So, life values were taught through

the game. The biggest snake with its head on square 98 and tail on square 2, indicated the biggest downfall- the sin ‘Desire’. Uncontrolled desire was perceived as the biggest sin.

The way forward through Bharatiya Value system

I think this part of Bharat’s philosophy can be applied to any system. Be it our tribal life, about which Mrs. Nirmala Sitaramanji gave a good number of examples, or urban or city dwellers lives. The undercurrent in the life of whole Bharat is the same. We need to understand and appreciate this fact. Now the West is also trying to come out of its traditional mindset. With the advent of Relativity and Quantum mechanics, a new thought process has emerged. The world is beginning to recognize and appreciate the concept of ‘oneness of all’. Swami Vivekananda said in 1897- ‘Even one atom in this world cannot move without taking the whole world with it. Every aspiration must go on increasing till it has engulfed the whole humanity, nay, the whole world’. This may have been a vision. After the advent of Relativity and Quantum mechanics, Bohr and Fredman have talked of the oneness and wholeness of the Universe. Everything in this universe is interdependent, unbroken, interconnected, and invincible. Hence, on this basis intense debates are taking place and a new thought process, a new value system, a new philosophy is emerging. In the same context, in 1962 Thomas Kundtz wrote a book entitled ‘Structure of Scientific Revolution’ which mentions a paradigm shift in scientific thought. The Classical Newtonian

philosophy and the Semitic religion based worldview are undergoing a change and are headed in a different direction. The direction being taken coincides with the world view held by Bharat. On this theme, Francis Capra wrote the Book entitled ‘Tao of Physics’ in which he reconciles scientific thought with Indian / Eastern mysticism. Another speaker before me mentioned about a book entitled ‘Turning Point’.



*Part III - Fundamental Rights this picture reflect the Historicity of
“The Lanka Vijay and Sita Uddhar by Lord Rama”*

It is in fact the second book on the theme written by Francis Kapra. He writes in this book- On the basis of this wholeness, on the basis of this universal order, if we want to transform our societies, social systems, our nations, our whole world, and move to a new world order, only India can show the path for such a transformation

I therefore want to mention one last point. The head of Switzerland’s International Management Institute, Jean Pears Lemmon writes in a book, after thorough study of the Arabic, Chinese, European, and Soviet models, and makes a

prediction for the future in which he mentions about his expectations from Bharat. The last paragraph in that book reads like this -

‘The global environment is desperate for ideas, philosophy, and religion. India is the most prolific birth place of all three due to its demography, democracy and diversity. The Indian religion, philosophy and traditions provide the sense of moral order, spirituality, and an ethical compass and the sense of right and wrong that is integral to it.’ It further says,- ‘21st century better be inspired by India’s polytheism’.

Else what? He adds – ‘Else we are headed for disaster!’

So, a new order needs to be brought about. Not only for the existence of India, but for the existence of the whole world! To ensure that the world becomes a family and does not turn into just markets, this philosophy, value system and worldview of India is needed by the whole world. I pray to God to give inspiration to all the social thinkers, intellectuals and prominent people present here and elsewhere succeed in becoming the medium of expression of this dream of Bharat.

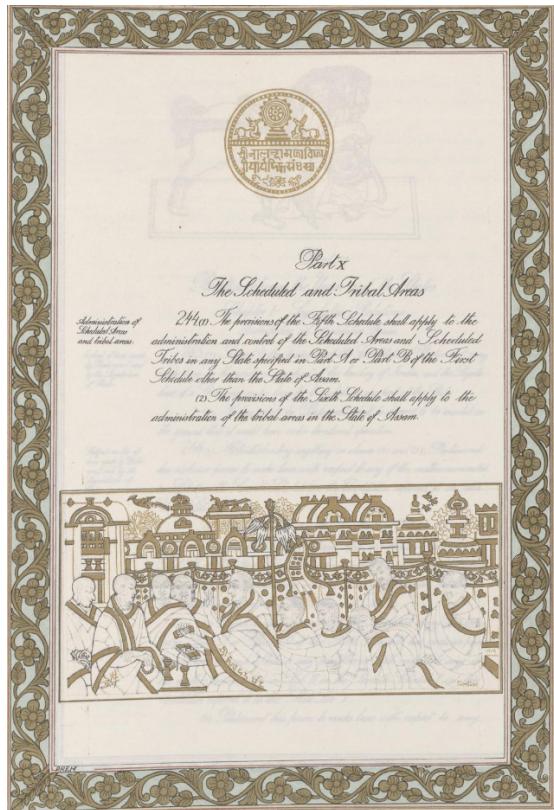
I have taken 10 more minutes than my allotted time for which I seeking your pardon, I conclude my talk.

