



Fundamentals

of

Rashtrrothhan Sankalp

Doc. No.: RASTR/B/002;

*It is our solemn resolve
to uphold and promote dharma;
and
to dedicate ourselves to the establishment of
a just, honest and enlightened society;
a resurgent, happy, prosperous and progressive India;
and
universal peace and harmony.*

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Preface

The objectives of Rashtrothtan Sankalp are crisply laid down in the Trust Deed. However, in a legal document as that, the philosophy, ideals, outlook, vision, strategy and the spirit, driving the initiative could not be captured in any detail. Hence, these are brought out here in the form of Fundamentals of Rashtrothtan Sankalp. The Fundamentals elaborate and reinforce the objectives and define the horizons of their application.

Herewith, we analyse the current situation in our country and society; point out the root causes of the sorry state of affairs; explore the fundamental philosophy of life, human organisation, and right living; discuss them in a simple manner with simple logic; and relate the morals arising out of the whole analysis to our philosophy, ideals, mission, outlook, vision, strategy and action.

The Current Situation

Over six decades have passed since India won freedom. Freedom was achieved from an alien rule after a long and painful struggle. Yet the struggle was all along cheerful and filled with exemplary acts of courage and unyielding determination of the sons and daughters of this great land. The struggle for self-rule was inspired by lofty ideals of liberty of thought and person, equality, justice and economic wellbeing, to name a few.

The struggle for freedom was preceded by and also itself packed with movements for social reforms aiming at cleansing the then rotting society. This renaissance brought several much required reforms in the society like the condemnation of the *sati* practice, rectifications to the caste discrimination, alleviation of the status of women and so on. More than anything else, this renaissance initiated the rediscovery and resurgence of the pure ancient Indian culture and value system itself. This period was indeed a high watermark in the history of our civilisation.

Freedom brought great joy. It came with great hopes of building of a great Nation, out of a civilisation for long under shackles and a soul long suppressed. The atrocious partition of the motherland notwithstanding, freedom came with the great promise of resurgence of a culture long under decadence. Self-rule brought in the much needed opportunity of building a nation brimming with happiness and prosperity, based on a just social order. The constitution of India, a product of the soaring spirit of the time, is a document par excellence, having as its basis the eternal values of justice, liberty, equality and fraternity, and strongly influenced by socialistic principles. It was a very good beginning indeed.

However, the tempo of reform and reconstruction based on the great ideals was lost too soon in the early years of self-rule. The resurgent forces that had emerged and gained momentum during the struggle against foreign rule, faded away within the first few years of freedom. Selfish, greedy and all sorts of evil forces, which found themselves suppressed during the renaissance, raised their heads back at the first opportunity. Now, they even took newer shapes and multiplied in numbers and dimensions. The physical absence of a mighty '*alien*' '*enemy*' set in general complacency in the polity and society.

The Indian nation began with all the good things embodied in the constitution. But as time passed, the nation has been digressing from the spirit of the constitution. The self-serving forces have either overdone to implement certain provisions to further selfish interests (like casteist and communal reservations, pseudo-secularism, etc.) or have largely underdone to implement or enforce the more important provisions (like the Directive Principles including Panchayat Raj, etc.). The nation is yet to realise the constitution in the right spirit.

Six decades passed by with achievements far less than the potential of a great nation, and more problems emerged. Among the achievements, some are striking indeed, like the political integration of the fragmented country, the advancements in science, engineering and technology, particularly those related to space, communication, nuclear energy and computers, as also the re-emergence of Indian entrepreneurship and economic development, however uneven or in pockets, the emergence of quality human resource in different fields like engineering, management, medical sciences, finance, etc., and the much improved food situation. Not that these achievements are any small. But they are

definitely fewer than what a committed nation with a single-minded devotion to progress and development, and a honest society with a strict vigil on the evil tendencies of greed, and selfishness could have achieved. Also, the adoption of western ways of economy and life, and that too at a hurtling pace, without building practically meaningful social security systems and neglecting the Indian culture has rudely shaken the social, moral and economic fibre of the country. It is heartening that amidst all this rot there are good people, organisations and public servants, who are indeed doing their best to confront evil forces and prevent a complete collapse. Their number, however is very small and is dwindling day by day.

Today the nation has slipped into a regressive cycle of competing for caste, religion and region '*benefits*' or blind aping of the west or fascination for it's own fantasised world of modernity. It is running behind the mirage of economic prosperity as promised by globalisation, free trade and complex structures, while totally neglecting the inner peace and happiness as provided by enlightenment and spiritual development of the individual and the society on the basis of both reason and ancient wisdom. Poverty, hunger, illiteracy, injustice and exploitation are still the order of the day. Not to mention the crumbling village economy, agriculture, rural industry, worsening law & order, deteriorating internal and external security, the widening urban-rural gap, and the bursting cities with the dark contrasts of pockets of '*prosperity*' and over half their populations living in slums.

In six decades we have nearly quadrupled our population but have miserably failed to give ourselves the basic necessities of life – clean water, food, adequate and affordable health care, social security, affordable and wholesome education, electricity, good roads, irrigation up to its full potential, and the like. Our courts take decades to '*do*' justice, government offices are citadels of red tape and dens of corruption, and the '*babus*' and '*netas*' practicing '*masters*' of the '*art*' of manipulation and corruption. Private individuals and corporations are not far behind. They swindle money and get off with sleazy deals. We have have lost our heavenly territories to our neighbours and are on the path of losing more. We have destroyed our forests, our natural environment and the rich bio-diversity, reduced the worshiped rivers and streams to sewage drains and pushed several wonderful beings in the animal kingdom, including the national animal Tiger and the majestic Lion to the brink of extinction. Our cities are at best third grade lodges or railway platforms, where everyone stays but hardly lives and cares for the surroundings.

