

## Baudhik Yojana for Oct-Nov-Dec 2005

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**TOPIC: Aggressions/Invasions on Hindu civilization and other ancient civilizations: Comparative study of the responses to the aggression.**

Before Vijay Dashami Utsav, we can take up this discussion. Announce the topic to every one in the Shakha a week before, so that every one can do some research and come prepared for discussion.

Discuss various aggressions on civilizations like Greek, Roman, Egyptian, Mesopotamian, Mayan and other native American civilizations and compare the responses with that of Hindu society.

Bring out the factors that were responsible for Hindu civilization's successful resistance to the invasions unlike many other ancient civilizations.

**TOPIC: Vijaya Dashami**

Dusserah, also known as Vijayadashmi, is celebrated on the tenth day, which follows nine days of Durga Pooja, some time in September / October. The Tenth day of the bright half of the lunar month of Aashwayuja.

This is among the most auspicious days in the Hindu calendar and comes as the finale of the nine-day festival, Navaraatri. This festival of victory is preceded by worship of Saraswati the Goddess of Learning, Lakshmi the Goddess of wealth and of Durga the Goddess of Strength. Grand processions of all Gods and goddesses are taken out in every town and village on this day, signifying the victory of the forces of righteousness over those of wickedness. Various have been the names of the Goddess of Strength - Durgaa, Mahaa Kaali, Mahishasura Mardini , who time and again defeated the demonic forces and established the supremacy of the righteous.

The story of how Mahishaasura Mardini took birth is striking for its unique message. At one stage the Gods felt powerless against the onslaughts of the demoniac forces headed by Mahishaasura. In answer to their prayers for protection, they were ordered to part with a portion of their divine powers to form into a new Goddess. It was thus that Mahishaasura Mardini took on a physical form as the combined might of 33 crores of Gods. The dreaded demon Mahishaasura was slain by Chaamundeshwari after a ceaseless fight of nine days and nights.

The lesson of this legend is so beautifully clear. Even the good and the righteous can succeed against the evil forces only when they come together in an organized endeavor. Could there be a more telling message to the present-day disorganized Hindu people - many of them individually good and pious but who have remained incapable of overcoming the forces inimical to them and their culture? Truly has it been said, 'Sanghe shaktih kalau yuge' - Organization holds the key to strength in Kaliyuga. And this is the one single, most important lesson which the Hindu people have to learn today.

Every page of our past history bears testimony to the shocking phenomenon of how the Hindus, though immensely superior in culture, wealth, armies, territory and sheer numbers to the foreign aggressors, were defeated and enslaved. And all this tragedy was because of their fatal drawback of disorganization. Now, it is high time the Hindus learnt the bitter lesson from the past and realize that "Organization is life and disorganization is death".

The unique concept of worship of strength in the Hindu tradition is far, far removed from that of accumulation of aggressive power. This strength is termed *nigrahaanugraha shakti*, i.e., while on the one hand it destroys the wicked, on the other it protects the good and the holy. That is how we find that the rise of Hindu power was never attended by aggression and exploitation of other countries. Probably the only nation on the face of the earth to display this rare restraint has been the Hindu Nation. The world history is replete with the blood curdling stories of nation after nation, whenever they became powerful, embarking upon barbaric invasions of other countries and liquidating whole native races.

Vijaya Dashami is resplendent with many an inspiring episode reflecting the victorious culmination of deeds of valour of our illustrious ancestors. It's on this day that Sri Ram killed the wicked king Ravan. Symbolic of the victorious occasion, Raama-Leela is observed with great enthusiasm in various parts of Bharat.

Shree Raama, it is said, worshipped Shami tree before proceeding to Ayodhya. On the same day, the Paandavas too, took out their arms hidden in the Shami tree and revealed their identity after their one year of Ajnaatavaasa (living incognito) after twelve years of exile to a forest. That marked their preparation for the victorious war of Kurukshetra. Invoking these inspiring memories the Shami is worshipped on this day and the holy leaves are distributed by one another as an auspicious omen for the coming year. The following couplet is repeated on the occasion:

*Shamee shamayate paapam shamee shatruvinaashinee |  
Arjunasya dhanurdhaaree Raamasya priyadarshinee | |*

(Shami, the remover of all sins, the destroyer of all enemies bore witness to Arjuna taking his bow and Shree Raama coming back to his near and dear ones.)

The Hindu kings and chieftains in the medieval period like Vijayanagar kings and Maratha Peshwas continued this tradition of worshipping the Shami tree and marching in royal procession. Many a time they would rally forth against their foes - *Seemollanghana* - on this day. Even to this day, amidst the heartrending ruins of Hampi in Karnataka - the site of the once world famed Vijayanagar stands the Vijaya Dashami pedestal on which Krishna Devaraya, the celebrated monarch, used to stand and receive the salute of his half-a-million strong army.

