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Honourable Chief Justice of India Chandrachudji, your presence, not only in this auditorium, but also in the Supreme Court and in our great country India, assures this and instils faith and trust, that justice is the ultimate angel, justice is divine, justice is truth, and justice is sure to prevail.

You mentioned in a speech yesterday, which I was reading in the newspapers today, that you are serving the constitution and the law. This is your humility. But the true thing is that, among the general public of India, their faith in India's constitutional law and justice, you are the custodian of that, you are the protector, both, as an individual and on behalf of the Supreme Court. We are proud that you are here, on behalf of Jamnalal Bajaj Foundation.

When I was listening to our sisters and Bangladeshi brothers, somewhere I was feeling that Gandhi is not dead. No one can kill Gandhi. Where there is a matter of truth, where there is a matter of bringing happiness to the last man of the society, where there is a desire for peace, where there is love, there is kindness, that's where Gandhi is alive, and Gandhi will remain alive!

You people are like those burning candles. You know, if an entire generation is born in darkness, and is prepared to live in darkness for years... A small candle can not only destroy that darkness but will assure the future generation that one day the sun will rise! You are those burning candles. They are self-evident and self-proven because there is light in them, there is fire in them.

When I stood on the stage like this to receive the Nobel Prize, I still remember this. All four of you are very intelligent; you at least presented the speech you had written. But when I started giving my acceptance speech with the speech I had written, I misplaced some papers. This has never happened in the history of a Nobel Laureate, in the Nobel Peace Ceremony.

Then I remembered of an anecdote of a sparrow. One day, there was a massive fire in the jungle. All animals were running outward for their lives, and one among them was the king of the jungle, the lion. The lion's eyes fell on a small sparrow, who was flying straight into the flames. He screamed loudly and said, "Are you going to commit suicide? Come back". The sparrow said, "No, Your Majesty. I am going to extinguish the fire because I was born here and grew up here". And the lion said with surprise, "How can this be?" The bird said very politely, "Your Majesty, look at the drop of water in my beak. I will continue to do my duty". "Look at my beak. I'm carrying a drop of water. I am going to do my bit", she said. The rest is history.

We all have that bird inside us. I told this story there when I didn't have any papers to read from. Whenever we yearn from within against tyranny, against injustice, against evil, when we yearn from within to help someone, it's the same sparrow within us whom we suppress and silence, because there are many etiquettes, many compulsions and lots of pressures in our environment. These sisters and brothers of ours are awakening that sparrow, keeping her alive.

In the foundations of our culture, or in our spiritual foundation, there are three things: knowledge, action and worship. I am not talking about deep meanings, but in general terms. The knowledge that is spread among us today through WhatsApp, through social media, and through many other mediums, should not be called knowledge, it is information. Let us think how we are going to take the further step when we are dealing with knowledge. First of all, knowledge, which is the biggest power, is necessary to be democratised. Science, technology, and knowledge needs to be democratised, so that power and knowledge is dispersed through it. But, at the same time, it is essential that knowledge is based on the principles that make us human. It is said in Vedas, be a

human being. Later on, be Hindu, Muslim. Later on, become an Indian, Pakistani, African, Americans. Please be human first.

The second is our actions. What are our actions inspired by? When I was arriving here, Madhur Bhai, and before that Dr. Mashelkar reminded me one thing, which I keep saying. That if there is a shortage of a moral compassion in the world, there is a shortage of a moral sense of accountability. The foundational reason behind that is what should be present in all of us, which is somehow shrinking is our compassion; it is shrinking.

The hymn you just sang was such a beautiful hymn. *“Vaishnav jan to tene kahiye je peed paraayi jaane re. Par-dukhkhe upkaar kare toye, man abhimaan na aane re”* This is the most accurate definition of *Karuna* or Compassion. This was Gandhiji's favourite hymn. When you feel the suffering of others as your own suffering, when you feel the problems of others as your own problems, with a deeper drive to take action to alleviate that suffering or to solve that problem, is compassion.

What are our actions motivated by? Are your actions motivated by selfishness, are you motivated by greed, are you motivated by pride, or are your actions motivated by anger, or are your actions motivated by compassion before turning into worship?

And the third and last thing is worship. Worship is seeing God in every human being, in every object of nature and getting close to Him, loving Him, respecting Him, protecting Him, rising above every discrimination. That is worship. Gandhiji showed us this meaningfulness in life, and this is a very important message for us, a universal message.

I keep saying, and I'll end my talk by saying that, today we have globalised markets, economies, information, technology. We live in the era of globalization. And we are proud of it because we have attained so many milestones. But dear friends, sisters and brothers, this is the time to globalise compassion. And if India does not lead, who will lead? In the land of Buddha and Mahavir and Gandhi and Rama and Krishna and Guru Nanak Dev, and so many other... if we are the land of those people and we are not going to lead the new era of globalisation of compassion, who else would do it? It should start now.

Hundred and more years ago, psychologists and social scientists had evolved the theory of IQ – Intelligence Quotient, to measure our intelligence. And then, few decades ago, it has gone to a new level, in which EQ came into being - Emotion Quotient. But do we have the compassion that resides within us? Those within the relationship of mother and son, between two brothers, between a brother and a sister?

I know that in the family of Respected Chandrachudji, he shares a deep relationship with his children, as we all do, in some way or the other, with our children. That is in that power of compassion, when we feel the suffering of our own. But we can increase that radius and start talking about a CQ, which Madhur Bhai told me to speak about – Compassion Quotient. So, we started thinking, ideating on the new idea of Compassion Quotient. We should say with pride that we all belong to this country. That even though India is a land of problems, which it is, but our Mother India is also the mother of more than a billion solutions, and we all should be proud that each one of us sitting here has a solution within us.

When there was talk of Nobel Prize, Rahul Bhai was with us, Rahul Bajajji, as part of our family or rather, we were part of his family. The President of the Nobel Committee said in front of him, when we all sat down later at lunch, “Kailash Satyarthi did a lot of work”, but the head of the Nobel Committee said, “That India has many constitutional values and beliefs, the spirit of India, the spirit of India's Constitution and many of the laws which pushed everyone back, especially the abused children, the children who were made slaves, those laws and constitutional values which were dormant somewhere...” He said, “Kailash Satyarthi brought out the dormant laws and the constitutional provisions. I have seen this very closely in my journey.”

Let us all come together and awaken the Gandhi within us who resides in our thoughts, in our meaning, in our life. And once again we congratulate all of you, especially the Bajaj family, especially Jammalal Bajajji, whom Gandhiji considered his son, who carried forward those traditions, those values, those ideas, in his business, his personal life and social life.

Today, we are at this award ceremony. At the same time, this is the year in which the centenary of Ramkrishna Bajaj, the father of the idea of the award, is also being celebrated, in 2023. So even in this centenary, we pay tribute to all of them. Thank you and best wishes to all of you, once again.

