

Integral Bharatiya Thought Basis for Global Harmony

Rashtriya Swayamsevak Sangh

Prachar Vibhag - Telangana

Integral Bharatiya Thought Basis for Global Harmony

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Ma. Mohanji Bhagwat speech on Vijayadasami day

Abstract of speech given by P.P.Sarsanghchalak Ma.Mohanji Bhagwat on the Occasion of Shri Vijayadashami-2016

Aashwin shukla 10, Yu.5118 (Tuesday 11th October 2016)



Pujaniya Sri Mohan Bhagwat, the chief guest Sri Satya Prakash Rai, President of All India Safai Kamgar Sangh and other guests on the dais of Vijaya Dashami Utsav at Nagpur.

Honorable chief guest, respected special invitees, gentlemen, mothers, sisters, Mananiya Sanghachalaks and dear Swayamsevak brothers,

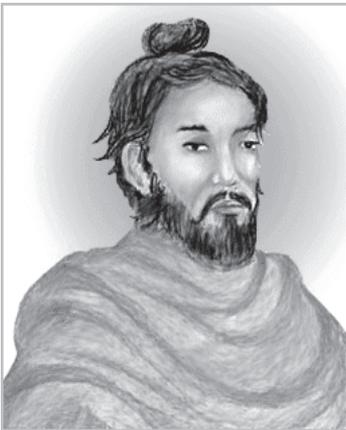
After completing 90 years of the sacred Sangh work, the period of Yugabda 5118, i.e. 2016 C.E., in which we are celebrating the Vijayadashami festival, has a special significance. Last year I had mentioned about the Centenary celebrations of Pandit Deendayalji Upadhyay. The Centenary programs are going to continue this year also. This year we will be renewing the hallowed memory of more such greatest historical personalities, to follow whose life and teachings, we feel, is all the more important in the present conditions.

This is the millennium year of Acharya Abhinavagupta's life. A realized soul, he was also the foremost among the proponents of Shaiva Darsana. Along with propounding the concept of "Pratyabhijna," being a multidimensional personality, he had even dealt with empirical subjects like poetry, drama, music, language and phonetics and made most authoritative, seminal and everlasting contributions to enrich such varied subjects. The theoretical analysis he presented on "sound" is not only a treatise that speaks on the efficacy of "sound" to lead one to God-realization, but also a subject for deep study for modern computer scientists. But, of all achievements, the greatest achievement of his lifelong penance was that he could resuscitate from the soil of Kashmir the salient feature of the Sanatana culture that helps one to see unity in diversity. And, in spite of being an ardent follower of the Shaiva school of thought, he had studied with utmost reverence the thoughts of other sects as well and imbibed their spirit. He gave the message of pious living and harmonious view field with love and devotion through his own life example and teachings, merged and became one with Shivatatwa, at a cave – the "Bhairav Gupha" – of Birwa near Badgaon in Kashmir.



Deen Dayal ji

This is also the millennium year of the birth of the renowned saint from the south, great Ramanujacharya, the author of "Sreebhashya." He, who had travelled on foot all the way from the south to Delhi to retrieve the festival idol of the revered deity from the Sultan's court, had also shown the largesse to habilitate the Sultan's daughter, who had turned into a devotee of the deity, in the temple. He had also thrown open the doors of Bhakti and Jnana for all, totally denouncing the differences of caste, religion, etc. Establishing social equality and practicing Dharma in its pristine form in his life, he was able to invigorate the sense of equality and fraternity throughout the nation.



Acharya Abhinav Gupta



Ramanujacharya

This year, we are also celebrating the 350th birthday of the tenth Guru of the Sikh Panth, Sree Guru Govind Singh, who had donned the dual-mantle of a statesman and a preceptor (Meeri and Peeri) to protect the nation, society and Dharma, as also to uphold our self-respect and annihilate wickedness. Recalling the Guru's total commitment and relentless struggle to the cause of the nation and Dharma, Swami Vivekananda also had exhorted the Hindu youth to emulate his

example, in his famous address at Lahore.

This year also marks the birth centenary of Prajnachakshu Sree Gulabrao Maharaj. He, who called himself the “daughter” of Sant Sree Jnaneshwar, had made painstaking study of our own as well as foreign works on spirituality and empirical sciences. During the shameful period of British slavery, he, through his irrefutable logic based on our own traditional wisdom and modern scientific theories, had established the loftiness of Swadharma, Swadesh and Sanskrithi, and reinforced our self-confidence. He had further made unequivocally clear through his voluminous works that the future progress of science, its humaneness, its meaningfulness and the harmonious synthesis of all the religions in the world is possible only by making our spiritual culture their foundation.