**TOPIC: Celebrating Diwali festival in the schools (Under the banner of Hindu Education Foundation).**

**Background:** It's important to educate the mainstream society about our religion and culture. Diwali/Deepavali presents one such occasion to educate every one, especially in the schools about our festivals. Hindu Education Foundation has been launched as a project of HSS to take up such initiatives.

Every family coming to Shakha can make an effort to approach the schools in their city and celebrate Diwali. The experience of parents, who have done this before, has been very positive and the schools are very open to such projects.

There are many different ways you can do this in schools. Here is the experience of a Karyakarta in California:

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"This is what we did in an elementary school in Castro Valley, CA. Some parents spoke to the principal and teachers well in advance and got the permission to do the presentation. Parents chipped in money to buy gifts for all teachers and sweets for every one. They then worked together and made all the preparations necessary.

On that day, we visited around 10 - 15 classes, giving presentations for about 30 min each class. We divided ourselves into 3-4 groups with 2-3 people in each group. Each group covered a few classes. In the first 10 min, we introduced ourselves and why we were in their classes on that day. we talked and explained to them about diwali, how it is celebrated, what is done on that day, the significance of it and mentioned even some parallels in other religions where they have some sort of a festival of lights. (A power point presentation was used.) In the second 10 min, they were given an opportunity to be creative - they all got to make some greeting cards on the occasion of Deepavali. (Some pre-cut card boards had been prepared and we had things like markers, sparkles, glue, etc so that they can draw a deepa or firecrackers or something like that and write a little message.) I actually wasn't expecting the kids to be very interested in it, but to my surprise, most of them very really into it and addressed the cards with some really beautiful drawings to their teachers, parents or their friends. In the last 10 min, they got some Indian food to eat - some sweet and hot - which they all very much enjoyed.

The teachers and students very much enjoyed the presentations. Many kids asked questions and were happy to learn something new. Some of the volunteers had also made a few lanterns out of color paper and cardboard, drew some rangoli designs on card board and colored it or decorated it - these were used for presentation purposes. All the volunteers were dressed in traditional Indian dresses which added a charm to the event.

We were actually supposed to do it in a mass form - kind of like a rally in a multipurpose room or something like that - so that we can do it for all kids at once or twice at max, without having to go to each and every class. But I think it was a good idea that we did it in individual classes because they got more personal attention, they understood it better and they felt more comfortable asking questions, etc.

It was a grand success!!!"

Please visit [www.hindueducation.org](http://www.hindueducation.org) for power point presentations.

### **TOPIC: The Historical Role Of Shri Guruji Golwalkar**

Based on talk by Mananeeya K.Suryanarayana Rao ji, former Akhil Bharateeya Sewa Pramukh of RSS and a pracharak of Sangh for over 55 years.

The pioneers of Hindu Renaissance like Maharshi Dayananda Saraswati and Swami Vivekananda had struggled a lot to bring awareness about the perversions and divisions that had crept into the Hindu Society and their rectification. They had given a call to free the Hindu Society from the pernicious practice of untouchability. Dr. Keshav Baliram Hedgewar founded the Sangh to organize the Hindu Society getting rid of all its defects. When Mahatma Gandhiji and Dr. Ambedkar visited the R.S.S. camps in 1930s they were pleased to experience total equality and integrity with complete absence of untouchability or any discrimination amongst the Swayamsevaks. Whereas outside, the Hindus in general were victims of the age-old evil custom. Even after independence this obnoxious practice of untouchability had persisted in spite of a law being enacted making the practice of untouchability a punishable offence.

Another malady afflicting the Hindu society was the taboo around accepting back converts to Hindu faith. For various reasons, not in their control, many Hindus converted to other faiths. When they wanted to come back to their original faith, there was resistance from many Hindu leaders to accept them back. Swami Dayananda started the ceremony to accept back people who had converted to other religions, but it was limited to a few places and faced stiff opposition from orthodox Hindus.

Shri Guruji Golwalkar, the second Sarsanghachalak of R.S.S. made a thorough and an in-depth study of these two problems. By and large the Hindus are religious. Certain amount of religious sentiment is associated with the practice of untouchability and the taboo about re-conversions. The guidance of Dharmagurus and Acharyas who are traditionally revered by the common Hindu people, will be very much useful in tackling these matters. Such authorities of Hindu way of life and religion should be involved in this uphill task, was the analysis of Shri Guruji. He inspired and promoted Vishva Hindu Parishad in 1964, which had the objective of bringing together all heads of the religious institutions of various Sampradayas, Sects and castes of Hindu Society. A common forum was provided for them to think and act as one Hindu family.

