

Baudhik Yojana for Jan-Feb-Mar 2006

Target Group: Tarun/Mahila

| Format | Topics for January | Page |
|---------|---|------|
| Story | Self-confidence and Hindu pride in Swami Vivekananda's life | 2 |
| Baudhik | Makrar Sankranti Utsav | 4 |
| Charcha | Necessity of Temples and Places of Community Worship | 6 |
| Baudhik | Sangh Karyakarta | 7 |

| Format | Topics for February | Page |
|---------|--|------|
| Baudhik | Sangh Karyakarta | 7 |
| Baudhik | Hindu Community's experience with California text book review process | 14 |
| SGBC | Shri Guruji's life – PP Presentation (Power point presentation will be uploaded some time in January) | |
| Charcha | A Swayamsevak's Outlook on Different Hindu Organizations | 15 |

| Format | Topics for March | Page |
|---------|---|------|
| Baudhik | What is Hindu Identity? – PP Presentation (Power point presentation will be uploaded some time in January) | |
| Charcha | Relevance of Bharat for Hindu Americans | 17 |
| Charcha | Coming up with a solution for one challenge faced by the Hindu society in America: Each Shakha can choose one or two challenge and work on coming up with solution(2 sessions). Shakha should send the feedback to national baudhik team to collect all the challenges and proposed solution. | |

Song, Subhashita, Amrit Vachan for Sep-Oct

Page 19, 20

Self Confidence and Hindu Pride in Swamy Vivekananda's Life

Swami Vivekananda is an eternal fountain of inspiration. Millions of our countrymen past and present have been very powerfully influenced by his life and teachings. Mahatma Gandhi has said 'The love I had for my country became a thousand fold after having gone through the works of Vivekananda.' Netaji Subhash Chandra Bose says 'If Swamiji had been alive, I would have been at his feet as long as I live I would be loyal and devoted to Ramakrishna and Vivekananda.' Gurudev Tagore gives a poetic touch, "If you want to know India, read Vivekananda." And Pandit Nehru extols him, "Rooted in the past and full of pride in India's prestige. Vivekananda was yet modern in his approach to life's problems and was a bridge between the past of India and her present."

Proud Hindu

Swamiji declares "I am proud to call myself a Hindu. I am proud that I am a countryman of yours, you the descendants of the sages, of the glorious Rishis the world ever saw. The more I have studied the past, the more I have looked back, more and more this pride came to me and it has given me the strength and courage of conviction, raised me up from the dust of the Earth and set me working out that great plan laid out by those great ancestors of ours. When a man has begun to be ashamed of his ancestors the end has come. Swamiji had a conviction that "It is specially for the preservation of the Hindu race and religion that Bhagawana Sri Ramakrishna, the embodiment of mercy, has incarnated himself. "

His message of fervent patriotism was a clarion call. He exhorted the youth to proclaim, "Every Indian is my brother, the ignorant Indian, the poor and destitute Indian is my brother. The soil of India is my highest heaven, the good of India is my good." Swami was overwhelmed with emotion whenever he talked of the Punyabhoomi. Every nation has an identity and destiny. Swami Vivekananda strongly believed as far as Bharath is concerned Hindu is its identity and religion is its way of working.

He has said that the hidden fire of Bharath's national life is spirituality and renunciation. "National union in India must be a gathering of its scattered spiritual forces. A nation in India must be a union of those whose heart beats to the same spiritual tune." His life mission was to rejuvenate and reestablish this Hindu nation. "Our method simply consists in reasserting the national life., finding out the common base of Hinduism and awakening the National Consciousness." To make a great future of India the whole secret lies in organization, accumulation of power and coordination of wills. An organization that will teach Hindus mutual help and appreciation is absolutely necessary." He further stresses the saying that grass blades when woven into a rope can even restrain a mad elephant.

Swami Vivekananda appealed to Hindus to unite and love one another irrespective of region, caste, language and other differences. Love opens the most inaccessible gates. Worship the God we see all around us including the poor and the miserable. Unless men's psyche changes society cannot be deeply and permanently changed. Fill the brain with great thoughts. He works the best who works without any motive for money, name or anything else..

The highly critical Rajaji declares, "Swami Vivekananda saved Hinduism and saved India. But for him we would have lost our religion and would not have gained our freedom. We owe everything to Swami Vivekananda." **"Say it with pride: we are Hindus"**, is what Swami Vivekananda taught his fellow Hindus.

Be Strong

Swami Vivekananda has said, "The best guide in life is strength. In religion, as in all matters, discard everything that weakens you, have nothing to do with it."

Vivekananda spoke of many things, but the one constant refrain of his speech and writing was abhaya - be fearless, be strong. For him man was no miserable sinner but a part of divinity; why should he be afraid of anything? "If there is a sin in the world it is weakness; avoid all weakness, weakness is sin, weakness is death." That had been the great lesson of the Upanishads. Fear breeds evil and weeping and wailing. There had been enough of that, enough of softness. What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and the secrets of the universe, and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face." He condemned occultism, and mysticism . . . these creepy things; there may be great truths in them, but they have nearly destroyed us . . . And here is the test of truth - anything that makes you weak physically, intellectually and spiritually, reject as poison, there is no life in it, it cannot be true. Truth is strengthening. Truth is purity, truth is all-knowledge . . . These mysticisms, in spite of some grains of truth in them, are generally weakening . . . Go back to your Upanishads, the shining, the strengthening, the bright philosophy, and part from all these mysterious things, all these weakening things. Take up this philosophy; the greatest truths are the simplest things in the world, simple as your own existence."