If we carefully study the situation that we have been facing for the last one year, we will certainly be convinced of the need for us to follow the teachings of these four illustrious great masters.

Although there is scope to accelerate development and more has to be done to fulfill certain aspirations, by and large, the policies adopted by the government have resulted in dispelling away the sense of disappointment previously discernible all over the country, and had built some measure of confidence, therefore the nation, it appears, is moving forward. At the same time it is obvious – and also expected in the democratic model we have adopted – that the political parties, who could not make it to the echelons of power, are busy formulating strategies for their political gains, to



Guru Govind Sing

focus on the shortcomings and inadequacies of the government and the administration. In democracy this very thought-churning is expected to bring forth a consensus for the path of progress of the country and to serve as a tool for critical analysis, improvement and alert supervision of policies. However, the picture we have been seeing in the past one year, giving us a clear vision of the dirty tricks being played, is a matter of grave concern. Those who take even a cursory look at the situation prevalent in our country and the world at large, know that the fundamentalist, extremist, divisive, and selfish forces in the world, for whom an efficient, united and self-confident Bharat with an able government is an eyesore, are busy spreading their tentacles all over the country. Since we have not been able to fully eliminate the differences, divisions and the parochial feelings from our social life, once in a while, some untoward incidents happen here and there. Misusing such incidents, or fomenting trouble over them, or in the name of non-existent issues, these inimical elements, with the idea of maligning the government, administration and the benign forces like the RSS, which are capable of thwarting their evil designs, are dragging them into unnecessary controversies so to create a bad impression about them in the minds of the people. The aspirations and character of these forces, which are at loggerheads and even fight among them, clearly show that they even join hands to achieve their common or individual selfish aims. So, there is an urgent need to take necessary protective steps to guard against walking into the trap of their deceit and subterfuges, aimed at creating an atmosphere of division and antagonism in the society.

Sangh Swayamsevaks have stepped up their efforts in this direction. In many states survey of existing condition with regard to social equality is in progress and efforts are also on to prepare people's minds to find a solution to this problem through the Sangha Shakhnas in various villages and locations. For instance, in the Prant called Madhya Bharat by the Sangh, detailed survey of 9000 villages has already been completed. It has come to our knowledge that presently, in 40% villages discrimination prevails on the issue of temple entry; in 30% villages discrimination prevails in the matter of sources of water; and in 35% villages discrimination prevails on the use of crematorium. And efforts are being made to find solution to these problems. Swayamsevaks have also started helping our scheduled caste and scheduled tribe brethren to claim the benefits guaranteed to them under the Constitution, and also to ensure that the government and the administration disburse the funds allocated



Tributes to Late Sri Guruji by Pu.Sar Sanghchalak Mohanji Bhagwat

for their welfare. Sangh Swayamsevaks, according to their strength, wisdom and capacity, would certainly strive to achieve social equality. At the same time, individuals and associations who stand for social good should become more active in the matter. It will certainly be a shame on the 21st century Bharat, if one's own innocent kin have to bear insults and physical onslaughts, because of one's wrath over a trivial issue or one's superiority complex, which also facilitate the divisive forces to take benefit out of it to tarnish Bharat's image and also to slow down the momentum of good social welfare activities being carried out all over.

Protection, enrichment and growth of indigenous varieties of cows that form a significant part of our cattle wealth, is one of the mottos spelt out in the Directive Principles of our Constitution. And according to the belief and tradition of the Bharatiya society, it is a sacred duty. Not only the Sangh Swayamsevaks, but many saints and other people throughout the country are also carrying forward this work as a sacred mission, remaining strictly within the framework of the Constitution and law. Modern science has acknowledged the utility and greatness of indigenous cows. In many of our states, cow-slaughter and cruelty to animals are prohibited by law. But sometimes in some places in these states, the Go-sevaks have to do active campaigns to ensure proper implementation of such laws. But they cannot be compared with those undesirable elements, who raking up the issue of cow-slaughter or spreading unfounded rumours about cow-slaughter, are busy serving their narrow personal or political ends. Nevertheless, the sacred