Power and money mock law and ethics, and bulldoze equality and justice. Politicians and other power brokers exist and operate by exploiting people on the basis of caste, religion, region or the like and by plundering the national wealth, day in and day out. Public offices are treated as fiefdoms and the public servants are free India's feudal lords. Rules are turned and twisted, and violations legalised to suit the interests of the politician-bureaucrat-criminal combine. In fact, it's no more limited to the nexus of the politician, the government official, and the criminal. Now, either, the former have turned criminals or the criminal himself is the politician. Today democracy and liberty have become toys in the hands of all kinds of evil forces and perverted minds. Using the freedom of expression as a shield, the evil forces are furthering their own selfish interests and spreading all kinds of obscenity and hatred.

There is clearly a general decline of moral values in today's India. Degeneration is noticeable in almost all walks of life. The diseases of selfishness, greed, hypocrisy, corruption of all forms, intolerance, casteism, communalism, regionalism and separatism to name a few, are on the ascendant. The blind aping of everything '*foreign*', rampant commercialization and hurtling growth of materialism show the moral bankruptcy of the society. The land where '*guru dakshina*' was voluntary and was offered, as per one's capacity, only at the end of education, opportunities for admission to elementary school are auctioned.

India, the Golden Sparrow of yore — the symbol of contentment, happiness, peace, harmony and prosperity; and the guiding light of human intellect and spiritual nirvana is today neither. The present India is one of the most corrupt nations of the world, dragging and struggling to give its people a peaceful, and happy life, and maintain a respectable position among the nations of the world.

In sum, the great sacrifices of our reformers and freedom fighters stand shamelessly betrayed in present-day India. How long do we allow this disorder to continue?? Is this the India dreamt by the *Ram Mohan Rays*, the *Vivekanandas* and the *Subramanya Bharatis*? Is this the India for which the *Lakshmibais*, the *Ashfaqullahs*, the *Azads* and the *Bhagat Singhs* sacrificed their lives? Is this the India for which the *Tilaks*, the *Gandhis*, the *Subhash Boses*, the *Nehrus* and the *Sardar Patels* toiled lifelong?? Do we let things go to the dogs??? Who will relight the lamp of wisdom and nationalism in this darkness of sheer greed, selfishness, ignorance and indifference? Who will redeem the Indian nation to its pristine glory?

The Root Causes

The situation is grim beyond any doubt. Then why is it that we have sunk to a such pitiable depth?? Why do we find ourselves in the grip of such a deep malaise? Where have we gone astray?? It is apt to pause and ponder on this question and get at the root causes before we set out the remedy for the ills.

By far, the most common cause attributed to this pathetic situation of the country is the selfish and self-aggrandising politicians. Greed and selfishness are definitely causes, but these are not limited to the politicians. The entire society has deviated from the ideal of contentment and is hurtling on the path of possessing everything instantly. If analysed properly, it would be clear that the emergence of a '*professional*' '*class*' of politicians itself is a symptom of the stinking rot in the polity. In a republic, leaders ought to be part of the community, living as others in the community live, and doing generally what others do for a livelihood, but have chosen to take the additional responsibility of serving the society. But today, a separate '*class*' of people, nay goons, who '*choose*' '*politics*' as their '*profession*' has risen because of the indifference and resignation of the citizens towards all social and political matters. The so-called '*leaders*' are, in reality, mere useless parasites in the system.

If the forces of resurgence and nation building have run out of fire, it is because of the self-centred life-style chosen by the citizens and the general ignorance or indifference of the citizens towards societal matters, nation building and above all their duties in making

the democratic system work properly.

Overwhelming majority of Indian people are yet to realize their responsibilities and duties in a free democratic republic. People are, in fact, yet to realize their responsibilities as citizens. Majority of the people are yet to realize that gaining political self-rule without taking interest in actually making self-rule a success is futile. And as a result, people are, in fact, yet to become citizens in many ways. In democracy, the role of citizen is neither limited to nor ends with casting vote to elect his representative. He has more or equally important responsibilities, which include, performing his fundamental and other duties as a citizen, auditing, as an individual and as part of the community, the functioning of the government and his representative, and taking corrective measures in cases of inefficiency or corruption. Indian democracy in this aspect is yet to come of age. Even those citizens who are quite aware of their duties, choose to remain indifferent or turn a blind eye.

Everyone desires a perfect system, but almost everyone is weakening and tearing it apart from within. Or at least not everyone is doing even his/her small bit to protect, nurture and strengthen it. People shamelessly jump signals, barge into no-entry zones, spit and trash all over on the roads and parks, violate building bye-laws as a rule, bribe to speed up work, obtain undue favours or cover-up violations, and yet want the system to be clean, fair and efficient!!

Nation and society are hardly a matter of concern for the individual. For a common person in today's India, with rare exceptions, himself/herself, his/her immediate family i.e. his/her wife/husband and children are the only centres of attention, care and responsibility. He/she will go out of his/her way to do anything to keep this lot happy, but does not care to look beyond. This '*I, my wife/husband, my children*' syndrome has robbed the society and polity of its vitality and vigour, and the resolve of nation building. To top it all the '*educated*' class, one which is supposed to lead and guide the society, remains largely inert to the plight of their country, unable to extend their love and service beyond their spouses and children. The '*nothing can be done*' and '*I am too small/tiny a pawn to challenge / confront*' excuses are used to cover up the lack of moral courage and will to stand up to clean up the system and set it right. Venting their '*frustration*' with the '*system*' over tea, in the drawing rooms, in the media or on the internet is a great pastime and probably the self-chosen '*conscientious duty*' of many '*citizens*', more importantly the '*intellectuals*' and the '*educated*'. At best, people are content with doing a little charity or the like here and there.