When Swamiji pondered on the question of why Bharatiya people had become slaves in their own land, he came to a conclusion that it was their inner weakness, lack of self confidence in their own values and disunity that was the cause of their current situation. He thoroughly disapproved the Westernized social reformers who had lost their contact with the soul of the country – the spirituality. He concluded that his first task was to go to Western countries and expose the spiritual values of India. Appreciation of India's spiritual culture by the prosperous West, he thought, might give Hindus confidence in their own heritage. He would then return to awaken his own people in slumber. This was to be his mission.

This took him to Parliament of Religions in Chicago, America as a representative of Hindus. Swami's trip to America was a journey was full of obstacles, but he faced them with courage with strong determination and he never lost his faith. On Monday, September 11, 1893 when he addressed the packed audience of seven thousand people – men and women of representing the culture of the United States as "Sisters and Brothers of America", thousands arose in their seats and gave him loud applause. The rest is history. In true sense, Swamiji created a 'new Hinduism': Hinduism that for first time proclaimed its universality outside its land of origin, and demanded its due – its role in establishing harmony of religions, its role as the basis of future universal religion (vishwa-dharma). The Swami's vindication of the Hindu faith filled with pride the hearts of his countrymen across the nation. The Swami had given an utterance to the yearning of the modern world to break down the barriers of caste, color and creed and to fuse all people into one humanity.

Apart from giving the great values of Hinduism across the globe, Vivekananda was merciless in criticizing the religious hypocrisy of many of the Christian leaders involved in abusing Hindus and indulged in conversions. As an outspoken person, he thundered – "And whenever you missionaries criticize us, let them remember this: If all India stands up and takes all the mud that lies in the bottom of

the Indian ocean and throws it up against the Western countries, it will not be doing an infinitesimal part of what you are doing to us!!”

Reference:

http://www.hindunet.org/vivekananda/gv_2000_talks/sr_rss_fulfills_viveka

<http://www.ramakrishnavivekananda.info/index.htm>

Makara Sankranti

This holy day of Sankranti also called “Uttarayana Punya-Kaala” (the auspicious day of Uttarayana) marks the commencement of the Sun's northern course in the Heavens - the Uttaraayana patha. This turn in the Sun's course takes place at the point of time when it enters the sign of Makara or Capricorn. From this day the day-duration increases and the night decreases. It is the harbinger of more light and sunshine in life and lessening of its darker aspects.

Light symbolizes the warmth, i.e., the love and affection, the quality of the heart. In many areas of Bharat, this is symbolized by the distribution of til-gul - the til seed and jaggery. The til brimming with fragrant and delicious oil, stands for friendship and comradeship and jaggery for the sweetness of speech and behavior. The distribution of til-gul, therefore, forms a touching aspects of the Makara Sankramana celebration.

This happy occasion is termed as Pongal in Tamilnadu and as Khichadi in northern Bharat - both of them being names of sweet delicacies specially prepared on that day! The advent of Pongal is also associated with spring-cleaning and burning of junk, symbolizing the destruction of evil. Decorative designs or rangolis are traced on floors to celebrate the joy of the harvest season.

On the social plane, the Sankranti carries a vital significance for national welfare. It is the warmth of love and fellow feeling among the people of a country that ultimately makes them stand up in unison in adversity or in prosperity. It is the necessary lubricant to make the nation's machine work smoothly without friction. Even the great precepts of `liberty' and `equality' lose their meaning without the basic requisite of `fraternity' among the people. Fraternity alone will ensure a spirit of selfless service and sacrifice in the cause of fellow countrymen. Selfishness - the ultimate destructor of the social fabric - is cured and social consciousness generated where a spirit of fraternity is alive.

Sankranti, signifying light, also gives the message of intellectual illumination. It is the capacity to discriminate between the right and the wrong, the just and the unjust, truth and falsehood, virtue and vice. It is this discriminative wisdom - Viveka - that leads the individual on the path of human evolution and human happiness. Mere dry reasoning power devoid of this insight will be like the charging of a wild horse without the stirrup and the rider. The present-day galloping race of science and technology is indeed turning the modern civilization into such a `wild horse'. The looming and growing catastrophic consequences of air, water and soil pollutions are a few instances of how far our modern intellect has strayed away from the true path of intellectual enlightenment.

Mahaabhaarata defines pursuit of truth and real knowledge as that which leads to the welfare of all living beings - Yad bhootahitamatyantam tat satyamiti dhaaranaa. It is this supreme light and intelligence coupled with the warmth of the heart alone that can ultimately lead to all-round human harmony and

happiness. The break of dawn heralding light also signifies the awakening of man from sleep. A day of physical, mental and intellectual activity ensues. It rouses the faculties of endeavor and diligent pursuit of one's duties in life. Sloth, indolence and sluggishness are shaken off giving place to vigor, vitality and manly efforts.

The Hindu philosophy has eulogized human endeavor as a supreme value without which nothing worthwhile can be achieved in life. Says a Subhaashita: Udyamam saahasam dhairyam buddhisshaktih paraakramaha | Shadete yatra vartante tatra devaassahaayakrit || The Gods will help those who display the six attributes of endeavor, daring, fortitude, wisdom, strength and valor. The very last shloka of Bhagavad Gita also highlights the supreme necessity of the human efforts in every field of human attainment: Yatra yogeshwarah Krishno yatra Paartha dhanurdharah | Tatra shreervijayo bhootirdhruvaa neetirmatirmama || Where Lord Krishna the master of yoga is, and Arjuna, great among archers, there, surely enough, is wealth, victory and glory.

Makara Sankramana gives the call for the awakening of all these latent powers in man not only for the flowering of his individual personality to its fullest enfoldment but also for the well-being and glory of society as a whole.

It is for this holy day that Bhishma, after laying down his arms in the Mahaabhaarata war and lying on a bed of arrows, waited to give up his body. For, as the tradition goes, a person dying on this day reaches the Abode of Light and Eternal Bliss.