#### ***Paravartan - "Home Coming"***

The First National Conference of VHP was held at Prayag -- Triveni Sangam -- in 1966. Nearly Fifty thousand delegates including hundreds of Dharmacharyas, Jagadgurus, Mahamandaleswars participated in the conference from all parts of the country and all sections of Hindu Society. Shri Guruji thought that this was the most opportune moment to bring before the vast assembly the subject of old religious taboo about accepting people who were converted to other faiths and wanted to come back to Hindu fold. For centuries, Hindu society had refused to accept people, who wanted to come back to Hindu fold. Once a Hindu converted to other faith, he/she was branded as '*bhrashta*' or the fallen one. Shri Guruji presented the idea that we should welcome back our sisters and brothers who have left Hindu faith due to various historical reasons. While all the

delegates welcomed the resolution with great enthusiasm, the then Jagadguru Shankaracharya of Puri Govardhana Peetha vehemently opposed it stating that there is no provision in our Shastras for such ceremony. None can go against the Shastras! This was the prevailing orthodox way of thinking. There was a big disappointment all round. Shri Guruji personally met the Shankaracharya and discussed the matter in detail. He explained to the Acharya about the dangers the Hindu Society and the country have to face if this same attitude continued. The revered Jagadguru realized the depth of the problem. But he had already made a strong speech opposing the resolution, how to go back from his pronouncement? This was the big question!

Again Shri Guruji put forth his point of view and had a frank talk with the Acharya. The poverty and ignorance of these deprived and discriminated people have been exploited to the full and they have been made the victims of allurements and threats. The Acharya ultimately agreed and how to proceed further was also discussed. It was decided that the Jagadguru himself should speak making this point clear to the conference. The next morning when the Revered Shankaracharya rose to address, the audience were inquisitive about what the Acharya is going to speak once again. But the Jagadguru gave a very pleasant surprise! He stressed the importance of accepting back those converts who wish to come back to Hindu fold and remove the stigma attached to it. For the first time in History anyone who walked away from the Mother religion and wanted to return would be welcomed back with open arms. There was a great applause and excitement amongst the audience, bringing enthusiasm and joy all round. The resolution was passed unanimously. Shri Pejavar Samiji, Jagadguru Madhawacharya of Udipi declared: **No Hindu will ever fall and become Bhrashta** (*na Hiundu patito bhavet*). All the Dharmacharyas blessed and came forward to preside over the taking back ceremonies. A significant name: **'Home coming'** was given to this procedure. The religious blot over the converts was wiped out by the highest authorities of Hindu Dharma themselves. This was a victory for the perseverant and sagacious efforts of Shri Guruji- Golwalkar, opening a new chapter in the Hindu history.

### **Resolution against untouchability**

The Karnataka provincial conference of VHP held at Udipi in December 1969, had an amazing response with more than 15,000 delegates from 1200 places in the state with an equal number of visiting participants, beyond all expectations. The Conference was graced and blessed by about 40 heads of major religious denominations like Shaiva, Vaishnava, Lingayat, Jaina, Boudha and Sikh Sampradayas and about a hundred other Sadhus. Shri Guruji was totally involved in this conference also. He felt that it was the right moment to get the approval and blessings of the Dharmacharyas for practicing equality amongst all Hindus without any discrimination of touchability or untouchability in their social and religious affairs. Prior to the conference itself Shri Guruji had appealed to all the Dharmacharyas to give a directive to the Hindu society in this regard. The Jagadgurus, Mahamandaleswars, Acharyas and Munis had signed a statement to the effect that "In pursuance of the objective of Vishva Hindu Parishad to integrate the whole of Hindu Society, the entire Hindu Society should be consolidated with the spirit of indivisible oneness and that there should be no disintegration in it because of the tendencies and sentiments like touchability and untouchability, the Hindus all over the World should maintain the spirit of unity and equality".

After the inaugural session, this was the first subject taken up for discussion. This session was presided over by Shri R. Bharanaiah, a learned I.A.S. (retd.) and sitting member of the Public Service Commission of the State, himself born in a so called untouchable caste. After a few persons spoke about the problem of untouchability and the signed directive of the Dharmagurus was read out to the assembly the president Sri R. Bharanaiah moved a resolution that "In keeping with considered directions of the Revered Dharmagurus and Acharyas, this conference appeals to the Hindus to abandon any discriminatory feeling of high and low, touchable and untouchable and conduct all their religious and social affairs on the basis of one single common Hindu brotherhood irrespective of caste, creed, birth etc.."