* * *

Questions and Answers

Sri Sureshji Soni

1. Question from former Director of Centre for Cellular and Molecular Biology(CCMB)



*Part X - The Schedule and Tribal Areas depicts
“The Illustration of Nalanda University”*

Question : Can we identify some features of culture which has no religious aspect, or is devoid of any religious content?

Answer : Currently, our mindset is such that we perceive a problem whenever the words – Religion, Secularism or Culture are mentioned together. There was a Greek author by the name Edward Kopop. In 1852, he wrote a book entitled ‘India and Greece’. He proved that Greek history, civilization and culture are faced by India. In its preface, he wrote an interesting anecdote. He said there was an artist who made abstract paintings. He made one painting. A viewer came and asked to remove the curtain and show the picture. The artist said that the curtain is indeed the picture! He further said - When you look at Greek history, Greek mythology, you realise that the curtain is Greek, but the picture contained inside is Indian! The question asked pertains to relation between religion and culture. In our Indian system, the word equivalent to religion is ‘Sampradaya’. But we have removed Dharma from it. What we need is good debates on ‘Dharma’ in India. Unfortunately we have stopped debates on this theme afraid that we may be branded negatively, if we do so. I shall tell you in simple terms. Fundamentally, in our system, Dharma did not mean ritualism or fanaticism. ‘Dharayati iti Dharma’- is the definition of Dharma in Sanskrit. It is as it exists and sustains! In India, the word is used in several contexts. We have- Putra Dharma, Pati dharma, Patni Dharma, Sevaka Dharma etc.etc. What does ‘Putra Dharma’ mean? It simply means respect to parents, doing service to parents. Here the term ‘Dharma’ translates as ‘duty’ into English.

‘Raja Dharma’- The king’s job: Framing rules and ruling. But, in English it would translate as ‘Rule’. In our

system we have common principles such as – treat other women as Mothers, treat other’s wealth as soil(worthless for you). If we translate into English, it would mean ‘Ethics’. We say, Agni’, ‘Vayu’, ‘ Prithvi’ all have Dharmas. What is the Dharma of Agni(Fire)? To burn! Here, in English the term Dharma would mean ‘nature’. If, fire were to leave its nature, it would cease to exist. The relationship of Man with God is called ‘ Moksha Dharma’. And this ‘Moksha Dharma includes ‘Shivaism, Vaishnavism, Jainism, Sikhism, Buddhism, Lingayatism, etc.

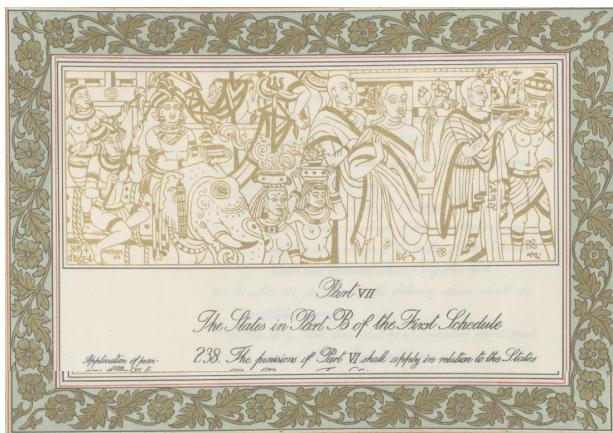
Thus Dharma is a concept of any law; any system which maintains and provides continuity in life be it family, society, business, etc. and culture generates out of Dharma. When we say things such as ‘love thy neighbour’, ‘the whole world is but a family’, etc., it changes our nature, our behaviour. I think we should come out of ritualism or fanaticism for they are not to be mistaken for Dharma. These attributes have no place in Samskruti. Samskruti changes with times, whereas I see Dharma as a system of Eternal Values .

Now the fact that Dharma and Religion are different is accepted by Oxford and Cambridge dictionaries and the meaning given there is ‘Shasvat Law, that is ‘Universal Law’. If we look at things in this way, we find that because of this one word, we have removed our entire traditions and value systems from our education, our thinking and our behaviour. If we think in depth about it, we will be more clear about what we should accept and what not to accept.