The biggest Mela - religious fair - on the face of the earth is held once in twelve years of Prayaag, the holy confluence of Ganga, Yamuna and the invisible Saraswati. The Kumbha Mela which is now-a-days drawing nearly tens of millions of devotees - drawn from all castes and creeds, sects and languages and provinces, saints and commoners - is the most inspiring testimony to the intrinsic cultural unity of the Hindu world. It was in the Kumbha Mela of 1966 that the all-world organization of Hindus, Vishwa Hindu Parishad, held its first momentous World Hindu Meet. The Jagadgurus and Dharmaachaaryas, the Mathadhipatis and the scholars of all sects and creeds present there resolved to do away with the perversions which had entered into the Hindu society and to give it a new and dynamic thrust so as to make it capable of facing the many old and new challenges.

The birth of Swami Vivekananda on the Sankramana day is an inspiring indication of the passing of the long night of self-oblivion and birth of an effulgent era of resurgent Hinduism.

Synchronizing of one of their greatest festivals with an extremely meaningful and regular phenomenon of nature speaks of an innate quality of Hindus. They look upon themselves as children of Mother Nature and strive to sip her milk of bounty in all fields, and seek to unfold all the qualities of their body, the head and the heart. In short, Makara Sankramana embodies the ardent prayer of every Hindu heart -

Asato maa sadgamaya
Tamaso maa jyotirgamaya
Mrityoormaa amritam gamaya
OM Shantih Shantih Shantih

Lead me, O Lord, from untruth to Truth from darkness to Light and from death to Immortality.

Necessity of Temples and Places of Community Worship

Among the living animals on the earth, human beings are unique, for they have been endowed with ability to be creative, to speak and rise beyond their mundane physical existence. Since time immemorial, human beings have perceived the existence of the Supreme Being in abstract as well as in physical form. Almost all the societies on the globe have had some form of the Supreme Being conceived and being adored or worshipped.

The Supreme Being, or Brahman as conceived in abstract form as well as in finite form ultimately leads to realize that it is pure consciousness. Although it cannot be described in words and expressions, it can still be experienced. It is through the instrument of “mind” human beings could step forward to realization of God. It is through mindfulness of the actions a human being can achieve either good or bad perceptions. It was realized that prayer in a group was more effective than the prayers by individuals. As the God or the Supreme Being was perceived as the most beautiful and with all the exalted qualities, the Omniscient, Omnipotent and Omnipresent, the presence of God was easily conceived in the physical form of images. So all over the world, temples were built for different manifestations of Gods. Although the ultimate realization of the Supreme Being results in to merging in the abstract reality, beyond form and name, for the ordinary human beings, the physical form of images of Gods appeal and easier to step forward on the spiritual path.

For any society, there are always some people who wish to rise beyond the mundane considerations of material pursuit. For them, the temples or places of community worships have been the best refuge where they strengthened their faith and also reinforced in those who were less motivated. Invariably it is has so happened that the environment in the temple precincts have had very positive and sanctifying influence on the devotees. To begin with the visit to temple temporarily lifts mind of lay devotee above the materialistic considerations. It is no small gain. Many a people experience peace within while visiting temples of the deity they are devoted to.

Hindus have over the millennia, perfected the technique of spiritual pursuit through image worship and temple rituals. Many a great saints have contributed to the welfare of the Hindu society by being associated with temple deities. Elaborate worship procedures, offering to the God and sharing these offering with others have given Hindu society strength which helped it to withstand onslaught of invasions, preserving the Hindu identity and culture.

It is very rare in the history that a society has defended its faith like Hindus have done. The strength of Hindu faith was rooted around their temples. Very well known instances are Shiva temple at Somanath, Ram Janmabhoomi temple at Ayodhya. After centuries of struggles, these have been preserved, restored and continued to be the centers of strength to the Hindu society.

Temple architecture has been a very creative field for the artists in India. There are marvels in stone like temples at Halebid and Belur in Karnataka, where artists created heaven on the earth. Temples have been the centers where charity and philanthropy in the society found expression.

Should we Hindus then visit temples? Yes, to establish our Hindu identity of tolerance and universal faith, to inculcate the sense of aesthetic which is very essential for the human life, for learning to be part of the

society at large, to reinforce our lasting ideal of self realization, to be immersed in the elaborate and mind elevating well rehearsed worship rituals we must visit the temples.

Sangh Karyakartha

(Booklet published by HSS, UK is reproduced here)

Foreward(Dhiraj D Shah, Saha-karyawaha, HSS (UK), 24 July 2004)

“Karyakarta” is a term widely used in Sangh. Basically it means a “worker”, someone with some responsibility in organization. All who come to Shakha are “swayamsevaks”. As a swayamsevak becomes regular in attending Shakha, understands the work of Sangh and then takes on some responsibility, he becomes a “Sangh Karyakarta”. In a sense, every swayamsevak is potential karyakarta.

It is often said that a Swayamsevak is the blood of Sangh, and a Karyakarta is its heart. Similarly, karyakarta is also the engine of the organization. The success and progress of the organization depends on his dedication and commitment. Therefore, regular training and development of a karyakarta are essential requisites for a successful and expanding organization. “Abhayas Varg” of karyakartas on a regular basis is therefore a must.

It was in one such varg that Mananeeya Sureshraoji Ketkar (presently the Pracharak Pramukh of RSS) gave a brilliant exposition of “Sangh Karyakarta” and his field of work. In his characteristic style of explaining a point through simple examples and analogy, Sureshrao-ji has dealt superbly with important subjects of the organization like characteristics of an ideal Shakha, types of karyakartas, their roles and development process. His explanations are generic, precise and simple. While examples given are related to situation in Bharat, principles explained are universal for karyakartas everywhere.