As soon as the president completed reading the resolution the entire assembly burst into cheers and claps in acclamation of the resolution. All the Dharmagurus seated on the dais heartily blessed the same. Indeed this was a moment of history worth to be carved in letters of Gold. It was a moment of victory of the true spirit of Dharma over a pernicious custom. It was a moment, which proved once again that the Hindu Society is a dynamic race nourished with the nectar of immortality. The entire assembly felt that it was passing through a great moment of history. Shri Guruji the Chief architect of this unique moment was naturally extremely happy. He desired that there should be an expression of gratitude to the Dharmagurus for having brought this remarkable moment. Accordingly the secretary spoke about the important role of the Dharmagurus in this historic decision. Immediately full throated shouts of "Victory to our Dharmagurus! Long live Hindu Unity!" rent the skies. The Pejawar Swamiji declared : **All Hindus are brothers and sisters (*hindavah sodaraah sarve*)**, erasing the disgraceful blot of untouchability in the Hindu Society. A sentimental hurdle in the way of consolidation of Hindus was successfully removed. It was established that religion or our Shastras have nothing to do with this pernicious custom and social evil prevailing for a long time. The discerning and judicious efforts of Shri Guruji-Golwalkar were victorious once again. Sri R. Bharanaiah had adjusted his busy schedule of official tour, so that he may be present on the first day to preside over the session when this particular subject was to be discussed and immediately leave Udipi for his next destination. But the proceedings of the session and the overwhelming support the issue received from all sections including the orthodox, made him change his mind and he requested the secretary to permit him to stay till the conference concluded the next day evening.

In the concluding session Shri Guruji gave a stirring call "now that our Dharmagurus themselves have directed us to give up untouchability, it is the bounded duty of every one of us to obey the directive in our own lives. We have to look upon every son of this soil, every adherent of our Dharma and Sanskriti as our own brother and never inquire to what caste he or she belongs. It is only when we emphasize the unifying factors and ignore the differences that we can bring about lasting cohesion and harmony. I am telling this from my own experience in the Sangh. By practicing the above golden rule we find no trace of any dissension because of caste or sect or language or any other score.

In his final benedictory message Pujya Pejawar Swamiji announced his dedication to the service of the lowly, the downtrodden and outcast. In the end the full recitation of Vande Mataram sent the audience into silent raptures. One by one the dignitaries on dais started dispersing. Shri Guruji was standing below the dais near the steps and bidding farewell personally to every one of them. All having dispersed, Shri Bharanaiah remained alone on the dais, immersed in emotions. He was reminded that the session was over. As he came down and saw Shri Guruji waiting, with joyous tears gushing from his eyes, he firmly embraced Shri Guruji. There was silence all round for a few seconds. Then Shri Bharanaiah exclaimed in a voice choking with emotion, "Oh! How good of you that at last you have come to our rescue and taken up this mission for our sake!" Shri Guruji softly remarked 'what of me, the whole Society is with you and have taken up the cause.' The ecstasy of joy and gratitude for an act, which had washed off the blot of injustice and humiliation of centuries, had as it were found an expression in the tears of Shri Bharanaiah.

### **Not to be complacent**

Just a month later, on the Makara Sankraman Diwas (14.1.1970) Shri Guruji gave a down to earth and timely guidance to the workers, through a letter in which he has exhorted that "not to be complacent with the success of the conference alone. All things will not change for the better immediately as if by magic. Centuries old prejudices do not disappear by words or wishful thinking. Hard work, right propaganda has to be undertaken from town to town, village to village, house to house and people have to be educated to accept and practice what has been resolved, not merely as a concession to the pressure of modern times but as an abiding principle and way of life, in an humble spirit of atonement for past mistakes. A change of heart, a moral and emotional change in the attitudes and behavior has to be brought about. What we should desire and strive for is not merely economic and political 'equality' --we want a real change, a complete integration. This change is beyond the power of politics of governmental plans. It is impossible to achieve it by the clever manipulations of political parties dealing in patchwork in the name of integration. Strenuous work springing from the heart and manifesting itself in day to day behavior, work on a spiritual, moral and social plane ins called for and all participants in the conference, as well as all who had extended sympathy and support must come forward to put their shoulder to the wheel and with one mighty stroke shatter to pieces the age long pernicious prejudices. And may our actions succeed in bringing out the glory and effluence of our eternal Sanathana Dharma."