Thus we conclude that there are two causes for the rise of this situation:

- Man's endless desires, greed, selfishness, reckless attitude, erosion and compromise of values, perversion, and misuse and abuse of democratic rights.
- Ignorance, idleness, passivity and indifference of the citizens and non-performance of their duties

Lack of efforts on part of the people, generally, to curb evil tendencies and forces in their infancy has led to their growing into monstrous sizes and to their ubiquitous presence. This is due to ignorance of large mass of the people about their duties in a democratic system or willful idleness, passivity and indifference of the people who are capable of understanding things and appreciating their duties. Thus on the one hand, there has been

rise of evil tendencies and forces and on the other hand there has been lack of defence or offence by the society against these or it has not been adequate.

These conclusions can be arrived at by anyone at anytime with appreciation of the rich collective wisdom of past generations as well as good commonsense analysis. Therefore it is worthwhile to revisit the collective wisdom of mankind. The key to the alleviation of our society from this situation lies in the appreciation and internalisation of this knowledge and wisdom.

This wisdom helps us analyse and understand the larger concepts about life, the individual and the fundamentals on which human society exists or ought to exist for its smooth functioning. Having appreciated this, we would realise, whether we have failed to adhere to these basics? (which is the cause of our current pitiable state), and if we have failed, to what extent? Only then the right corrective action can be identified and adopted. Otherwise we may keep on doing patchwork or superficial things thinking those are the real causes. Also identification of the basics would convince us of the need for adhering to them.

The Fundamentals of Human Life & Organisation

This world is a beautiful place to live in and the universe a mysterious complex with infinite possibilities. We do not know from where all the matter has originated. Nor do we know where the universe is heading for and where we reach ultimately. Man, as early as the times of the Vedic civilisation, or even before, was very much confronting these puzzles. Reflection of this can be found in the well-known concepts of '*anaadi*' (that which does not have a beginning) and '*anant*' (that which does not have an end) forms of the '*brahmand*' (universe).

There are also many beliefs and philosophies about life, death and life after death or rebirth. All people and cultures have their own beliefs and understanding of these matters. Over thousands of years these have evolved on their own and also, due to exchanges between them, there have been many give and takes or mutual influences on one another's beliefs. This has led to several more explanations of the origin of universe or humankind, the '*purpose*' of human life, the ways of overcoming the grief or misery in life, and attaining happiness and peace of mind and soul, while still alive or after death.

Some began as theories or doctrines or '*revelations*' and later were treated as '*religions*' with rituals accompanied. Some are more spiritual, some more practical or utilitarian and others various mixes of the two. While some of these philosophies advance the concept of '*god*' and '*creation*', others deny. In the Indian context, the concepts evolved from Indus Valley practices and the simple yet deep Vedic musings, and evolved into the vast philosophical thought streams. Then there were also the various '*movements*' in ancient and medieval times which rejected complex philosophy and theory and preached simplicity, equality, honesty, universal love, and brotherhood as basis of human life and society. These include the teachings of the Buddha, and Mahavira, in older times and the *Bhakti* and *Sufi* movements in later times. The different movements in medieval and early modern Europe such as the renaissance and enlightenment enriched human understanding and outlook by principles like reason, liberty of thought, scientific enquiry,

humanism, etc. The '*declaration of the rights of man and the citizen*' proclaiming liberty, equality and justice as the cornerstones of any society, during the French revolution reflects best the thought currents of the early '*modern*' era. The principles of brotherhood and equal opportunities of the socialist movement and the like carry forward mankind's quest for an ideal life and society.

While the debate over the '*absolute truth*' is on, the world over, since the beginning of human civilisations, and still continues, the essentials that these philosophies or doctrines address, remain largely the same. All of them attempt to find the nature of the universe and its functioning; life, and more particularly human life, its purpose and its relation to nature (including fellow human beings); happiness in life and the means to the achievement of happiness; peace of mind and soul; and finally bliss, salvation, *moksha*, *nirvana*, heaven, etc.

Thus all higher human intellectual endeavour has been undertaken basically with two objectives:

- One, to overcome or cope with the misery, and to find happiness and contentment in life; and then, to attain self-realisation and to find peace of mind and soul, together called variously as bliss, salvation, *moksha*, *nirvana*, heaven, etc. This is what is generally termed as the spiritual quest of man.
- Two, to lay down the basics or fundamentals for the individual and the collection of individuals or in other words for human organisation or society, so as to facilitate material wellbeing of man and the achievement of the first objective.

The Prerequisites: Order, Harmony & Fair-play

For man to be happy and mull over anything higher (scientific and economic ambitions, etc.), the basic material necessities like food, clothing, shelter and some pleasure are to be met first. Man is a social being; he lives with fellow human beings in what is called a society or community. Every individual in the community has to work to earn his food, clothing, shelter and some pleasure in the form of recreation and satisfying his material desires like possession of wealth, property, procreation, etc. Whether one is inclined to the quest of higher spiritual matters or not, he/she will have to struggle for the basic material needs.

While man sets out to earn wealth, property, etc. and establishes a family and relations for fulfillment of his desires, there has to be order and harmony in the society. Otherwise his possessions and enjoyment are not guaranteed. They are rather subject to a constant threat of encroachment, theft, over-powering, etc. Therefore, it is necessary to ensure that every individual engages in this pursuit, without encroaching on the other individuals' right to the same. And every person must get equal opportunity in this pursuit. That is to say, there must be order and harmony in the society and fair conditions for all.