Today Sangh is working in some 25 countries outside Bharat. Each country has its own set of problems, challenges and solutions. Therefore while the programs and activities may differ from country and country, the objectives and mission of Sangh are universal. A Sangh karyakarta outside of Bharat has to understand the principles explained in this book and apply them to his country’s situation.

Therefore, this book is strongly recommended to all swayamsevaks and karyakartas wherever they are living. A regular reading of this book will keep karyakarta focused on Sangh work and remove any doubts and questions that may arise from time to time. Group discussions (charchas) in Shakhas, vargs or shibirs on various points mentioned in this book can be illumination and beneficial. I am confident that the book will be received by swayamsevaks and karyakartas with enthusiasm and eagerness that it deserves.

Sureshraoji’s baudhik

The term ‘varg’ has been used for to describe this program. To the word ‘varg’ we often add prefix abhyas (practice). There is a basic distinction between an abhyas-varg and a pradarshan (demonstration). In an abhyas varg the gathered people attempt to learn more about our work for themselves, and in a pradarshan we attempt to present our work to others. Since yesterday all of us karyakartas (workers) have been taking part in an abhyas varg and been discussing various issues related to our work. I have been asked to form the last link in this varg, and this is the reason why I stand before you today.

Doctorji Skilled at Uniting - If you were asked who was the most famous person in Hindi literature, the most obvious reply would be Munshi Premchand (a prolific Hindi story writer). If asked the foremost poet in Bharat (India) your answer would be Ravindra Nath Tagore. If you were asked who has been the most charismatic person in India, the reply would be Subhash Chandra Bose. The answer to any of this question is not Param Poojaniya Dr. Hedgewarji. If someone was to ask the special feature of Doctorji, there could only be one answer – a person skilled in uniting the society. There are two stages to this. The first stage is to bring a change of thinking in society, and second is to unite those awakened by this change. In a united society, every person has a special kind of awareness and feelings, and such people are gathered together. This is the idea we have in our minds when we talk about a person skilled in uniting society and Doctorji.

Doctorji had another special characteristic. There are many people who have a noble thought but they do not give or suggest any method to translate it into practice. There is a book known as Chikitsa Prabhakar, which contains remedies to all kinds of diseases. When I tried to read this book, I found it was not easy to make these medicines, and not possible for everybody. I was only reading this book for my amusement! Doctorji had a noble idea, but he also gave a very simple technique to give it a practical shape. This was the contribution of Doctorji. This technique is described as Shakha.

Shakha Technique: Five characteristics

Our Shakha has five special characteristics. These are:

1. Shakha held daily
2. One hour program
3. Anywhere
4. Open for all
5. A program for all

The Shakha does not take place once or twice a year, as if it were a special festival. The Shakha should take place everyday. The duration of the Shakha is fixed as one hour. The swayamsevak attending Shakha can use the other twenty-three hours for his personal work.

Shakha wherever there are Hindus - Where can we have Shakha? When one wishes to take a dip in the holy river Ganga, he may go to Rishikesh, Haridwar, Prayag or Varanasi. The Ganga also flows through Patna, but it is not been designated a place of pilgrimage as such. The Shakha is not like a place of pilgrimage that can only be held in a specific place. We do not think of Nagpur (the town where the first Shakha was started) as the only place where we can bring a change in society and then unite these people. If you were to walk around Nagpur we will see many auto rickshaws built by the Bajaj Company. Going around Jammu, you would also find auto rickshaws made by Bajaj. Wherever you go in the country- Madras, Bangalore, Trivendrum, Calcutta, Porbandar, or Ahmedabad- you will find auto rickshaws made by Bajaj. But these auto rickshaws are made in one or two places in India only – in Poona and Ahmedabad. The Shakha is not a program which can be held only at a designated place nor is there a man-making factory at one or two special places. Today there are thousand of shakhas across the country and our efforts will be that there be a Shakha wherever there are Hindus. That is why we say Shakha can be anywhere. Where we go, there can be a Shakha.

Everyone's participation - We all know there is an Indian army. Why do we have an army? It is needed for the protection of the country. Advertisements appear in the newspapers inviting people to join the army. I am the All India Shareerik Pramukh, so naturally one may think that my duty is to stand in defense of the country. If I decided to join the army, would this application be accepted? Suppose my age is 55, and the age-range shown in the advertisement is 16 to 18. Even if I wanted to, I could not join the army. But as far as sangh Shakha is concerned, it not only the youth or those people whose moustache has not yet started growing who can join the Shakha, but also those elderly people who have become bald as well as those youngsters who have just learnt to walk. This why we say the fourth specialty of Shakha is that it is for everyone.

The Shakha program - What activities do we have in Shakha? When we look at the Shakha in detail, we see the elder Swayamsevaks going through the chapters of the Gita, while sitting they practice some Yoga postures and if they are able, they may also do the Suryanamaskar. Those who are young may practice martial arts and participate in very active games. The activities are similar but it is possible to modify them to suit different age groups. This was Doctorji's ingenuity. He created such an easy method for uniting the society.

The Karyakarta – the life force of our mission - To translate an idea into reality, one needs a technique – a modus operandi. What is our idea and what is our method? In my opinion, the idea is the 'theory' and the method is the 'practice'. For any work there is a purpose, and for this purpose to be fulfilled there is a technique. Here also we can think of the purpose as the theory and technique as the practice. For the task of uniting people, if we were to consider the life force behind it, we would realize that man is the life force. In sangh we call such a man 'swayamsevak'. For some special reasons, we may use another word to describe a swayamsevak and that is 'karyakarta'. This Swayamsevak karyakarta is the life force behind our work. We are all karyakartas. This is why, whenever we have any discussion sessions, we should always keep some topic relating to karyakartas.