mission of the Go-sevaks would continue and gather momentum. In keeping with independent India's democratic spirit and decorum, in spite of grave provocation, our law-abiding people have been carrying out all their activities without violating the law and they will continue to do so. While ensuring that the laws for the prevention of cow slaughter are flawlessly implemented and general law and order is also strictly maintained, administration should not weigh the law-abiding citizens and anti-social elements on the same scale. In the event of such incidents, politicians, while taking sides with an eye on political gains, along with ensuring that the moves they make do not lead to further widening the schism, should also see to it that their thoughts, words and deeds are helpful in lessening the feeling of hatred and ill-will and this is what society expects of them. Some sections in the media also, in the hope to enhance their commercial gains, are in the habit of sensationalizing the reporting of such issues by blowing them out of proportion, they have to resist this temptation. All have to bear in mind that freedom and equality could be achieved and consolidated only on the strength of the quantum and intensity of fraternal feeling in the society. And the nation will be in a position to face the challenges before it only on the basis of this strength. As dense clouds of threat to security, unity, sovereignty and integrity loom large even today, it is all the more necessary to take forward the tradition of goodwill promoted by great seers like Sree Abhinavagupta and Sree Ramanujacharya.

The present conditions in the whole of Jammu & Kashmir make our concern all the more confounded. The diplomatic moves made so far at the international level, and the strong resolve of the government and the Parliament in the matter are welcome steps but to implement the policy with firmness is also important. Major areas of the Kashmir valley, Jammu and Ladakh are less disturbed and the situation in these areas is well under control. There is an urgent need to promote, consolidate and establish nationalistic activities and forces in these areas. To rein in the internal and external forces of disruption active in the disturbed areas, it is necessary for the Central and State governments as well as the administration to work in tandem, adopting a common policy, with a definitive attitude. There should not be any compromise whatsoever on the principle that the whole of Kashmir, including Mirpur, Muzaffarabad, Gilgit and Baltistan, is an inseparable and integral part of Bharat. There is an urgent need to rehabilitate with honor and security and ensuring all-round welfare, our Hindu brethren, who had migrated from those areas, and the Pandits, who were forced out of the Kashmir valley. During



Tributes to Late Sri Doctorji by Pu.Sar Sanghchalak Mohanji Bhagwat

the partition, Hindus, who were domiciled in areas assigned to Pakistan, had migrated to Bharat and the then Jammu & Kashmir government had assured and asked them to settle in the state. They should be given all rights of citizenship in the state also. The discriminatory approach of the state administration towards Jammu and Ladakh also should be ended immediately. Only if the Jammu & Kashmir government and administration act with a nationalistic feeling, and perform in a clean, considerate, impartial and transparent way, the people of the state will certainly have simultaneous feeling of victory and confidence, and the process of assimilation of the people of the valley will move forward.

Presently, the whole world is aware that the subversive activities constantly promoted from across the border are mainly responsible for the disturbances in the Kashmir valley. It has also come to knowledge that some groups active in the border areas of Bharat and having different countries of the world as the hub of their operations, indulge in subversion, violence, terrorism, smuggling of drugs and narcotics, are hand in glove with such elements. In such a situation, the terrorist attack on our Army camp at Uri has underscored the need for continuous preparedness on the part of our combat forces, and the level of perpetual coordination and cooperation needed among the Army, Defense Forces and Intelligence Agencies, as also the

heavy price we have to pay even for a moment's distraction. I heartily congratulate our Government and our valorous soldiers and all the wings of our Armed Forces, who, through an efficient and expert move, have given a firm and befitting reply to this wanton attack. This firmness and the efficiency shown in the matter of diplomacy and defense should permanently reflect in our policy. Keeping a watchful eye on the maritime boundaries as well as the frontier areas, the administration and the people should, with mutual cooperation, root out all forms of antisocial activities and the forces behind it.

Full cooperation of the law and order machinery of the states, is also essential. In our country, we are following the federal system. While honouring and honestly implementing it, all of us, especially the leadership of our different political parties, in a honourable and credible way, should always remember that, whatever the system of governance and administration, and with all forms of diversity among our people, from time immemorial we have been one people, one country, one nation and in future also, we have to keep ourselves as one. Our thoughts, words and deeds should be to cement and further fortify this oneness, and not to weaken it. Those who give leadership in different walks of our social life, should be disciplined enough to display this sense of responsibility. Along with this, necessary mechanism should be put in place to prompt our people also to behave with this sense of responsibility.