### **TOPIC: Murti Puja( Image Worship) in Hindu tradition**

1. The theme of the Upanisads/Scriptures is too subtle for an average person to understand and comprehend. It's hard to visualize and meditate on something which can't be conceived by common intellect.
2. A teacher teaches the position of different locations of the country to the student on the map, though the map is not the country. The map helps conceive the actual shape and location of specific places in the country.

3. Murti puja is nothing but an easier technique for students of spirituality to understand and meditate on the ultimate reality.

4. The murti of Gods in Hinduism reminds and energizes us everyday to renew our renunciation and dedication to achieve our ultimate goal of liberation.

5. A child can't start solving the problems of college Algebra. He has to be taught how to read and write the digits, numbers and then move on slowly to simple mathematical problems. Unless he understands the simple mathematics, he can't move on to college Algebra. Similarly the students of spirituality can't jump over to meditating on unseen TRUTH. He has to start from simple means and technique and then move on to the higher level of practices.

6. Mahatma Gandhi said "To reject the necessity of temples is to reject the necessity of God, religion and earthly existence. We the human family, are not all philosophers. We are of the earth, very earthly, and we are not satisfied with contemplating the Invisible God. Somehow or other, we want something which we can touch, something which we can see, something before which we can kneel down."

7. All the religions of the world do image worship. Where Christians worship the cross, the picture Mary and Jesus, the Mohamedans keep the image of Kaba stone when they kneel down.

8. The scriptures state that an image is not a substitute of God, but only a means of making the mind think about God. They help people conceptualize God, refreshes their devotion towards God.

9. Though Hinduism states that mental worship is far superior over worship of images of God, the worship starts with images.

10. As per Sri Ramkrishna Paramhansa "Personal God is very useful in self purification."

### **TOPIC: Story of Guru Nanak**

Guru Nanak Jayanti will be some time in Novemeber. It's appropriate for us to remember the life of Guru Nanakji. Make an effort to invite some one from local Gurudwara to talk about Guru Nanakji in the Shakha.

There are plenty of resources on the internet. Here is one:

<http://www.freeindia.org/dynamic/modules.php?name=Content&pa=showpage&pid=362>

**TOPIC: Guru Pooja and Guru Dakshina**

In many Shakhas across USA, Guru Dakshina offerings are done in the month of November. Baudhik on this auspicious occasion should cover following topics:

1. Role and importance of Guru in spiritual progress. Sangh work is spiritual Sadhana and Guru is indispensable.
2. Why Bhagwa Dhvaj is chosen as our Guru.
3. Tradition of Guru Dakshina in Sangh.

**Sangh work is spiritual Sadhana and Guru is indispensable.**

- If we look outwardly, Sangh work is a project of organizing Hindus.
- If we look inwardly, it is a life long process of becoming a Swayamsevak and facilitating others to become Swayamsevaks.
- The process of becoming a Swayamsevak is to identify less and less with individual ego, self-centered activities and identify more and more with the society. Param Pujaniya Doctorji has presented us the role model of a Swayamsevak. He had identified himself completely with the society and had absolutely no thoughts in his mind for himself. This is what impressed Param Pujaniya Guruji, who had seen many saints.
- This process of expanding our identity from self to society and then to the entire creation is what spiritual sadhana is all about. "Detachment is nothing but attachment with the total"
- In this endeavor, a Guru, who embodies this sense of living for the sake of others, is essential to constantly remind us of our ideal and our goal.

**Why Bhagwa Dhvaj is chosen as our Guru ?**

- Choice of our Guru depends on the path we have taken up for our spiritual sadhana. As we say in our Prarthana, we have chosen to tread the path of 'tyaaga' and 'seva' (sacrifice and service). *Tyaaga seva vratasyaayam kayo me patatu prabho.*
- Bhagwa Dhvaj, which represents the flames of *yajna* in its shape and color, is aptly chosen as our Guru. When we perform the ritual of Yajna, the mantras sound like "*Agnaye Swaahaa, Agnaye idam na mama.*" While offering in the Yajna, we constantly remind ourselves that 'this does not belong to me' (*idam na mama*). This is the spirit of *yajna* that we want to imbibe in Shakra.
- Sanyasis, who have offered their life in the service of Dharma, wear *Bhagwa* (saffron) colored clothes. Bhagwa Dhvaj represents all the Gurus in the society.
- *Bhagwa* is the color of rising sun and is a symbol of knowledge as well.
- Bhagwa Dhvaj also a *Dharma Dhvaj*. We see this on the chariot of Sri Rama and Arjuna. This flag inspired kings like Shivaji, who fought for the protection of Dharma. It reminds of our brave and glorious history.
- In brief, *Bhagwa Dhvaj* is a symbol of Knowledge, Sacrifice and Bravery.