What has been said in simple words here is the subject matter of many of the philosophies for a wholesome life or right living. For instance, the Vedic-Upanishadic way of thinking terms its as the '*Purusharthas*', roughly the objectives or endeavour of human life. The four '*purusharthas*' prescribed are '*Dharma*' (righteousness, ethics or righteous

approach), '*Artha*' (wealth or security), '*Kama*' (desires or pleasure), '*Moksha*' (liberation). Buddhism prescribes the '*eight fold path*' for right living, while Jainism emphasises ethics, compassion and respect for all objects in nature. While these are mere examples, any person can study these as well as other philosophies for greater understanding and appreciation of the fundamentals.

Whatever the inclination of a person, believer, non-believer or of any other strand, the necessity of a society which provides harmonious and just conditions for earning a livelihood, to live with dignity, and scope for enjoyment of life is universal and undeniable.

Therefore, order, harmony and fair-play, encompassing conditions like liberty, equality and justice, are prerequisites both for the material wellbeing of man and for his spiritual quest to begin. Thus order, harmony and fair-play conditions constitute the most fundamental basis of any human organisation, culture or way of life. This being the case, it is necessary to have a system based on the spirit of live & let live to establish and preserve order and harmony in the society and to create and maintain fair-play conditions so as to enable every individual to endeavor for his material wellbeing and to engage in his spiritual quest / development.

The Fundamental Duty: Upholding & Promoting Dharma

The fundamental prerequisite of establishing and preserving order, harmony and fair-play conditions in the society, bring to fore *dharma* in personal and public life. Dharma is the ancient concept generally understood as the righteous order or righteousness and/or one's righteous duties, and strictly not as the narrow definition of religion as it is common to associate these days. Things like dharma, righteousness, righteous duties, righteous living and spiritual development are independent of religion, and the least any particular religion. All these connote simple, healthy and ethical living, feeling concern for the suffering of others, doing ones duties, and participating actively in the affairs of the society and the nation. While dharma or righteousness are common to all, religion is a matter of personal faith.

Today, we have nation states as a unit of society and culture. Every nation has its written or unwritten laws, rules and conventions, derived from its culture, traditions and collective wisdom of humankind. Generally, as in India, these laws are based on principles of liberty, equality, justice, fraternity, common good, rule of law, democracy (equal opportunity for everyone to be heard and to participate in the functioning of the society), etc. There are also certain eternal values like honesty, integrity, compassion, universal love, brotherhood, sacrifice, peaceful co-existence, selfless service to the society and the country, etc. and conventions, which cannot always be reduced to laws, but which nevertheless form the spirit of the society. The adoption and promotion of these principles, values and conventions, amount to the establishment and maintenance of order, harmony and fair-play in the society. These principles, values and conventions can be collectively taken as dharma or righteousness or the righteous duties of the individual and the society.

Almost all philosophies ordain that the path of dharma or righteousness, described and interpreted in their ways, has to be followed to have order and harmony in the society and for one to attain salvation, *moksha* or *nirvana* or freedom from rebirth or a final place in the heaven. For example, the *Geeta* says that nothing is more welcome than striving for the righteous cause. While it is up to the individual, based on his inclination, study and beliefs, to accept the concepts of *moksha*, *nirvana* or heaven and hell, the desirability of accepting the necessity of treading the path of dharma can be denied by none. For it is only by following the universal path of dharma that can we aspire to live in harmony with fellow human beings and the rest of the universe. That is to say, that a good thing has to be done, supported and promoted just because it is good and not in expectation of any reward; and a bad thing has to be shunned simply because it is bad or evil and not for the fear of retribution or punishment. Of course, this philosophy brings with it the obvious added advantages of the rewards or disadvantages of the condemnations in the forms described by the various doctrines, depending on one's beliefs.

Therefore, upholding and promoting dharma (righteousness or goodness) and confronting adharma or unrighteousness or evil is the natural and bounden fundamental duty of every human being, both individually and collectively with fellow human beings in the society. And being a duty, it is not a matter of choice. This, one has to perform with the capacity he / she is endowed with and attempt to exceed it by constant efforts. If a society or generation fails to perform this basic duty, no wonder, it will degenerate to find itself in the grip of adharma or unrighteousness and consequently disharmony and chaos. Thus dharma / righteousness is the bulwark against disorder and disharmony.

It is the bounden duty of every human being and every generation to contribute to the spread of good values in the society and in larger terms the world. We live in a large, very large, extended family known as society. Our wellbeing and happiness is linked to the order and values in the society. If we spread goodness, the world becomes good, if we spread evil, world becomes more evil. One cannot, always, keep drawing good things from the society and do nothing to add to it or feed into it. Every system has losses inherently attached to it. And unless it is made good or replenished with persistent efforts, it stands exhausted. The world we live in is also a system in which we have both virtuous and evil tendencies and forces. If one only keeps enjoying the fruits or good effects of virtuous or good forces in the universe, without contributing to the goodness or virtue by proactively doing good or virtuous deeds, evil tendencies and forces will start gaining upper hand and gradually eclipse the virtuous forces, plunging the system into disorder and disharmony. Even staying '*neutral*' or as people say "*not indulging in evil acts*" (i.e. yourself being good but not taking initiative or being proactive in promoting goodness) will also lead to upsetting the good order in the society. Because evil forces are always at work and steadily overpower virtuous forces. So one must try to do something extra than being merely good oneself.

Thus, it is amply clear that an individual or a society on any other similar unit of human organisation like a nation is responsible for its own fate. If the society is happy and prosperous, it is the making of its own efforts, and conversely, if a society or nation is in deep malaise, that is also its own making. Any consequence is the result of the activity or inactivity or will to act or not act of the individual and the society itself.

As discussed earlier, if there's no order, harmony and fair-play in the society, the individual is neither assured of earning, possessing and enjoying the basic necessities of life nor of his spiritual development, leading to ultimate peace and happiness. Thus denying the individual of his most fundamental rights in life. So, when adharma or evil is burgeoning and the order in the society is failing, there's no cause for self-pity and expectation that a messiah will appear and alleviate the human beings from their sufferings and pitiable conditions. It is only through untiring hard work and efforts by the people that order, harmony and justice can be reestablished and the society can regain its purity.