The discussions and deliberations going on during our country in the last many years on our educational policy- The purpose of education is to improve efficiency, developing the sense of responsibility, and cultivating national and social consciousness in an individual- is of great importance. And because of these efforts some sort of consensus seems to have emerged to the effect that educational facilities should be easily available and at cheaper cost. Education should equip an individual to earn his livelihood, make him self-reliant self-respecting and also make him confident about earning his livelihood. Along with acquiring knowledge and learning, he should have a sense of responsibility, congenial attitude as a citizen, and be a good person leading a life based on values. Education should be such as to meet these demands and the curriculum should be suitable to satisfy these needs. Training of teachers and planning about their welfare should be in a fashion to enable them to acquire necessary qualification and competence to carry out their sacred mission of imparting education effectively. Government and society should participate in the educational field and both should together

guard against commercialization of education. After the new government at the Centre took over, a committee was appointed to go into the matter and the committee has already submitted its report. It remains to be seen whether the recommendations of the committee are in sync with the wisdom of the educationists and activists in the education field. The blueprint of a suitable framework required to bring about a shift in the direction would be available then only, or else, the consensus would remain a mere pipedream.

However, for the education of new generation, along with what one gets from schools, colleges and universities etc., the atmosphere created by all sorts of social activities and programmes, from family to festival, are important places. Do friendly dialogues between the older and younger generations take place in our families? Do such dialogues lead to gradually cultivating the sense of social responsibility, personal and national character, respect for values, commitment to work, affection, and an urge to resist the attraction of vices, in youngsters so as to mould their character in a proper way? Do the elders by their behavior set an example for them to follow? Who else than we can find answers to such questions? Our experience shows that when children develop proper behaviour, aim and good tendencies at home, then only they work hard to pursue studies and show the discretion to put it to proper use. It is necessary that such dialogues should start and continue, and many saints, men and organizations are engaged in promoting such dialogues. In Sangh also, "Kutumbaprabhodaan" is one such activity, in which our Swayamsevakas are very active. Rather than waiting for someone from outside to take the initiative, we have to start the process in our families on our own.

Different programmes, festivals, campaigns, etc., being organised at the social level, are intended to impart social education and culture. But, at times, they lose their spirit and turn into hollow and meaningless rituals. If at all we take care to restructure them, keeping in mind the demands of the



Swayamsevakas at Vijaya Dashami Utsav

changing times, and organise them at social level, they will still prove to be the best instruments for social education. In Maharashtra, groups organising Sarvajanic (Public) Ganeshotsavas at many places have conducted many good experiments. Also, so many useful suggestions have come up regarding new-year (Varshapratipada) celebration. It is necessary to encourage, support and emulate usefully-reformed programmes and festivals. Some new initiatives have been made at the governmental and non-governmental level, and it is for social activists and our Swayamsevaks to motivate more and more people to take part in such activities. Keeping in mind the importance of programmes like planting trees, Swachhh Bharat Campaign, Yoga Day, etc. in cultivating social cohesion, social self-reliance, social feeling, etc., our Swayamsevaks have been taking part along with other people in such programme and, as a result, they have been able to add to the perfection of these programmes, apart from making them more attractive and effective. And we will continue to do so. The innate organised state of society is the root cause that ensures perfect order, integrity, peace and progress of a nation and the world, and it is on the basis of this truth, the Rashtriya Swayamsevak Sangh has been working continuously for the last 90 years, and moving ahead.

Traditionally, our society has been conducting itself with much diversity. Our dexterous ancestors had realized the eternal unity behind the many-hued diversity in the entire creation, underlying and pervading the apparent diversity. It was their extreme penance that led to the birth of our Rashtra as an instrument to teach this truth to the whole world, and it is to accomplish this sacred mission it continues to exist. As this teaching process has to continue till the end of creation, this Rashtra also will continue to live till such time. Hence, our Rashtra is called "Amar" or deathless. The world that is enmeshed in materialism and the cobweb of self-generated quarrels is once again in need of this teaching, and, on our part, this is the time for us to move ahead discharging our duty and prove the rationale behind our existence.

Studying and understanding our Sanatana Dharma and culture, deeply entrenched on the strong foundation of the truth of unity of the entire creation, in the light of modern age, we have to present them as a living example before the whole world in its new form suitable for the time, location and circumstance, on the strength of our organized, mighty, non-exploitative, equitable, complete and rich national life. Emancipating ourselves from the wrongful influences caused by centuries-old slavery and self-forgetfulness,

we have to formulate our national policies based on our own traditional genius. For this, we have to imbue our hearts with our great and lofty eternal values, ideals and culture. Through our life and deeds we must show to the world that, as a nation, we are marching ahead with self-confidence, finding answers to all sorts of painful problems that have been nagging the world for millennia. And this is the sum and substance of the message the great saint Gulabrao Maharaj has given us through his voluminous works and his life-long penance.

