

## REACHA'S STRATEGY FOR SOCIAL CHANGE

### Are you happy with the way things are or do you want change?

It is well understood that the primary force that moves the world forward and sustains it is compassionate action. Good examples of such actions are: the mother's sacrifice that sustains the family, the father's sacrifice that takes the family forward, and the sacrifice of saints, martyrs and heroes that saves society and takes it forward. Compassionate action is driven by a sympathetic awareness of another's need, along with a desire to alleviate it. It is based on a keen awareness of the interdependence of all things. When one begins to identify with more than oneself in a state of compassion and love, a transformation happens - within the individual, within families, and within society.

Unfortunately, the world today is primarily driven by anything but compassionate action. With a wave of consumerism engulfing humanity, the power of advertising through the household television sets is exciting everyone's ego to consume more and more at the cost of everything else, thereby diluting the innate sense of compassion within people. So, while there is a great show of compassion and concern all around, there is very little substance in actions that follow, as compared to what happens as a result of genuine compassion. These displays of mock compassion are expressed through token public gestures which soon whimper out into nothing substantial.

This needs to change. Interestingly enough, change is also emerging as a convenient slogan for politicians to beguile gullible people into voting for them. Political means of bringing about change may result in superficial modifications in the status quo, but such measures cannot go far enough. Real change can only come about when it is driven by **genuine effort, with compassion in one's heart, and with a clear-cut program of action.**

What then is the way out?

### Let us look at the state of the recent historical movements that brought about major changes

The major revolutions of the world which brought about quantum social changes in human society in the past few centuries have all petered out. The Indian freedom struggle which triggered the freedom movements all over the world has also petered out. The one major social revolution initiated by Pandit Sriram Sharma Acharya after the Indian Independence movement - the Vichar Kranti Abhiyan - to trigger a Yug Nirman movement - a movement to rebuild human civilization - too, all but appears to have petered out after his demise in 1990 and after the demise of his consort Vandaniya Mataji in 1994. This may perhaps have happened for lack of adequate follow-up action, though the embers of the movement are very much alive and the institutions Acharyasri set up during his life time are mercifully still stoking these fires diligently. The **YAGYAGNI, the sacrificial fire** is burning bright and the Vichar Kranti - the change in the way

people think and behave - is nevertheless proceeding at a snail's pace. The seeds sown by Acharyasri are however, sprouting all over the world, because the ground prepared by him during 65 years of his active life the world over, is still very fertile and the embers can still be lighted up into the flames of Yug Nirman. What is likely to happen is, that every where the sprouted seed would draw sustenance from its immediate environment and adapt itself to the needs of that particular community and social setting and such embers that are nearby would hopefully ignite the flames of Yug Nirman later. What would be the common traits of these saplings when they grow up into full grown trees? What would need to be done to create a critical mass of the embers and to establish a network of such vibrant growth centers and the flames of Yug Nirman? This is what REACHA endeavors to determine in order to catalyze such sprouting seeds.

### Can personal and individual growth be aligned with the social change we want?

Yogeshwar Vasudeo Shri Krishna propounded the Bhagwad Gita as a treatise on the "mysticism of action" - Karm Yog, as the beginning of the individual's quest for self realization and fulfillment. He declared "To action alone hast thou a right and never at all to its fruits; let not fruits of action be thy motive; neither let there be in thee any attachment to inaction." Later in the middle ages, Sant Raidas gave the concept of Sukarma (सुकर्म) and Sukriti (सुकृति) denoting action without attachment and skillful action respectively. Consequential Right Action alone is a justification of any spiritual awakening and it can hardly qualify to be called so, if it merely results in hollow sentimentalism, passing for devotion to the God Almighty. Why cannot all the workers of the world who subscribe to Sukarma (सुकर्म) and Sukriti (सुकृति) unite - **they have nothing to lose but their chains of temporal bondage** arising out of their past deeds. Such a union would help generate a powerful movement for positive social change.

REACHA's philosophy of action envisages every active member to do his or her bit to promote the desired social change wherever they be standing. This may be done in collaboration with all the progressive minded individuals, groups, Voluntary Associations (VAs) etc. who would be acting as autonomously as they wish. However, should they need sustenance of any kind and the same is forthcoming, it would add to their effectiveness. REACHA would seek to work in the direction of becoming such a provider of ideas and such other resources which it would attempt to leverage to make such dispersed efforts more effective and meaningful. REACHA believes that since its inception it had the full blessings of Vandaniya Mataji in person. Such efforts by it as well as such other organizations to galvanize the new vibrant growth centers sprouting all over the world is the only manner in which the Yug Nirman movement can be accelerated and carried forward. This would be in addition to the success in this direction which the current efforts of Shanti Kunj and Gayatri Tapo Bhoomi would surely be bringing about.