Evil triumphs, when good people remain silent. Every people, culture and generation has to find its own '*salvation*'. History is replete with such efforts — the American and the French revolutions, the Indian renaissance and freedom struggle, and the innumerable movements against injustice and exploitation by various people at different times all over the world. The lead in this ought to be taken by those who are more awakened and understand the things better than their brethren.

The Sum-up

- India, the Golden Sparrow of yore — the symbol of contentment, happiness, peace, harmony and prosperity; and the guiding light of human intellect and spiritual nirvana is today neither. The present India is one of the most corrupt nations of the world. There is clearly a general decline in moral values in today's India. Degeneration is noticeable in almost all walks of life. The great sacrifices of our reformers and freedom fighters stand shamelessly betrayed.
- The root causes for the rise of this situation are: One, man's endless desires, greed, selfishness, reckless attitude, erosion and compromise of values, perversion, and misuse and abuse of democratic rights. Two, ignorance, idleness, passivity and indifference of the citizens and non-performance of their duties.
- All higher human intellectual endeavour has been undertaken basically with two objectives: One, to overcome or cope with the misery, and to find happiness and contentment in life; and then, to attain self-realisation and to find peace of mind and soul. This is what is generally termed as the spiritual quest of man. Two, to lay down the basics or fundamentals for the individual and for human organisation or society, so as to facilitate the material wellbeing of man and the achievement of the first objective.
- For man to be happy and mull over anything higher, the basic material necessities like food, clothing, shelter and some pleasure are to be met first. Order, harmony and fair-play are prerequisites both for the material wellbeing of man and for his spiritual quest to begin. Thus these constitute the most fundamental basis of any human organisation, culture or way of life. This being the case, it is necessary to have a system based on the spirit of live & let live to establish and preserve order and harmony in the society and to create and maintain fair-play conditions so as to enable every individual to endeavor for his material wellbeing and to engage in his spiritual quest / development.

- Modern laws are based on principles of liberty, equality, justice, fraternity, common good, rule of law, democracy, etc. There are also certain eternal values like honesty, integrity, compassion, universal love, brotherhood, sacrifice, peaceful co-existence, selfless service to the society and the country, etc. and conventions, which cannot always be reduced to laws, but which nevertheless form the spirit of the society. The adoption and promotion of these principles, values and conventions, amount to the establishment and maintenance of order, harmony and fair-play in the society. These principles, values and conventions can be collectively taken as dharma or righteousness or the righteous duties.

Upholding and promoting dharma and confronting adharma is the natural and bounden fundamental duty of every human being, both individually and collectively with fellow human beings in the society. And it is not a matter of choice. If a society or generation fails to perform this basic duty, no wonder, it will degenerate to find itself in the grip of adharma or unrighteousness and consequently disharmony and chaos. The lead in this ought to be taken by those who are more awakened and understand the things better than their brethren.

Rashtrrothhan Sankalp – Our Medium

To bring about an awakening among the people towards their fundamental righteous duties, and to coordinate and provide lead in the struggle to uphold and promote dharma, to establish order, harmony and fair-play in the society, to work for universal peace and harmony and to redeem India to its pristine glory and to pave the way for happiness, prosperity and progress, selfless, disciplined soldiers, working with total commitment and single-minded dedication are required. These soldiers, before anything else, ought to be accountable to their own conscience and be guided by righteousness. The responsibility of taking lead in such a struggle is of those who are conscious of the situation.

We take it upon ourselves as our duty to free the motherland of the scourges. And we do so without any pretensions, whatsoever; we do so by awakening others and taking lead in carrying out our resolve. Our humble understanding of the state of affairs and commonsense thinking ordain us to vow to dedicate ourselves to this most sacred cause. And, we do firmly believe, we can bring change. Thus is founded Rashtrrothhan Sankalp.

Our Mission

It is our solemn resolve:

- to uphold and promote dharma;
and to dedicate ourselves to the establishment of
- a just, honest and enlightened society;
- a resurgent, happy, prosperous and progressive India; and
- universal peace and harmony.

Our Outlook, Vision & Strategy

Juggernaut of Righteousness...

Rashtrrotthan Sankalp is an initiative of the conscious people of India. We believe change is possible, and it can be brought about by right thought and action. We are committed wholly to the service of the nation. Our aim is to cleanse the present, rotten social and political system completely. We aspire to develop and transform this platform into a snowballing socio-political movement – *a juggernaut of righteousness*. And that is possible only with the mental and physical involvement of every citizen. We invite all our sisters and brothers to join us on this righteous, cheerful, and prideful journey of performing the highest duty to the motherland. Rashtrrotthan Sankalp joins forces with all like-minded men, women and organizations, including the government, to strive for the goal of a resurgent, happy, prosperous and progressive India.

Second Freedom Struggle of India...

This is the second freedom struggle of India! The first freedom movement was against an external enemy – a alien people and government, differentiated by colour, language and culture. Today, the evil tendencies and exploitative forces are totally intermingled amongst us, as water in milk. The selfish, the cheaters, the unrighteous, are all part of our own society. No wonder, many could be our own friends, relatives or family members! It is easy to fight an unrelated or alien enemy, or to target the external evil force. But very difficult to fight the enemy amongst us, the dark tendencies and desires within us, the cause of all ills of the nation today. Thus, it amounts to the second freedom movement to wash ourselves and our country clean. The first gave us political freedom, the second movement is to shake off ignorance, idleness, passivity and indifference of the people, and liberate India from the clutches of selfishness, greed, hate, injustice, inefficiency, divisions of caste, region, religion, corruptions of all forms, and the like.