The government should move in this direction with firmness, and the administration should implement the government policies in this direction with efficiency and enthusiasm, and both should perpetually ensure that, to the last man in the last row, everyone is happy, fine and safe and enjoys a life of contentment. On the other hand, the people also, remaining harmonious, organized and alert should help the government and the administration and, if needed, should exercise their control, which is necessary for the progression of our national life. If all these three entities move in tandem in the same direction with perfect planning and mutual understanding, then only we will be able to ensure our victory, defeating the evil designs, subterfuges and treachery of the demoniac forces and overcoming the difficulties and adversities we have been facing.

The task is very difficult. But we have no other alternative but to accomplish the task. We have the legacy of Sree Guru Govind Singh, who, through his own illustrious life-example, has proved beyond doubt that even things that appear to be impossible could be achieved with strong commitment, valour, total dedication, detachment and selflessness. And it is for us to pursue this ideal with dedication, with all our might.

Rashtriya Swayamsevak Sangh is the organization that is working for only this mission of infusing the Samaj with such divine qualities creating a helpful atmosphere by providing living examples. To organize every individual through selfless and unadulterated love and equip him to identify himself with the aim of taking this sacred Hindu Nation to the pinnacle of glory in the world, to make Sakha Sadhana that helps one to cultivate physical, mental and intellectual faculties through common and simple programmes, and to depute such "Sadhaks" according to their efficiency, as and when necessary, in different spheres of our national life to do the required work with a spirit of service, is the programme taken up the R.S.S.

I have already briefly mentioned about the activities like Samarasata, Gou-samvardhana, Kutumbaprabodhan, etc., aimed at bringing about the

required change in the Samaj urgently. But it is necessary for the entire society to become active in this direction. During the nine days of "Navatri," gods – the noble human-force of that time- coordinated, harnessed and consolidated their might and, on the tenth day, decapitated demons like Chanda, Munda and Mahishasura to relieve humanity of their burden. And today is Vijayadashami, the festival of victory. Now before taking leave of you, along with praying to you for the soothing shade of your love and encouragement for the national mission taken up by the R.S.S., I also humbly solicit your increased cooperation and participation.

I offer my good wishes to all of you on the occasion of Vijayadashami, with the prayer :

देह शिवा बूरु मोहे ईहै
शुभ करमल ते कबहू न टरोँ ।
न डरोँ अरि सो जब जाई लरोँ
निस्चै करि अपुनि जीत करोँ ।

अरु सिख हों अपने ही मन कौ
इह लालच हउ गुन तउ उचारों ।
जब आव की अउध निदान बनै
अति ही रन मै तब जूझ मरोँ ॥

O Shiva! Shower this blessing on me:
I should never hesitate doing noble deeds.
I should have no fear as I enter the field to fight the enemy:
I should be determined to win.
With a view to teaching myself,
I should ever continue to eulogize you.
When my end approaches,
I should die fighting in the field of battle.

Bharat Mata Ki Jay



RSS - ABKM Meetings

AKHIL BHARATIYA KARYAKARI MANDAL, Yugabdi 5118

Hyderabad 23rd, 24th, 25th October, 2016

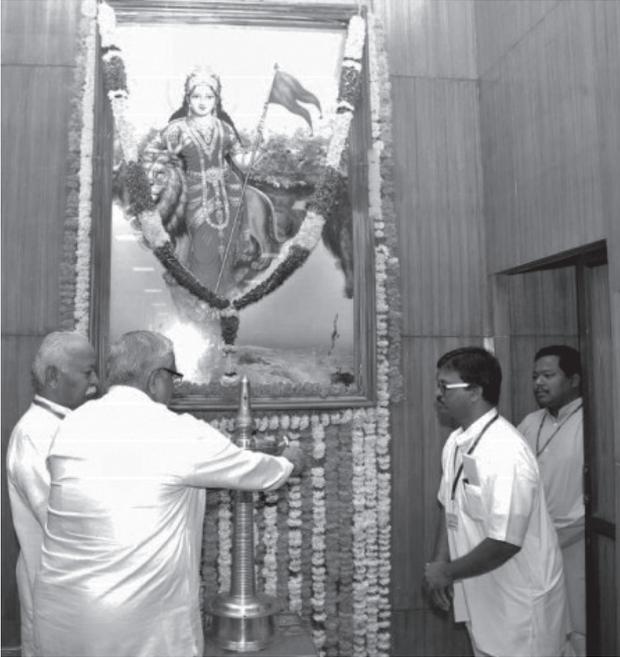


**Pu.Sar Sanghchalak Ma.Sri Mohan Bhagwat, Sar Karyavah
Ma.Sri Suresh Joshiji on the Dais of Inaugural session**

RSS All India Executive council meeting named Akhil Bharatiya Karyakarini Mandal (ABKM) Baitaks of the Rashtreeya Swayamsevak Sangh held for 3 days from 23rd to 25th October, 2016 in Hyderabad of Telangana.