**Why no individual is worshipped as Guru in Sangh**

- No individual is perfect even if he/she possessed many wonderful qualities. P.P.Doctorji's vision was that Sangh should have as Guru, a symbol that represents all the ideals we aspire for, devoid of human limitations.

- We can see in history that whenever an individual is worshipped as Guru, that group tends to become a sect within Hindu society. Our goal is to organize the entire Hindu society and not become a sect within Hindu society.

### **Importance of Guru Dakshina in Sangh**

- The *sanskar* of giving is what we get in Sangh.
- Throughout the year, we offer our time and talent (*tan* and *man*). Our offering is incomplete without monetary offering (*dhan*). Once a year, we have this sacred occasion to offer our monetary contributions.
- No announcement is made about individual contributions and hence no one gives for the sake of recognition.
- Sangh is more a family than an organization. We do not do fundraising to take care of our own family. In the same way, all the organizational expense of Sangh should be taken care of by Sevikas and Swayamsevaks. We do not seek funds from others.
- This helps us to develop ownership of the work.
- Gurudakshina tradition has given tremendous strength and independence to Sangh as an organization. Many organizations that depend on fundraising end up either being controlled by big donors or compromise on their principles to please big donors.
- How much to give? There is no fixed amount suggested for every one. Each one of us should decide this based on our capacity and commitment. We should give that much so that we feel the 'pinch' of giving. That's how the *sanskar* of giving is imparted on our minds. We should try to increase it every year.

### **TOPIC: Bhagavadgeeta on Satvik, Rajasik and Tamasik style of working**

*Geeta Jayanti* is the day when Bhagavan Krishna taught Bhagavadgeeta and will be celebrated in December.

Cultivating Satvik style of working helps Sangh Karyakartas to make Sangh work a spiritual journey and not simply a project. The following 3 Shlokas in Bhagavadgeeta summarize the qualities of a Satvik, Rajasik and Tamasik worker.

Baudhik session should elaborate on each of these qualities and understand how they manifest in our actions. To convey Satvik Karyakarta's qualities, take examples from the lives of P.P.Doctorji, P.P.Guruji and many other senior Sangh pracharaks who have lived these ideals in their lives.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १८-२६ ॥

muktasaṅgo'nahamvādi dhṛtyutsāhasamanvitaḥ ।

siddhyasiddhyornirvikāraḥ kartā sāttvika ucyate ॥ 18-26 ॥

One who is free from attachment, is non-egotistic, endowed with steadfastness and enthusiasm, and unperturbed in success or failure is called Saattvika. (18.26)

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १८-२७ ॥

rāgī karmaphalaprepsurlubdho himsātmako'śuciḥ ।

harṣaśokānvitaḥ kartā rājasaḥ parikīrtitaḥ ॥ 18-27॥

One who is passionate, desires the fruits of work, who is greedy, violent, impure, and is affected by joy and sorrow; such a worker is proclaimed to be Raajasika. (18.27)

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८-२८ ॥

ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naiṣkṛtiko'lasaḥ ।

viṣādī dīrghasūtrī ca kartā tāmasa ucyate ॥ 18-28॥

Undisciplined, vulgar, stubborn, wicked, malicious, lazy, depressed, and procrastinating; such a worker is called a Taamasika agent. (18.28)

### **TOPIC: Churca on Satvik, Rajasik and Tamasik style of working**

Based on the previous week's baudhik, discuss the effect of the three styles of working. Take case studies of some real time examples of organizing a Sangh program or conducting a baitaks, running Shakha, etc.

### **TOPIC: Inspiring episodes from life of Shri Guruji**

Shri Guruji was born on 19th February 1906 in Nagpur. His full name was Madhav Sadashiv Golwalkar. He was the second Sarsanghchalak(after Doctorji) and guided Swayamsevaks for over 33 years.

His was an impressive personality; A dignified gait; a long flowing beard reaching down to his chest; curly locks of hair touching the shoulders; a face luminous with innate intellect and learning. His was an inspiring presence. It aroused instant reverence. Whoever saw him spontaneously folded their hands and bowed their heads. Such was Shri Guruji. While Doctorji founded Sangh and nurtured it into a small plant, Shri Guruji developed the organization into a huge banyan tree, with its branches spread all over the country.

In 2006, we will be celebrating his birth Centenary, so let us learn some things about his life.