Righteousness, Basic Duty; Not Matter of Choice...

Every individual has a role to play; nay, a duty to fulfill, in this movement. He/she, who fails in it, shall remain answerable to the generations to come, which will either be grateful to us for having bequested a lively and prosperous nation, or will condemn our period as a dark age marked by self-indulgence, impotence and indolence. We have resolved to do our bit, and hope our sisters and brothers will join us on this great journey.

Working for goodness or the cause of righteousness is not a matter of choice available to the individual. It is the basic duty, non-performance of which itself is unrighteous / adharma or crime. Today, when goodness is frustrated by evil forces and the sincere efforts by a few good people and organisations to extricate the society from the current moribund situation are scoffed at, the people should not think “*what is the point in joining a losing battle?*” In fact, they do not have this choice. For these efforts seeming absurdly small or inadequate, are the only hope at the moment for India. For if the hands of the good people are not strengthened today, the debacle of goodness and the triumph and complete *raj* of evil forces is inevitable.

Charity / 'Social Work', no solution; Multi-pronged Strategy required...

Whenever people or groups of people begin to take interest in public matters, it is common to start off with charity and things like providing food and education to the disadvantaged. There are lakhs of charity, social development, civil society and voluntary organisations, all collectively and indiscriminately termed as non-government organisations (NGOs). These NGOs are often specialists in various fields like human rights, labour rights, liberty, consumer rights, women's causes, child welfare, legal aid, peace, spiritual training, health care, environment, animal welfare, etc. Some are doing great service and are undeniably playing a very critical role in the society. We cannot imagine a vibrant nation without them. Charity is a very noble choice but no holistic solution to the complex challenges that India is facing. Charity can form part of the overall strategy or effort, but it cannot be an end in itself. Moreover, any number of NGOs can never match the resources, reach and might of the government.

The overwhelming necessity of our times is, therefore, that of an organisation or platform which addresses the matters that enable the formation of a just, honest, enlightened, progressive and vibrant society, fostering happiness and contentment. Such an organisation or platform, on the one hand, has to awaken people and, on the other, weave together the goodness and synergies of organisations and people working in different fields or subfields of voluntary action and in different geographic areas, and channelize it towards the achievement of the greater goal. An organisation which does not limit itself to this or that field alone but goes beyond, to bring holistic results to the society and the nation.

Such an all-encompassing mission necessitates an approach with all tools at our disposal—social, political and spiritual. Such an organisation cannot merely be a toothless NGO. Such broad objectives, cannot be achieved without political power. Such an organisation has to wield power with the purity of righteousness and intent of selfless service. Rashtrrothan Sankalp is a humble and sincere effort of the simple and common citizens towards this end .

Our strategy is simple, going back to the basics, doing our duty and motivating others to join in. We'll do this with a blend of social service, political action and spiritual orientation. We may create any agencies required to execute our resolve.

RASTR, the Starter...

We have started off with forming the first agency, Rashtrrothan Sankalp Trust (*RaSTr* or *RASTR*), as a registered Public Trust,. Its primary objectives are to awaken and activate people, spread awareness about rights and duties of the citizens, constructive steps to infuse efficiency and accountability in public institutions and public life, and reform. It will also prepare a band of dedicated and well-disciplined associates for the next steps in the mission and spread the following of Rashtrrothan Sankalp among the people. *RASTR* will spread the art of righteous living among the people and motivate and prepare them to take higher responsibility in the affairs of the society and the nation. These steps will lead to and also complement the task of social and political cleansing of India.

Enlightened Society, a primary focus...

Evolving an enlightened society through the moral, intellectual and spiritual development of the people, will be one of our primary focuses. Again, to avoid wrong inferences, we emphasise that things like spiritual orientation and development are independent of any religious connotations. An enlightened society is one in which the people have liberated themselves of ignorance; overcome prejudice, hate and hypocrisy; risen above petty things; and have cultivated a sound sense of peace, harmony, mutual-trust, mutual-respect, humility, compassion, brotherhood, universal love, sacrifice, honesty, integrity, self-discipline, perseverance, rationality, strong social consciousness and selfless service to one another and the nation. Such a society transforms naturally into a happy and contented nation, marching ahead on the path of progress and prosperity.

Not 'Service-providers'...

While we pledge ourselves unconditionally to the service of the nation, we would like to note that we are not 'service providers'. By selfless service we mean to serve the nation without any expectation of reward/returns to ourselves. We are here to make things work properly i.e. to ensure that the system functions honestly and efficiently, and there is peace, and harmony in the society and not, always, do all the things ourselves. We firmly believe, all people ought to strive themselves to rise above their miseries. We will guide, train and encourage people to take lead in their own affairs.

Make eligible to Guide/Lead...

Our own moral, intellectual and spiritual heights determine the height, to which we can elevate the society. We can change any entity like a society or nation, when we are more advanced in our thoughts, and more disciplined, active and efficient ourselves than the entity itself. Electric current passes from high potential to low potential. So we can dream of changing society for better, only if we are any better than the society itself. Therefore, it will be of utmost concern to our associates to be active and efficient themselves and to guard against falling prey to the evil tendencies and excuses. We will ensure purity, discipline, efficiency and initiative among our associates. No dishonest, opportunist or sluggish element will have a place in Rashtrathan Sankalp. As a result we may grow slow in the initial years. But there's no question of compromising on our fundamentals.

Political power, indispensable to efforts of Societal Transformation...