2. Question from Retired Brigadier of Indian Army

Question: *What can we do to instill culture in our neighbouring country?*

Answer: The reference obviously seems to mean our western neighbour. In our south-east, we have nations with whom we had cultural relations. Hindu and Buddhist cultures continue to influence them. We have no problems with these nations. As regards our western neighbour, unless there is a



Part IX - The Territories in Part D...
shows the picture of "King Vikramadithya"

basic change in its thinking, change in its outlook, I do not think any change is possible. Now, their problems are taking their toll. The problems that they face now is not between Islam and Christianity or Islam and Hinduism, but of Islam with Islam and hence the problem is of a more philosophical nature. Secondly, their problem is that the founding base of that nation is Anti- Indianism. If through some process, the antagonistic attitude towards India tends to reduce, the

establishment there rakes it up again and keeps it alive. May be in course of time, for the sake of progress, changes may come. No one relies on theology for human progress. Significant changes are occurring in Saudi Arabia. They have taken some important decisions concerning women. Modern times are forcing them to change. Further, when India becomes more powerful, not with the aim of intimidating others but strong enough for them not to dare fight against, a change may come. There are some movements in Sind and Baluchistan. They are now thinking about their roots. In a history book on ‘5,000 years of Pakistan’ (what 5,00 years, they came into existence in only 1947!), they refer to Panini, and Patanjali. I think that if not now, after some time, realization will dawn upon them and they will see the error of their ways. But till that happens, we have to be careful and be on guard.

3. Question : The sad aspect within the Indian Society: Corruption, non-integrity, ill treatment of women , girls and children, sense of entitlement etc., what can culture do to mitigate these problems?

Answer: According to our philosophy, we have three levels of existence. First at the body level, the second at the Intellectual level, which is the thought level. There is one more third level, and that is the Emotional level. We often observe that a person intellectually accepts a point or argument, but does not practise it. We have a great example in the epic Mahabharatha. Duryodhana, upon being counselled by lord Krishna on the ill effects of war, bloodshed

etc. says – Please do not lecture me on all this for I know all this. I know what Dharma is and can give a better lecture on it! I know it but I have no taste for it. I also know what is Adharma and what is morally right and wrong. But I cannot leave my ways.! So, when we talk of bad aspects, we tend to tackle it only at the intellectual level. The technological progress in Psychology can only connect with the persons, it cannot relate to them. A person may be seen sending

5,000 Face-book messages in a day, yet reluctant to meet his neighbour. So, this has to do with the emotional behaviour of a person. If we want to bring a change in that, in the consciousness, right from the childhood, we have to instil ‘Samskara’s, that is concepts like – Treat other women like mother, treat other’s wealth as soil (worthless for oneself), treat neighbours with dignity and generosity, etc. There is no short cut or any other way.

There was a debate on this bad aspects of human nature. Gandhiji (Tyembiji?) said –all the bad traits in man, because of which all the problems in life arise, can be cured only when there is a strong influence of Dharma on the heart. There is no other remedy. When asked about what would happen to mankind in future, he said that either human beings will change their nature or there will be total destruction. In our earlier education system, and in day to day life, parents supervised children, decided what to allow and what not to allow, and how to guide children. Now-a-days we give contracts to educational institutes. We think, they will roll a gentlemen out of the children sent to them. So along with

the nurturing of intellect, this ‘enlargement of heart’ is required. With more real life models of such wholesome upbringing coming out of schools are seen in the society, I think we can bring about a change in people and their moral mindset within a reasonably short time.

**4. Question : This was a question from a journalist.
“ Is Samskruti static or dynamic ? Can we absorb new things in Samskruti? If yes, what we can absorb and what we cannot?**

Answer : There are no two views on the fact that Samskruti is indeed dynamic! I quote “Aano bhadra krtavo yantu pratibho vishwathah”. Let noble thoughts come from all-over unhindered. Now the issue of what changes and what does not. Swami Ranganathananda of Ramakrishna mission used to give a number of discourses. The title of his talks was ‘Eternal Values in a changing society’. Some fundamental values and concepts are eternal and unchanging. Examples- Oneness of all existence. It is unchanging while styles change, attires change, languages change. Therefore the yardstick is that basic eternal values are unchanging, but based on them, changes occur –in harmony with the times. Deendayalji used a very good analogy to explain this further. The inventions made the world-over are ‘Desha- kalanukula’ that is, in harmony with the place and times, while our ancient ideology and thoughts are ‘Yukanukula’, that is, in harmony with the ages and eons. The essential content of our ancient thoughts is manifest in the proper context today. Thus, whatever comes from outside, when we accept it according to our structural framework, we will not find any conflict between what is constant and what is changing.