Types of Karyakartas - There are primarily three types of karyakarta in sangh. The first type of karyakartas are those who are known as pracharaks, who use their entire time for sangh work. The number of pracharaks we have in relation to the society is a minuscule fraction, so I will keep this group apart. The second types are those whom we know as Shakha karyakartas. This includes karyawaha, mukhya shikshaks, gana shikshaks, gana agresaras, gat nayaks, sah gat nayaks etc. This type includes all those karyakartas who have a responsibilities within Shakha. There is a third type of karyakartas, mandal pramukh, nagar shareerik pramukh, bauddhik pramukh, prant karyawaha, prant sanghchalak and so on. These are those karyakartas who do not have a designated Shakha but have a responsibility for a geographical area. In this way there is a group of karyakartas involved in running a Shakha and another group that give direction to geographical area of Shakha, who guides them and who provides them with information. This third group of karyakartas are known as 'pravaasi karyakartas' i.e. touring karyakartas.

Crew of the Sangh boat - A rough outline of the roles of these two groups of karyakartas is as follows. Those who are Shakha karyakartas determine the speed of our work, and those who are pravaasi karyakartas determine the direction of our work. It is like functioning of a boat. This boat has two instruments for movement. One of these is the helm that turns the rudder to change the direction of the boat. If you wanted to turn the boat to the left or right you would make the use of helm. It is due to the rudder that the boat maintains its direction. The boat also has an engine, which is used to propel the boat forward. What would we call a good boat? Would a good boat be one that has only a helm? No, because

while we would be able to give direction to this boat, we would be unable to move it forward. A boat that has an engine but no helm is also not a good boat, as it is able to move forward but cannot be steered. A competent boat maker will make both an engine and a helm for the boat – the engine to move the boat forward and the helm to give the boat direction. To move the sangh boat forward in the proper direction, there is the karyawaha and mukhya shikshak to generate the forward motion of our work and at the same time there are the pravaasi karyakartas who give proper direction to our work. All of us, as karyakartas, should individually assess and decide as to which category we belong to.

The hands of a clock and the karyakartas - Amongst our karyakartas we have karyawahas, mukhya shikshaks and karyakartas with nagar, vibhag and kendriya responsibilities. Whatever is the responsibility, it out duty to give it prime importance and create a condition allowing for the uninterrupted progress of sangh work. We can use the analogy of the hands of a clock to understand different responsibilities. The second hand moves very fast and has obvious movement when observed. The minute hand moves slower but if we look at the watch after fifteen minutes we notice that this hand has moved significantly forward. The hour hand moves very slowly, needing twelve hours to complete a circuit. We can see that there are three hands in a watch, having different speeds, length, shape and color but their work is the same- to tell the correct time. In our work, the karyawaha mukhya shikshak, shikshak, gat nayak, agresara, shareerik pramukh, baudhik pramukh, sewa pramukh, sampark pramukh have different areas of responsibility, nevertheless the work is the same, namely the development of sangh work. This should be kept in mind while we discharge our responsibilities.

The karyakarta is not a decoration - There is a roof above the hall in which we are sitting. If someone were to ask what the purpose of this roof is, we would say it is to protect the occupants from rain and sun. We may also see a fan on the ceiling. What is the purpose of this? It is to create the movement of air when it is hot. In the same way the purpose of the light bulb is to provide light when it is dark. However, in some rich homes we see the head of a deer displayed on the wall. This was certainly the custom in years gone past. So we might wonder why it is placed there? Does it give light? Does it move the air? The answer to these questions would definitely be 'no'. The purpose of the deer head is to decorate the house. It is there to make the room and the house look better. In sangh, do we have karyakarta to make sangh better? The answer is 'no'. The Shakha should be improved, but there is no karyakarta to make the sangh work look better.

The late Nanarao Palkar was a person who dedicated his life to sangh. He often used to say in his lectures – 'There is no decorative post in RSS, all are living posts'. We should always remember – I do not work to make sangh look better, I am a living karyakarta, so whatever type of responsibility I am given – whether to determine the speed of the work or the direction – I am a karyakarta to do justice to it. By keeping this in mind I shall develop myself. This what sangh expects from its karyakarta.

I am one, I shall become many - Once, while walking in Nagpur bazaar, I saw a man who was selling corn on the cob. I felt a desire to eat this, so I picked a good one to buy. What do I mean by a good one? I mean the corn on the cob with many grains on it. I bought this and returned home. I thought of the way home – this corn on the cob has around a hundred grains on it, does this mean that when it was grown the farmer planted a hundred grains together? Then I realized that this was not the case. The farmer sowed just one seed. He sweated over it – he watered it, provided compost – and after some time it had grown into corn with many seeds on its own. The seed knows that it is one and that is has to become many. We should also have this thinking. I am a sangh karyakarta – I am one, I must become many. With this in mind, how can I inspire other people to also become karyakartas, how can I make them join in this work

and how can I develop them? We need to keep this in mind as we work within our area of responsibility. This is why in the Shastras we have this maxim: 'Ekoham Bahusyam' – I am one, I shall become many.

The product of the Sanghatan - In Hedgewar Bhavan (the Sangh office) we have the stores selling various items. You can purchase the uniform cap, the khaki shorts and the belts, but there is not cupboard there where we keep karyakartas. So if a mukhya shikshak of a karyawaha were to come to the shop and ask for some six-foot strong karyakartas and be willing to pay any price, the karyakarta in-charge of the shop would disappoint him. The crop of karyakartas is only grown in the Sanghatan – the place where the Shakha is held. We should think, I run a Shakha, what should be the product of my Shakha? The product of my Shakha is karyakarta, so keeping this in mind we should think that, out of the Swayamsevaks attending the Shakha, which of them could we shape into karyakartas. We know that a sculptor takes wet mud and tries to shape it into the desired object using a small tool. He can take a lump of mud and remove the undesirable portion to form an idol of Ganeshji. We should also think and act like the sculptor. In most of the Swayamsevaks coming to my Shakha, their lives, actions and daily routine have many undesired parts. If we remove these parts, we can form the living idol of a karyakarta. The karyawaha and mukhya shikshak have to become like sculptors – through the mud of the Sanghathana, we create the karyakartas. This should be clear in our minds as we start our Shakha work.