The transformation of the society and the country will not come about only by voluntary service among the people. Society and the government / state are interrelated and there is continuous interdependence and exchange between the two. For the government to be good, the society has to be good, so as to supply good officials and leaders for its own service. On the other hand, as discussed earlier, we need a good system or government to enable breeding and development of goodness in society. Good government ensures evil and anti-social forces are destroyed or kept at bay and also actively promotes programmes, activities and legislation that are progressive and create harmonious conditions in the society. In turn, the society supplies good leaders and officials to the government, thus completing the cycle. This cycle of interdependence, flow and exchange is perpetual. If we have a good society and government, goodness will flow and lead to a

virtuous cycle. Whereas, if evil tendencies and forces are dominant in the society and government, evil will flow and lead to a vicious cycle of badness.

Political power is thus indispensable to efforts for societal transformation. Therefore, we will always work with the understanding to reinforce our efforts with righteous political power.

Political Party inevitable...

Ideally, we believe, there should be no need of a political class or parties in a truly awakened and enlightened society, and vibrant democracy. Politics is to support the society and is not a separate concept or entity in itself. Hence, emergence and existence of '*professional*' politicians as a class by themselves is absurd and unacceptable. National service and national good are above partisan divisions. Nationalist leaders must rise from among the people without any colours of particular '*party ideologies*'. Parties only divide people of a nation on artificial lines, just as national boundaries divide people of the world. Anything or any ideology that is in the interest of the nation must be acceptable to all.

However, such a situation is ideal and we are far from that. In the present situation, it is impossible to challenge the might of the entrenched unrighteous forces and their reflections, the political parties, without a strong organisation marked by discipline and integrity. We also thoroughly believe that almost all existing political parties of any weight or significance in real terms are hypocritical, self-serving, corrupt, and useless parasites, existing by exploiting people. Here from stems the necessity to build a righteous political party to reinforce the efforts for clean, efficient and good administration and a resurgent, happy and progressive India.

Top-down approach blundersome; Movement has to Grow from bottom...

As many think, that some '*good*' people should '*acquire power*' and '*change everything*', rather in a dramatic way, quickly, is only being naive. Where do these '*good*' people, willing to enter politics to serve the nation selflessly come from?? They have to come from this very society. And there is no magic wand to produce hundreds and thousands of good people / leaders to man the administration and head the government at all levels, throughout the country, and that too from a society in utter decadence and from among ignorant and indifferent people. It is also a big folly to think of contesting and winning elections to the parliament straight away and trying to bring about a transformation from the top. It is not only impossible to win in this way but also futile attempting to transform the system following a top-down approach, without grassroots connectivity and involvement. The apathy and inactivity of the people and the administrative system cannot be overcome by a handful of '*good leaders*' sitting at the top or merely by legislation or '*force*' from top. All such ill-advised thoughts/moves and their destined failure only demoralise the cadre, erode faith of the people, waste scarce finances and consequently weaken the cause.

Hence, it is only through a broad-based, participatory, gradual and grassroots socio-political movement that sustainable positive changes in the system can be effected.

Critical Mass needs to develop for Electoral Politics...

Political power ought to be gained by winning hearts of the people by demonstration of selfless service and leadership, and by securing a pledge from them for transformation. The movement has to grow, step by step, spreading righteousness, grooming people into enlightened citizens and good leaders, 'seizing' opportunities to win elections to lower governments / local bodies, utilising these opportunities to further righteousness, to create model wards, villages, towns of good government, development and to bring about peace and harmony in the area. This way, a pool of common citizens would be trained and groomed in the philosophy of righteousness and to participate and manage affairs of the society in an enlightened and righteous manner. This way, there would not be much burden on the finances as well, as things would begin at smaller levels with participation of the people themselves, and would gradually progress to higher levels of administration based on the same participatory model. Only such an ascent and transformation would be sustainable.

Therefore, it is our firm belief that any advance in electoral politics has to begin its journey at the grassroots, i.e. the panchayats and the city councils / corporations, and be scaled-up to the state and national levels gradually as the critical mass of associates and followers evolves at each level and place. Yes, all this means it will take a few decades of determination and hard work to realize the goals. So be it. We cannot afford to haste and jeopardise the mission in its infancy. Rome was not built in a day. It took almost 150 years of persistent efforts by countless dedicated people for the awakening that happened in British India to gain momentum and turn into a movement for freedom, and until freedom was finally achieved. In comparison, a couple of decades to wash India clean and place it in the high orbit of happiness and progress is definitely worth it. Hence, Rashtrrothan Sankalp will patronise electoral politics on attainment of the critical mass in different villages, towns, districts and states respectively.

Concept nonexclusive...

We do not claim any exclusivity over this effort. Any such thing is only ridiculous. While association / membership to the organizations that we may found or patronise would be exclusive to strict adherents of the fundamentals of Rashtrrothan Sankalp and the rules framed thereunder, the whole concept is not.

Camaraderie & Unity the mantra...

There are many like-minded people and organisations which are working with similar goals, and more will come up in future. They all complement one another's efforts. All have place in this vast country. We see no competition with them. All righteous forces will have to unite, in the larger interest of the nation. Only the spirit of camaraderie, mutual respect, cooperation and exchange can lead to the transformation of the various current and future efforts, emerging as islands of hope, into a massive movement of righteous forces, which would overcome the present despair and indifference, neutralise the evil forces and pave the way for harmony, justice, progress and happiness.

Not prisoners of 'isms'...

We draw good things from all sources / lines of thought, be it the wisdom of the ancient times and generations until now or the vigour of newer scientific knowledge, technology or philosophy; be it from religion or humanism, from philosophy or facts, from India or abroad, from science or faith, from the stone age or the space age. We are not prisoners of any particular age or narrow ideology or 'isms'.

Principle-based, no Personality cult...

Obviously, we are principle-based and not a personality-based organisation. While we respect and give due primacy to the experience of veterans, we believe in democratic functioning, collective wisdom and leadership, and team efforts, rather than being personality driven.

Pan-Indian Outlook...

We will approach all matters with consideration for ground situation and local problems, tempered by a pan-Indian / universal outlook.