The ABKM meetings inaugurated on 23rd October 2016 at 8:30 am at Sree Vidya Vihar, Annojiguda, Hyderabad with the Jyoti Prajwalan by Pujaniya Sarsanghachalak Dr.Mohanji Bhagwat and Sarkaryavaha Sri Bhayyaji Joshi.

Later, RSS Sah Sarkaryavah, Sri Bhagaiah ji briefed the media as follows.



Inagurating the ABKM meetings by Pu.Sarsanghchalak
Ma.Sri Mohanji Bhagwat and Sar Karyavah Ma.Sri Suresh Joshi

Politically motivated murders in Kerala

The intolerant communists, especially the CPM cadre in Kerala, under the leadership of the Chief Minister have been indulging in politically motivated murders of Hindus esp RSS and BJP karyakartas.

Ekatma Maanava Darashan

Global economic crisis, global warming and animosity among nations is a concern for well-meaning people all over the world. They are searching for a solution for this. This year is the birth centenary of Pt.Deendayal Upadhyaya. He propounded the philosophy of “Ekatma Manava Darashan” or Integral Humanism based on Bharatiya philosophical foundations. This year we would be marking the 51st year of this philosophy. Ekatma Manava Darshan gives a global view of sustainable development, sustainable consumption and humane treatment of nature.

Attacks on Hindus in W.Bengal during Durga Puja by Jehadi elements would be discussed. Some anti-social elements from the Muslim community have been involved in molestation and killings of Hindu girls, many of them



RSS Sah Sarkaryavah, Sri Bhagaiah ji
briefing the media

belonging to SC/ST community . This is with the the blessings of Trinamul Congress in W.Bengal. It is significant that the High court of Kolkata admonished the state government by stating “ Don’t pamper and appease minority community at the cost of fundamental rights of the Hindus”.

Sangh believes that discrimination on the basis of caste (jaati) is anti-human, unconstitutional and does not have sanction of the Hindu Shastras.

To address social issues the Sangh has conducted extensive surveys. The survey covered if all Hindus have access to common cremation ground, temple entry and access to common water bodies. Swayamsevaks are actively involved in solving these issues, wherever they come across them. For eg : in Palamoor Zilla in Telangana, with the active involvement of swayamsevaks and ABVP karyakartas, the two-glasses system on the basis of caste has been removed in most villages.

The Sangh is committed to ensure that the marginalised sections of Hindu society, esp the SC/ST receive the grants that are committed to them by the government. Sangh is actively working with other organisations who are working toward empowerment of SC’s and ST’s.



Participants at the meetings

Unchecked Communist Violence In Kerala

RSS - ABKM's Resolution - 1

The ABKM of RSS strongly condemns the continuing violence of CPI(M) against RSS and other opponents in Kerala. Ever since the Rashtriya Swayamsevak Sangh started its work in Kerala way back in 1942, the Leftists, and afterwards particularly the CPI(M), unnerved by the RSS mission of inculcating patriotic feeling and the spirit of unity and oneness among the people of the state, as also its ever growing popularity and influence among the people, have been busily engaged in a vain attempt to finish off the RSS by organising unprovoked and wanton attacks against Sangh Shakhas and workers. Marxism as an ideology, by its very nature, is not only intolerant but also totalitarian. And over the last seven decades, more than 250 young, energetic and promising Sangh workers were murdered and scores of men & women incapacitated due to serious injuries in the most dreaded manner by the blood-thirsty CPI(M) cadres all over the state with the silent connivance and approval of the leadership. The maximum number of these victimised RSS workers, are from Kannur district, supposed to be the CPI(M) citadel. What irks the CPI(M) the most is the unending flow of their cadres towards the Sangh fold, attracted by its nationalistic philosophy, clean image and its work, based on pure love and affection.

As is its wont, the Sangh, with the motto, "friendship with all and malice to none", has been engaged in the task of achieving amity, cohesion and unity among different sections of the people. Irrespective of all the differences, Sangh has always done sincere efforts to achieve a peaceful atmosphere in the state. But unfortunately the CPI(M) in its wisdom has been continuing with its most reprehensible acts of senseless violence.