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GRATITUDE

The success of the discussion session on “Re-emergence of India that is Bharat, Role of fifth estate”, on 9th June 2018; can be attributed to the efforts and time of so many people. In this regard, on behalf of Samskruti Foundation, I would like to express my gratitude.

First of all, I thank for the treasured presence of all the invitees and distinguished guests, Chief Guest Smt. Nirmala Sitharaman, Honorable Defense Minister of India, Guest of Honour Padma Shri, Dr BVR Mohan Reddy and Principal Speaker Shri Suresh Ji Soni, Joint General Secretary of Rashtriya Swayamsevak sangh for their valuable time and enlightening addresses.

I also thank reception committee Chairman Justice L Narsimha Reddy (Chairman Central Administrative Tribunal and Former Chief Justice of Patna High Court) and Vice-Chairman, Padma Bhushan Dr. K I Varaprasad Reddy along with Coordinator Dr. V Ravindra Babu, Co-Coordinator Smt. Madhavi Latha ji and all the eminent members of the committee. Also, my sincere thanks to program Sanyojak Dr. W.G. Prasanna Kumar (Chairman MGNCRE) under whose leadership and direction all Karyakarthas worked for four months for the success of this effort. My gratitude to Dr. Chamarthy Umamaheswara Rao (Retd. IAS) for his valuable guidance and support.

I would like to express my gratitude to all the donors for their generous and selfless contributions. In this regard my profound thanks to Sri P. Ramana Reddy, Sri Neil Gogte

(Chairman KMIT), Dr. B.V.R. Mohan Reddy, Dr. K.I. Varaprasada Reddy and Sri Ande Pratapa Reddy. A special thank to Sri P. Prabhakar Reddy ji (Chairman & MD Viceroy Hotels Ltd.) for providing the wonderful Marriott Convention Center as venue, that added charm to the program.

My sincere thanks to the whole team of Samskruti Foundation and the volunteers whose selfless work made the event a grand success.

Samskruti Foundation would keep working towards nation building activities like engaging youth and intelligentsia to learn, understand and take pride in Bhartiya Cultural Values in an authentic way. We would keep striving to create platforms that facilitate fruitful interactions between youth and guiding figures in the society. In this regard I once again thank all for their support for the noble work and seek their continuous support and guidance.

B. Narasimha Murthy
Organising Secretary
Samskruti Foundation

About the participation in the event

In all 1050 invitees attended the function. Out of which about 250 were our Karyakartas, and 800 prominent people including 70 prominent women from all walks of life.

The occupation/category wise participation details :

1. Bureaucrats (IAS, IRS, IFS, IIS, IPS) : 44
2. Sr. Academicians
(Vice Chancellor, Dean, Professors) : 45
3. Heads of Leading Educational Institutions
(Chairman, Directors, Secretaries) : 25
4. Scientists (Chief Executive Officers, Directors,
Dy. Directors of Research Labs) : 37
5. Journalists
(Chief Editors, Editors, Columnists) : 64
6. Cast Leaders of State Level : 17
7. Information Technology
(CE/F/TOs, Directors, Sr. Mgmt. Level of
big companies) : 39
8. Banking and Insurance Sector
(Chairman, Directors, CGM and GM) : 40
9. Industrialists
(Medium & Large Scale Industries) : 53

10. Businesses men :	45
11. Political Leaders across parties (MP, MLA, MLC, Past Ministers) :	10
12. Film Industry (Directors, Producers, Lyricist, Actors) :	12
13. Judiciary (Justices of High Courts, Law related academician,, bar council and senior advocates) :	60
14. Engineering Sector (Engineer-in-Chiefs, Chief Engineers):	70
15. Doctors (CEO, Heads of Super Specialty Hospitals) :	40
16. Chartered Accountants :	28
17. Company Secretary :	24
18. Corporations Head :	25
19. Spiritual Leaders	22
20. Defence	34
21. Writers	8
22. Arts & Sports	16