## The “Long March” of Yug Nirman, an odyssey to create a new social order - a concept !

The evolution of **SAMEER (Social Action Movement for Education and Eco-Restoration) CLUBS** in schools and other institutions to mobilize their best elements as well as **MAITREYA CLUBS** in neighbourhoods to mobilize concerned parents - as nurseries of the sprouting seeds and saplings - has been a landmark. This has been achieved during the last fifteen years by REACHA - to provide the cutting edge of it's strategy of social change that is being proposed here. What this holds for times to come, only the future can reveal, but the basics of the strategy are now being fine-tuned as we go along in our quest for perfection in action. This will hopefully attract like-minded efforts to join hands with REACHA. These are two of REACHA's work-horses that are performing beautifully. They can be plugged into any on-going effort anywhere to bring about the desired CHANGE in harmony with the wishes of that particular community or organization. Fortunately, the tools of science and technology today make it possible for any number of organizations to collaborate functionally no matter where they be located. REACHA has evolved a methodology of interacting with students, parents and teachers to promote time tested social values wherein “**learning by doing**” is involved and the worth-while values get imbibed sub-consciously in a joyous format. The counseling takes care of their physical, mental and metaphysical development needs. This occurs in such a manner that the whole environment where these activities are conducted changes almost miraculously and visible social change takes place within a few months. This simply highlights the concept of “**mysticism of action**”- Karm Yog, without recourse to any sanctimonious rituals which tend to prevent people of different faiths from participating in such activities. It is children in schools and homes who are going to change the world for the better or worse in the next ten years. **What finally happens would depend largely on what their parents and teachers are going to do right NOW.** REACHA's strategy takes care of all three - the parents, the teachers and the children. The “Long March” of the Chinese Revolution in the decade of the thirties of the last century (1930-1940) began with a hundred thousand communist volunteers. Only ten thousand could reach the “Caves of Yunnan” - their destination - while all the rest were killed on the way by the enemy as well as by the vagaries of nature. The beauty of REACHA's strategy entails a non-violent process of change of heart, wherein if ten thousand were to set out on the “Long March” of Yug Nirman - this creative process of rebuilding human civilization - then a hundred thousand and more could reach the destination in far less than ten years.

## The Yug Nirman movement - a 100 point programme of Pandit Sriram Sharma Acharya to bring about social change.

What is the destination we have in mind and how do we plan to reach it? Pandit Sriram Sharma Acharya had laid out an elaborate picture of the new age, Nav Yug - नवयुग which would take shape as his 100 point Yug Nirman Yojana would

unfold and be underway (Volume No.66 Pandit Sriram Sharma Acharya - Sampurn Vangmay). A plain reading of these hundred points reveals that they are a hundred broad flexible processes of personal and social reforms which provide for enough individual initiatives. If adopted according to one's inclination - individually or collectively - they would result in the evolution of the kind of just society that we all dream of. We need to work on these 100 points' reform processes to achieve Yug Nirman - Nav Yug . नवयुग in the spirit of "सर्वे भवन्तु सुखिनः" " Sarvey Bhawantu Sukhinah" - remembering all the while that honest and fair means alone can take us to the noble goal we cherish. The process itself is important and has to begin with each one of us doing one's best mindfully every moment of one's life. If this happens, then we are bound to feel the presence and push of Acharyasri guiding us subconsciously. He was a revolutionary "par excellence" through and through, in the garb of a common householder. For him every one who set out on this "Long March" of Yug Nirman was dearer to him than himself.

### **How to begin doing something - but from where? The first steps:**

Let us all the while keep trying to identify positive persons in society where we live. They are valuable. Every ray of hope has to be worked upon diligently, "न पूछो अकेली किरन क्या करेगी, तिमिर में अकेली किरन ही बहुत है" ' Na Poochow Akeli Kiran Kya Karegi, Timir Main Akeli Kiran Hi Bahut Hai '. Every practitioner of Yug Nirman has to bear in mind that merely dreaming of it would not be enough and that every moment and each day has to be invested in it. The moment on hand is all we have, the one which has gone past is lost forever and the next one is yet to be. It is the same with each day of our life. Whatever can be done whenever, can never be done! What can be done now and today is all we can be sure of doing. The energy wasted in procrastination, in putting off what can be done today can be easily used to do the same today and now. Putting off doing what needs to be done now can also lead to altogether forgetting to do it at all. This would never happen if the same is done now and today. Yug Nirman entails "हम बदलेंगे, युग बदलेगा", "हम सुधरेंगे, युग सुधरेगा " i.e. "Hum Badlengey Yug Badlega, " " Hum Sudharengy Yug Sudherega ". Only a reformed individual can set out to bring about positive social change, not by coercion, but by one's own example and by "Walking the Talk."

### **What can REACHA do with you if you want change?**

Generating good will and starting with addressing the felt needs of the families constituting a community is the best way to get started. This may be initiated where one resides or works as part of a strategy of initiating social action. Here the resistance to change is likely to be the least and therefore the possibility of success the maximum. Thereafter, the strategy of mobilizing the community would be evolved in consultation with the community. Patience and perseverance are a must in this whole process of Yug Nirman. The "Panch Sheel" of Purity, Cheerfulness, Spirit of Service and Helpfulness, Efficiency and Friendliness in

conducting personal and family relations, as well as promoting equality amongst all sections of society in a spirit of Unity in Diversity has to be an essential part of the work culture of REACHA. This will beget trust and goodwill from all and sundry. It is then alone that “mysticism of action” would begin to show its magic of positive social change. This will be perceived by the whole REACHA family as well as whosoever comes in contact with any of its active volunteers. In such an environment positive change begins to become infectious.

**Conclusion:**

This, in short, is the strategy of social change that REACHA now proposes to adopt. We invite and welcome all aspirants of positive social change to adopt this strategy and become partners in this enterprise of Yug Nirman. We would request them to do their bit to the best of their abilities and resources. They could contribute by devoting one hour a day or one day a week to Yug Nirman - a movement for creating a just and happy social order. This movement is likely to sensitize our children so that they find the world a better place than what we found it to be when we grew up. Do inform us what REACHA can do for you within its limited resources. **For further information and communication we request you to visit our website [www.reacha.org](http://www.reacha.org)**