Cooperation not competition...

While working to make India good and better (than what exists as at the moment), we have no feeling of competition with other nations or communities. Our quest is to improve ourselves (our country) and rise to soaring heights. We do not wish to move ahead with the intention to make our culture and country 'better' than the others or the 'best'. Such a thought is an insult to them. Anytime, we would wholeheartedly cooperate than compete for the progress and happiness of humankind, and peace and harmony in the universe.

Dedicated Full-timers, key...

For the success of such a huge mission as Rashtrrothan Sankalp, dedicated full-time service by many is essential. Many of our associates have pledged to take up the mission's work full-time, as early as they can. We will constantly work to increase the number of full-timers and also to arrange for financial support to those dedicated associates who are rearing to join full-time, but are held back only due to lack of minimum finance for their sustenance. However, as finance is scarce, we expect people to prepare on their own to dedicate themselves for full-time service.

Burden to be shared by all...

Having come to the universe, every individual has the right to live a balanced life of happiness, contentment and prosperity and work out his/her own spiritual path of enlightenment. And an associate / follower of Rashtrrothan Sankalp can be no exception. It is unjust to expect only a few people to toil to set the things right, brought into disorder by general inactivity and apathy. The followers / associates, full-time or otherwise, too have the right to lead a full-fledged life. All that is required is that they are more proactive in furthering the cause of righteousness and for accomplishment of the goals and objectives of Rashtrrothan Sankalp.

Pragmatic approach...

For the realisation of the mission and objectives, we may adopt any pragmatic measure, policy or action consistent with the fundamentals of Rashtrothhan Sankalp.

Organisational Principles

Rashtrothhan Sankalp will always:

- tread the righteous path
- function in the supreme national interest
- promote the principle of *'live and let live'*
- be open to good ideas, including constructive criticism, from all sources
- adhere to the principle of *'One for all and all for one'*
- value collective wisdom and leadership
- function with the objective of promoting democratic principles, structures and means.
- cooperate and not compete with like-minded people and organisations.
- adopt the principle of the *greater common good*, when faced with difficult situations. While this is done, we shall work to ensure all possible compensation to the disadvantaged parties.

Our Emblem

The emblem of Rashtrothhan Sankalp consists of two crossing swords holding the *dharma chakra* at their *intersection*, with the rising sun between the swords and on top of the *chakra*.

- The *chakra* encapsulates righteousness, and our objectives and resolve. The *chakra* also signifies the dynamism and constant progress of the mission, and the rolling on of the juggernaut of righteousness.
- The two sharp and sturdy crossing swords act as the strong base to the *dharma chakra*, signifying the firm establishment of righteousness in the society. The sharpness of the swords captures the purity and intensity of our commitment to the mission.
- The rising sun signifies the progress towards the achievement of our goals – the establishment of righteousness; a just, honest and enlightened society; a resurgent, happy, prosperous and progressive India; and universal peace and harmony. The rising sun also reflects the high ideals and spirit of Rashtrothhan Sankalp and the cheer and high spirit of comrades all along the journey.



Commandments for Associates & Followers

Associates and followers of Rashtrrothan Sankalp are required to internalise, and fully and strictly adhere to the following ideals and commandments:

DOs

- fully internalise the spirit, objectives and fundamentals of Rashtrrothan Sankalp, including the philosophy, mission, outlook, vision, strategy, organisational principals, and the commandments for associates
- give your best to the mission
- do good, only good and nothing but good
- make service to the nation your primary goal in life
- remember and keep commitments
- take initiative and be industrious
- work for the cause without any anticipation of reward for the self
- have firm faith in the mission; success comes to those who stick on with hard work
- work hard and without fuss
- lead with love and care; obey with a smile
- strive for the ideal
- think positive
- strive for self-purification and selflessness by giving service to the society and introspection.
- let righteousness and the spirit of Rashtrrothan Sankalp reflect in your speech, demeanour, lifestyle and everything you do. Your good acts will promote it, while your irresponsibility will bring disrepute to it.
- resist and confront evil, evil tendencies like wrong and needless desires, lust, greed, etc., and evil forces like injustice, exploitation and corruption
- shun lethargy and complacency
- shun company of the evil.
- respect and learn from the veterans, the learned and the elders
- when in doubt consult the veterans, comrades, the learned people with integrity and above all your conscience
- lead a balanced life, performing all your duties well to your capacity
- love and care for all and give as much as you can in any form, particularly take additional interest to guide as much as you can your junior associates
- report to the appropriate leadership everything important that happens in the field among the people and at all levels in the organisation
- endeavour to strengthen the organisation and spread its sphere of influence

- be loyal to the mission
- engage in good reading, study and activity
- build an inexhaustible reserve of energy (physical and mental) to cling on for the cause
- work to internalize and institutionalize all good lessons and practices learnt, acquired or developed
- be mindful to possess / cultivate the following good qualities:
discipline, courage; doggedness; grit; strength of mind and body; never-say-die spirit; simplicity; courteousness; punctuality; humility; unwavering honesty; integrity; sacrifice; toleration; fraternity; universal love; compassion; patience; rationality; balance of mind and stance; control over speech, writing and action; leadership (lead and be led);
- be dignified with all; maintain grace and poise even while fighting with the evil forces. For that is the mark of a civilised / cultured human being

DON'Ts

- break discipline
- make excuse; In fact, never allow a situation to arise where you need to make an excuse
- say or do anything that may bring disrepute to the movement; remember you are the ambassador of the movement.
- hide any vital facts from the leadership
- accept anything blindly; Apply your mind to think and to act
- compete but cooperate with your buddies, be they your associates or from other organizations / groups
- neglect your natural duties and accepted responsibilities, whether personal, professional, public or in the organisation