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He got his nick name as Guruji, because he was always willing to help and teach his students and friends when he was teaching at Banares University. He used to study a particular subject just so that he could help them. He used to spend 3/4 of his earnings on promising poor students, paying their fees, buying books for them. So everyone respected him and called him, 'Shri Guruji'.

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When success strikes, ego develops. Despite great progress of the Sangh, Guruji never developed ego. Once, in Dehli, there was a felicitation program for Guruji. There was great praise showered on him from the well wishers in the audience. When Guruji spoke, he gave an example of a mouse crossing the desert. On his own, the mouse was struggling in the heat. But when a camel train was passing by, the mouse jumped onto the reins of the camels. Taking the shade of the huge camels, the mouse developed ego that it was he that was leading the whole camel train. Shri Guruji, having narrated this, explained that if he had the thought that the growth of Sangh was attributable to him, then his thinking was on par with the mouse.

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Once, Guruji was in the company of doctors. They asked, how this idea of nation building which Doctorji had conceived through geets and khel can ever become a reality. Guruji replied, that the most important breakthrough in medicine was Penicillin. But from where did it come. The doctors answered, that Penicillin was discovered from the rotting waste. In reply, Guruji said, "At the hands of an expert Doctor, even rotting waste can be transformed into useful medicine. We are the experts in organization building. It is from these so called useless programs that useful energy is created for nation building".

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In a baitak where Doctorji, Guruji and Appaji Joshi were present, there was a discussion on a certain policy issue. Both Guruji and Appaji differed in their views. Finally Doctorji was asked to decide and he favored Appaji's proposal that the system should follow in accord with a family spirit of the Sangh. Shri Guruji instantly accepted this proposal and no trace of bitterness was forthcoming in his words towards this decision. On the contrary, it set an example of how one should behave when a decision is taken in Sangh that does not always concur with one's opinion.

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Probably the single most striking incident that made Shri Guruji decide that Sangh would be his mission in life, was when Doctorji was suffering from illness. Due to high fever, Doctorji would become restless and in a state of delirium. Guruji would always be by his bedside to nurse him. In this state, Doctorji would mumble about how Sangh work could grow faster, what is the state of the samaj and who will take on the overwhelming responsibility of the Sangh after him. This made Guruji realize the depth of spirit, dedication and self-sacrifice that Doctorji had attached to the Sangh work. This incidence shows that when one comes in contact with dedicated karyakartas, the spirit of dedication is also lit in oneself.

### **TOPIC: Living a Hindu Way of Life**

**Note:** This topic should be conducted as discussion. Encourage every one to share ideas on how we can practice Hindu way of living in USA. Following points are few guidelines for the conductor.

#### **Appearance**

- Puja-Griha (a separate place for worship).
- The home should be kept clean and look divine.

- Wall adorning photos and paintings of saints, reformers and leaders.
- Symbols such as OM, Swastik.

**Collections**

- Scripture like Vedas, Geeta, Ramayana, and Mahabharata, Life of great Men & Women

**Conventions and traditions**

- Bowing to elders.
- Visiting temple regularly and all members of family praying together.
- Recitation of Mantras before taking meals.
- Taking food together with family at least once a day.
- Speaking with one another in one's Mother tongue.
- Writing letters, invitation cards in that language.
- Observing festivals according to rites enunciated in scriptures.
- Wearing traditional dress and sacred mark on forehead during festivals and religious functions
- Birthdays: Visit nearby *mandir* . During the celebration at home, avoid blowing the candle. Instead, light the lamp. You can share cake, since all children look forward to that.

**Ideals & Duties**

- Understand Hindu values and customs by researching and practicing.
- Undertaking some social projects.
- Respecting parents, elders, teachers and guests.
- Being a proactive Hindu to protect, practice, promote and propagate Hindu Dharma.

**Practice**

- Rising early in the morning.
- Regular Reading (Swadhyaye)
- Regular physical exercise/yoga.
- Cleanliness and daily bath/shower

Geet: Audio link at [http://www.hssus.org/geet/Sanghatan\\_ka\\_mahamantra.mp3](http://www.hssus.org/geet/Sanghatan_ka_mahamantra.mp3)