Recently, C.K. Ramachandran, a BMS worker, was gruesomely



murdered in his home on July 11, 2016, in front of his wife, paying no heed to her repeated pleas to show mercy to him. Once again they hacked to death K. Ramith in broad daylight on October 12, 2016, in front of his house, while he was rushing out of his house to buy medicine for his pregnant sister. Ramith, the sole bread earner of his family was the only son of his father, Uthaman, a bus driver, who was also murdered 14 years ago by the CPI(M) goons, while on duty, in his bus. These are but the latest examples of the CPI(M)'s violent and barbaric intolerance. The violence CPI(M) indulges in is not only against Sangh workers active in different fields, but also others, including the CPI, their parent organisation and present alliance partners like RSP, Janata Dal etc. in Kerala. Why, they even do not spare their own cadres who leave the organisation, as is evident from the dastardly killing of T.P. Chandrashekhan, on May 4, 2012. It is a sheer irony that victims of the Marxist violence are mainly from the poor, backward, dalit and minority community of whom they claim to be saviours. They have not even spared women and children.

Whenever the CPI(M) led LDF comes to power in Kerala, the party invariably handles the Home portfolio and make the police force their handmaid which gives a free hand to the Party cadres to violently attack the Sangh Shakhas and workers with impunity. The modus operandi of the CPI(M) is

not only annihilation of Sangh workers, but also to cripple them financially and to terrorize them by the destruction of the agricultural crops, houses, household articles, school buildings, motor vehicles, etc. The intolerant and undemocratic style of CPI(M) should be checked forthwith. It is unfortunate that those who are otherwise very vociferous in expressing their opinion even on trivial matters, have been silent on these issues.

But, in spite of all these atrocities and cold-blooded murders, it is a matter of pride that the spirit of our workers is very high and they are determined to carry forward the message of the Sangh with added vigour. And also, the Sangh activities in different fields are growing very fast and people are coming forward in a big way to support and cooperate with these activities.

The ABKM calls upon the Government of Kerala as well as the Union Government to take appropriate action urgently against the perpetrators of violence and necessary measures to ensure rule of law in Kerala. The ABKM also appeals to the people at large including media to create public opinion against the violent tactics of CPI(M) by raising their voice in various fora.

SHAKA NIVEDIKA

All over the Country

Total Shakha places	:	33,522
Total Shakhas	:	52,102
Sapthahik Milans	:	13,734
Sanghmandalis	:	8,121

In Telangana State

Total Shakha places	:	33,522
Shakhas	:	1,830
Sapthahik Milans	:	342
Sanghamandali	:	235

**As compared to the same time last year,
there is an increase of 1670 shakhas in the entire country.**

Integral Humanism :

The Solution for Present Global Crisis

RSS - ABKM's Resolution - 2

The Akhil Bharatiya Karyakari Mandal is of the considered opinion that the solution for current challenges, emerging before the world lies in pursuing the philosophy of Integral Humanism based on the eternal Bharatiya vision as propounded by Pandit Deendayal Ji Upadhyay. The basis for this philosophy is to nurture the world with an integral vision, inspired by the sense of universal wellbeing of the living and non-living entities of the world.

Today, the growing economic disparities in the world, environmental imbalance and terrorism have been posing severe challenge to the humanity. The problems of unemployment, poverty, mal-nutrition, along with the growing economic crises in various countries and the hold of multinational companies of few countries over more than two thirds of the global output etc. are grievously worrisome today across the world, due to pursuing unrestrained capitalism and communist ideology of class struggle. Disintegration of families and psychosomatic diseases are increasing at an alarming rate, due to focusing the outlook of life solely on materialistic needs. On account of indiscriminate exploitation of nature the emerging challenges of natural calamities due to rising temperature, continuous rise in sea level, growing air-water-soil pollution, water crisis, degradation of fertile soil and extinction of living species are all worsening. Today, the terrorism inspired by religious fanaticism and extremist political ideologies has taken monstrous proportions. Consequently brutal killings of children, elderly and women are increasing relentlessly. The ABKM expresses grave concern towards all these. All these can be eradicated only by pursuing the philosophy of Integral Humanism through mutual coordination inter se, from individual to the entire living world and its ecology, pursuant to the eternal integral thought. Sustained

development with peaceful co-existence can only be ensured by eliminating undue competition and conflicts inter se the individuals, communities and nations by having a holistic relationship among the individual, family, society, world, entire living universe and the cosmos.