How should the karyakarta work? - Normally a karyakarta does not work alone, but keeping others with him, he becomes a team worker. In teamwork, how can we describe the work of the karyakarta? When we think of this, the following sequence is useful:

Thought → Discussion → Decision → Planning → Efforts → Success

Our karyakarta is one who works in a group. We have one Shakha. I am the karyawaha. My Shakha has a mukhya shikshak. As my Shakha is an evening Shakha there is a tarun shikshak, a bal shikshak and two shishu shikshaks. Each age group has three gat nayaks. All of these together make up 23-26 karyakartas. In our Shakha we work as a team. Every karyakarta must give some thought as to how we can improve our Shakha.

If I were to decide the programs for the Shakha myself and then begin to carry them out, this would be contrary to the Sangh method. I should first of all share my thoughts with my fellow karyakartas. This is why I used the work 'discussion'. So after our thought and discussion, our karyawaha would make a decision. This is our decision. After the decision is made we need to make a plan, and for the plan to be successful, each karyakarta needs to put in his efforts. In this way the work achieves success.

Thought and behavior - Whilst we are advancing the work of our Shakha, we must keep in mind that the development of Shakha must occur in the proper manner. All the karyakartas engaged in Sangh work should think and work in this way. Therefore it is our first duty to ensure that the Shakha activities run in the correct way. The responsibility of Shakha is primarily the duty of the karyawaha, mukhya shikshak and their team, whose duty is to ensure that the one-hour of the Shakha and the necessary work in the other twenty-three hours is organized and coordinated.

What is an ideal Shakha like? - Which Shakha will we call ideal? The first characteristic of an ideal Shakha is a planned program. The shareerik vibhag has prepared guideline as to how the sixty-minute of the Shakha should be distributed amongst various activities. They have suggested that some of the time

should be spent in strength-building exercise, some of the activities should be to instill discipline, some of the activities should be to develop competitive skills and there should be some activities to instill a sense of national pride. In this way the activities of the Shakha should be divided into strength, discipline, will to win and nationalism generating activities. This is why my Shakha has yoga, Suryanamaskar, running, martial arts, samata, games, songs on nationalism, inspirational quotes and daily prathana. With this four-fold program, of strength, discipline, will to win and nationalism, the Swayamsevaks are developed into great personalities through the Shakha program. The varied Shakha program of sixty minutes everyday is of primarily importance to us.

Fabric of our organization - The second characteristic of our Shakha is organization. We are an organization, so it is essential that we should have a system. In the clothing business, Mumbai and Ahmedabad are well known. Cloths are also prepared in Nagpur. We know that there are many types of cloth. In the past the only cloth available was natural cotton, now artificial threads are also available. Some clothes fifty percent cotton and fifty percent artificial fibers. We also have silk threads to make clothing. In this way we can see that there is a variety of material available, but one thing is certain. You will not be able to find material anywhere in the world which consists of threads going in one direction only. We need to weave threads across other threads to create a fabric. We wish to create the fabric of an organization. In our organization one layer of threads are the attendance registers of our Shakha, and they are woven together by the gat nayaks who keep contact with all of them. In this way we create the fabric of our organization. For this reason each Shakha should have an attendance register. It should not be in someone's mind, but it should be on paper or in a dairy. The names of the Swayamsevak should be recorded and there should be a gat system to keep contact with them.

The Gat system of the Shakha - To generate organizational strength there are two important factors – a list of all Swayamsevaks who have been contacted by the Shakha and gat system. I have noticed that there is often confusion about this. When we have special function, in preparation for this the gat system is activated, and once the function is over the gat nayak puts his list to one side and it is often forgotten and not used for the regular Shakha. This is not a positive thing for the strength of our organization. For the increased development of our organizational work we need to form the habit of this working pattern. The karyawaha and mukhya shikshak need to ensure they prepare the list for their Shakha, and prepare gat nayaks who are able to keep contact with ten people, and train this gat nayak to work daily. These gat nayaks should meet at least monthly. We need to set-up this system of work, in every vibhag and every nagar, and the pravaasi karyakartas must ensure that this takes place in each Shakha.

New development is necessary - The third characteristic of our Shakha work is thus the attendance register. We have discussed this at length in this varg. Along with attendance I would like to attach the fourth characteristic, that is new development. After all, the place for creating karyakartas from the next generation is also my Shakha. The karyawaha and mukhya shikshak should be confident that their Shakha can provide 2-4 karyakartas every year. In this way we can see that in the functioning of the Shakha, the program, organization, attendance register and new development are essential. With these four characteristics the daily one-hour Shakha activity is one hundred percent the responsibility of the karyawaha and mukhya shikshak.

The arrangement of training - There is another aspect of the Shakha, which we call training. There are two types of training, one is the baithak (meeting) and the other is in shareerik vargs on the sanghasthan. As far as baithaks are concerned, they are also a part of training- how we should sit in the meeting, how we

should discuss – if we do not agree with something, how we should express our disagreement and which words we should use etc. These are important lessons in how to work in a group. We may have Shakha baithaks (meetings) weekly, the nagar baithak may be monthly, vibhag baithak once or twice a year – the frequency of the baithaks is that we use them to train our karyakartas.