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| <p>Sangathan kaa mahaamantra le,<br/>taruNaayii kaa jvaar uThaa<br/>Yug se soye sputa hridayme,<br/>dharmabhakti kaa jvaar uThaa<br/>Hindu hriday lalakaar uThaa ।।</p>  | <p>संगठन का महामंत्र ले, तुणुणुई का ज्वार उठा<br/>युग से सोये सुप्त हृदय में,<br/>धर्मभक्ति का ज्वार उठा<br/>हिंदु हृदय ललकार उठा . .</p>                           |
| <p>Ved Upanishad Ramayan kii,<br/>mukharit kar shaashvat vaaNii<br/>Simhavaahinii durgaa jaagii,<br/>bhaaratmaataa kaLyaaNii<br/>Jiivan bhar kartritva bhaav se,<br/>giitaa kaavyavahaar uThaa ।।</p>                  | <p>वेद उपनिषद रामायण की,<br/>मुखरित कर शाश्वत वाणी<br/>सिंहवाहिनी दुर्गा जागी,<br/>भारतमाता कल्याणी<br/>जीवनभर कृतत्व भाव से,<br/>गीता का व्यवहार उठा .</p>         |
| <p>Paramparaa hai rishi muniyon kii,<br/>santon kii shaashvat vaaNii<br/>Viira suton ke svaabhimaan kii,<br/>kaalajayii amritavaaNii<br/>Maan binduon kii rakshaa hita,<br/>phir bhiishaN hunkaar uThaa ।।</p>         | <p>परंपरा है ऋषिमुनियों की,<br/>संतो की शाश्वत वाणी<br/>वीर सुतों के स्वाभिमान की,<br/>कालजयी अमृतवाणी<br/>मानविंदुओं की रक्षा हित,<br/>फिर भीषण हुंकार उठा .</p>   |
| <p>Vishva vijay kaa svapna dhaarakar,<br/>kaTina parishram karanaa hai<br/>Samataa mamataa samarasataa kaa,<br/>bhaav jagat me bharanaa hai<br/>Man me driDha sankalp liye phir,<br/>amara putra lalakaar uThaa ।।</p> | <p>विश्वविजय का स्वप्न धारकर,<br/>कठिन परिश्रम करना है<br/>समता ममता समरसता का,<br/>भाव जगत में भरना है<br/>मनमें दृढ संकल्प लिए फिर,<br/>अमर पुत्र ललकार उठा .</p> |
| <p>sUryavansh kaa mahaatej le,<br/>shatru hriday dahalaayenge<br/>brahma tej kaa tatvajnaan le,<br/>jnaanshikhaa laharaayenge<br/>keshav-maadhav kii pukaar sun,<br/>soyaa hindu jag uThaa ।।</p>                      | <p>सूर्यवंश का महातेज ले, शत्रुहृदय दहलायेंगे<br/>ब्रह्मतेज का तत्वज्ञान ले, ज्ञानशिखा लहरायेंगे<br/>केशव-माधव की पुकार सुन,<br/>सोया हिंदू जाग उठा .</p>           |

### Subhashitam

अग्रतश्चतुरो वेदाः पृष्ठतः सशरं धनुः ।

agrataścaturō vedāḥ pṛṣṭhataḥ saśaram dhanuḥ ।  
idam brāhmamidam kṣātram śāpādapi śarādapi ॥

इदम् ब्राह्ममिदम् क्षात्रम् शापादपि शरादपि ॥

Four vedas in the front; Bow and arrow at the back. This is the power of the intellectual(brahma) and this is the power of the warrior(kshaatra). Be prepared to use curse or arrows (depending on the enemy).

**Amrit Vachan (Inspiring Words)**

There are some, who sacrifice their lives in a flash of martyrdom. True, that is also glorious and inspiring. But to burn oneself every moment of one's life in order to light up countless other hearts is a *tapasya* (Penance) of the highest order.

- Param Pujaniya Guruji

**Meaning of Geet**

With sanghatan- the principle of unification- as mahamantra- the watch word- the youth is surging up like a tidal wave and the Hindu society asleep for eons is finally realizing that the Dharmabhakti- dedication to Dharma- is the way to their salvation. The Hindu heart has challenged!

The benevolent Mother India has awakened like the Goddess Durga riding a lion as the vocal expression of eternal pronouncements of the Vedas, Upanishads and Ramayana. The teaching of Bhagavad Gita- selfless devotion to duty- is becoming a part of life. Hindu is on the move.

Ours is the tradition of sages and seers, of saints with eternal messages, and of the death-defying immortal pronouncements of self-esteem of the brave sons (of our country). Once again, a loud roar is being heard to protect our cardinal values. Hindu is on the move.

We have got to work hard with a dream of world-victory. We have to spread the message of equality, harmony and of common identity as human beings in global proportions. Amarputra- the son of immortality- has taken up the challenge

Equipped with mahatej- the supreme power- of Suryavansh, we will send terror waves in the enemy heart, and we will bring aloft the jnanshikha- the torch of knowledge- with our real understanding of the essence of Brahmatej- the spiritual power. The sleeping Hindu is awake after hearing the call of Keshav and Madhav.