At the Earth Summit of 1992, organised at Rio De Janeiro by the United Nations Organization, 172 nations had committed themselves to the goals of world peace, sustainable development and environment protection. The world has been continuously drifting away from these ideals. Once again in the Paris Summit of 2015 most of the countries of the world have committed themselves for achieving the goals of controlling rising global temperature. To fulfill the aforesaid ideals, all the nations, as an integral part of the world, need to strive for collective development with restraining consumption, and all the citizens have to behave with an approach of holistic relationship among the family, society and nature, then sustainable harmony in the world can be ensured without struggle and conflict.

This is the centenary year of Pandit Deendayal Ji Upadhyay and is also the 51st year of his propounding the philosophy of Integral Humanism in light of eternal Bharatiya vision, relevant to present times. Considering this as the most appropriate opportunity for its implementation, the ABKM calls upon all the citizens including Swayamsevaks, the Union and various State Governments, and the thought leaders of the world to put in all possible efforts to ensure coordination among the constituents of the world order, including the nature. For this purpose, appropriate experiments shall have to be conducted along with development of an appropriate model. This would facilitate fulfilment of the aim of blissful life of all living beings across the globe and universal wellbeing.

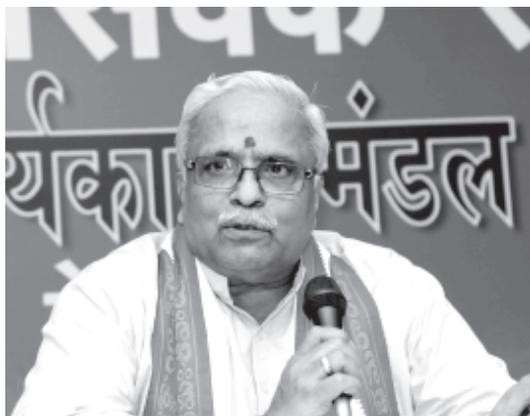


Deen Dayal ji



Statement
on recent Jehadi communal violence in various states
by Sar Karyavah of RSS Sri Bhayyaji Joshi

RASHTRIYA
SWAYAMSEVAK SANGH
AKHIL BHARATIYA
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The RSS strongly condemns the recent spate of brutal communal violence by radical jehadi elements and the inaction

of the ruling establishments in the states like West Bengal, Tamilnadu, and Karnataka and demands urgent action against the perpetrators of this violence and maintain vigil against such radical elements.

In West Bengal, after the recent state elections, the communal violence against Hindus has seen menacing rise which has claimed many lives and many more seriously wounded till now. In many villages, properties owned by Hindus are being damaged, womenfolk molested, temples and idols desecrated and the Hindus are forced to flee such areas. In another heinous incident, a dalit minor girl Mou Razak was attacked and killed in her house in South Ganzapara, P.S. Hanskhali, of Nadia district on 10th October. Recently, Hindus were obstructed from erecting the pandals for celebrating Durga puja and in more than a dozen incidents the immersion processions were also attacked. The law enforcement machinery remained only a mute spectator in such incidents even refusing to register FIRs. The government's blatantly partisan attitude was admonished by Calcutta High Court in unequivocal words like 'appeasement of minorities' for forcing an irrational

deadline on Durga idols immersion.

Several states in Southern Bharat including Tamilnadu, Keral and Karnataka are witnessing similar rise of such Jehadi elements who have unleashed several violent attacks against Hindus and especially Swyamsevaks working in different nationalist organizations.

Tamilnadu has seen escalation of incidents where scores of workers of RSS, VHP, BJP and Hindu Munnani have been attacked at places like Chennai, Coimbatore, Madurai and Dindigul, in last couple of months. The emboldening of radical elements due to willful neglect of the law enforcement machinery has resulted in killing of sangh workers at some of the above places, destruction of property worth crores of rupees, and atrocities on Hindu womenfolk. The violence unleashed on lady police force at Ambur speaks volumes of the writ of such forces which the administration is finding unable to curb. The call for 'direct action' by an important leader of a communal outfit should be seen as a warning of the alarming future scenario. It is all the more appalling that the state machinery is unwilling to act against these elements and succumbing to them and harassing the nationalist forces instead.

In Karnataka during this month, a sangh swayamsevak was murdered in broad daylight in a busy street of Bengaluru. Karnataka has seen many such incidents and killings of more than four Hindu activists in Mudbidri, Kodagu and Mysuru by Jehadi elements in recent days.

It is to be noted that all these are not isolated localized incidents but appear to be a part of nexus among the radicalized elements in the Southern states whose linkages are seen with the international terrorist organizations like IS as evident from the recent arrests in these states including Kerala and Telangana.

The RSS strongly urges the concerned state governments to punish the culprits after immediate and impartial investigation and remain ever vigilant for peace and harmony in the society.