In the same way we should think of the shakeerik vargs we hold on the sanghasthan. At which time and place these vargs are to be held is left to each vibhag to decide for itself, but they are a must. It must be kept in mind that the vargs are held at regular intervals. If someone were to ask what 'sharbat' is, the answer would be a mixture of water, sugar, lemon and salt. So if we were to take 20 liters of water, put in one spoon of sugar, two drops of lemon, a small amount of salt and mix this up and gave this to someone saying it was 'sharbat', what would he say? They would taste it and say this is just water. But if we analyze it, we could prove it contained lemon, sugar and salt. But it is not 'sharbat' because the proportion of water is much greater than the other components. In this way if someone was to say that in five years we held one shareerik varg – so we hold varg every five years, this can also be called regular. The frequency of these varg is too low. We need to have regular training and this is the work of the pravaasi karyakartas.

The spread of work (Vistaar) - The second important work of the pravaasi karyakarta is the spread of Sangh work (Vistaar). We should have Shakhas in more places than we have today. We should think – where can we start a new Shakha? Which two karyakartas can I send there, who can become the supports for a new Shakha? We can think about the spread of our work in many ways, but this is not the work of Shakha karyawaha, it is the responsibility of nagar karyawaha to decide which Swayamsevak from which Shakha should be sent to start a new Shakha?

The standards of Swayamsevaks - Along with this the pravaasi karyakarta should think about 'product'. What is the standard of the Swayamsevaks attending our Shakhas? In what manner do they speak? How do they follow directions? Are they able to put in the required efforts to achieve success? The way in which our Swayamsevaks develop needs to be measured by different methods. At the same time his growth should be all round. The decision to field him should also be decided by the pravaasi karyakarta. This can be within Sangh or in various fields within the wider society. This is also the work of pravaasi karyakarta.

The sustenance of Sangh work - Sangh work is sustained by the following five terms that we have talked about: Organization, Education, Expansion, Creation and Application. The organization is the main responsibility of the karyawaha and mukhya shikshak, and other four are the responsibility of the pravaasi karyakartas. All of us karyakartas should understand our responsibilities and put efforts into advancing our work.

We need to think separately about the evening Shakhas (for school – age Swayamsevaks) and morning or night Shakhas (for working Swayamsevaks). An evening Shakha should be one that can create persons every year who can devote 25 days for the spread of Sangh work. There should be Swayamsevaks who, after finishing their education, can devote one year, three years or five years to become pracharakas. There should be Swayamsevaks who give Sangh work foremost priority in their lives and mould their lives accordingly. Every Shakha should have newly trained karyakartas.

Expectations from the Shakha of employed Swayamsevaks - The primary responsibility of this Shakha is to assist and economically strengthen the service projects and various projects for social education that have been inspired by Sangh. This must be emphasized in the Shakhas for working Swayamsevaks. Those karyakartas sitting here who are associated with such Shakhas should think whether their Shakha is attached to any service project. Does their home have a welcoming atmosphere for the society? Does their home have an atmosphere of Hindutva and show the qualities gained in Sangh? I remember once one of our karyakartas daughter learnt embroidery and asked her father to draw her a picture of the Taj Mahal, as she wanted to use that as a design. That karyakarta was our bauddhik pramukh. He told his daughter – ‘you will not find a picture of Taj Mahal here. You will find a picture of Velur Math, a Somnath Mandir, a Ramchandraji Mandir from Ayodhya, but no picture of Taj Mahal!’ So do u see the Hindutva in this man’s life or not? We cannot expect a young Swayamsevak to bring an atmosphere of Hindutva in his family, as he does not make the decisions. But a Swayamsevak from a working Shakha – the head of his family – his family should have an atmosphere of Hindutva. Does his family have an attitude of social equality? In the neighborhood, does he live integrated with the society or not? I want to place these questions in front of the karyawaha, mukhya shikshaks present here today. They need to think – what are our expectations from the evening Shakha? What are our expectations from the evening working Swayamsevaks Shakha? Everyone should decide that they must give their devotion to the daily Shakha. I am a karyawaha, I am a mukhya shikshak, I have a responsibility for a geographical area, and so I give my devotion to the daily Shakha and do justice to my responsibility. I need not think how the BJP will be victorious, who will be selected in university or union elections- there are other people who will think about these things.

There was a war between two countries. The people from the country that lost sat together to find the cause of their defeat. One person noted that the leader of the army was at the front, but while riding his horse stumbled and the leader fell, leaving the army without a leader. The committee discussed that it was odd for a horse to stumble like this as only the best horses were chosen for the generals after rigorous tests. Someone said that they had noticed that one horseshoe had been loose, that was why the horse stumbled. Nails were attached to the horseshoes, and one nail had become loose. In the end the committee decided that the loose nail in the horse’s shoe had been the cause of the countries defeat.

More efforts necessary - My belief is that, if we are to create an atmosphere of Hindutva around the country then our Shakha activities have to be strengthened. With this thought in mind, I have to ensure that my horse’s nail is so secure that it will not become loose. I remember a saying in the army – “give more sweat in peace time, then lose less blood in war time.” We should remember the first part of this. We have the time now to use our sweat to make our Shakhas stronger, more widespread and more able to bring about change. If we have a karyawaha who thinks this way, then that vibhag becomes an inspiration to the rest of the country.

Hindu community’s experience with CA textbook review process

Hindu Education Foundation’s initiative in correcting the portrayal of California school textbooks is a milestone in the History of Hindus in US. In spite of heavy opposition from Hindu hate groups, Hindu community stood solid and worked together to achieve the success.

The *Charcha* session should focus on the role of Hindu parents in getting a fair and accurate coverage of Hinduism in schools. This is extremely important for the Hindu children to feel confident of their religion and cultural roots.

There is need to duplicate such efforts in other states also. These are some of the things Hindu parents can do in their states:

1. Review your child's textbook and compare the treatment of Hinduism vis-à-vis Christianity and Islam in those. See if Hinduism is discriminated against.
2. Validate if the portrayal of Hinduism is according to guidelines (You can get guidelines from school district or the State education board).
3. Find out when the textbooks will be up for review in your state. Ask the education department who is reviewing and authoring textbooks. Do some background research on those academics. If they are known for their anti-Hindu credentials, Hindus must demand that the department replace such academics with neutral and sympathetic scholars. This is a very reasonable demand. After all, religion and culture, unlike science, are subjective. There is always a divide between an interpretation by a sympathetic and neutral scholar and one by a hostile person.
4. Form teams to work with publishers and insist that they do not hire anti-Hindu academics to author textbooks. After all, there are two million Hindus in the USA. There are numerous others sympathetic to the Hindu rights. Publishers cannot ignore a group like this.
5. Form a task force to identify neutral scholars to author textbooks. Work with publishers and education department to ensure that such scholars are considered for writing and reviewing textbooks.

Following two articles explain what was wrong with the depiction of Hinduism in CA textbooks, the groups that opposed this initiative and how Hindu community overcame those hurdles.

1) California textbook trial – Kalavai Venkat

<http://www.hvk.org/articles/1205/33.html>

2) <http://www.india-forum.com/articles/60/1/Romila-Thapar-Defends-the-Aryan-Invasion-Theory!>

Please make copies of the following two articles and give to every one in Shakha, a week prior to the *baudhik*. This will enable every one to come prepared for a more meaningful discussion.

If you need more information on how to proceed in your state, please contact info@hindueducation.org

A Swayamsevak's Outlook on Different Hindu Organizations

As a person who has recently committed himself to work for HSS, a new Swayamsevak may question the value of other Hindu organizations. To develop his outlook on other Hindu organizations, the Swayamsevak should understand the purpose of HSS generally and the purpose HSS specifically in the context of the Hindu-American community.

On the micro level, HSS reaches its *paramam vaibhavam* — its supreme glory — when Sanātana Dharma flourishes: *viśva dharmā vikāśārtham*. The goal is not mere chauvinism, however. As we note in our

Prārthanā, the twin effects of a flourishing Sanātana Dharma will be universal peace, or *viśva shānti*, and universal prosperity, or *viśva kalyāṇa*.

Bringing this philosophical concept into more pragmatic terms, HSS relies on the concept of *Hindutva* to animate its various activities. *Hindutva* holds that Sanātana Dharma has provided the basis for Hindu civilization, and that this continues to provide a basis for all human civilization, not only in Bhārata but globally. In so doing, Sanātana Dharma serves as a dynamic force to shape human development, not a static agent clinging to old forms.

On the micro level, in order to reach its *paramam vaibhavam*, HSS relies on the insight of the founder of Sangh in Bhārata, Dr. Hedgewar. Doctorji observed that Hindu society lacked individuals who not only thought beyond their immediate families but were also willing to work for society. To develop this personality, this willingness to work for Hindu society, Doctorji devised the *śākhā*. That is, the *śākhā* was conceived as the school from which a *kāryakartā*, a worker for Hindu society, graduates. Sangh, then, serves this unique role in Hindu society: to create the *kāryakartā*, and through the *kāryakartā* working in society, reach the *paramam vaibhavam* of *viśva dharma vikāśārtham*.

But what comprises Hindu society? Specifically, in the context of the Hindu-American community, what comprises Hindu society? Beginning the late 1960s, when the Hindu-American community began growing in significant numbers, numerous Hindu organizations have been established. Some organizations stem from *gurū sampradāya*. Others have grown from a desire to maintain various traditions associated with a particular language or caste. But all have been created with the intention of preserving and promoting some aspect of Sanātana Dharma. Together, these organizations give substance to the Hindu-American community. Without them, there would only be an Indian-American community, devoid of Sanātana Dharma. All the *sampradāyas* are important in strengthening the Hindu traditions. Role of HSS is to strengthen Hindu society and bring social awareness among Hindus.

Sangh, then, does not seek to minimize the role of other Hindu organizations in the Hindu-American community. To the contrary, Sangh wants other Hindu organizations to flourish. Sanātana Dharma has always recognized the multiplicity of viewpoints and paths: as many individuals there are, as many forms of *sādhanā* (□□□□□) there will be. The goal, though, of all these organizations should be the same: developing a flourishing Sanātana Dharma, *viśva dharma vikāśārtham*.

Indeed, for the Swayamsevak, the perfect world would not be one where every Hindu attends *śākhā*, to the detriment of other Hindu organizations. Sanātana Dharma would lose its creative vitality in such a monoculture. Rather, the perfect world would be where every Hindu organization has among its members at least one Sangh *kāryakartā* who works to improve that organization to reach the same goal of *viśva*

dharmā vikāśārtham. At the same time, the role of a Sangh *kāryakartā* in other Hindu organization is to ensure that the bigger Hindu identity is not lost in the organization and that there is an atmosphere of thinking about Hindu society's issues also along with spiritual studies.

Relevance of Bharat for Hindu Americans

Following are reflections of a Hindu American, who is born in US. Read this and then discuss the charcha points listed

Since time immemorial, Hindus have found their home in Bharat. All the rivers and mountains of Bharat have some religious significance. From references in the Rig Veda to the river Sindhu to sites depicted in the Ramayana, the Mahabharata, and the Puranas, all corners of the country are places of pilgrimage for Hindus.

Today, Hindus makes their homes not only in Bharat but throughout the world. In the United States, nearly two million Hindu-Americans endeavor to create and maintain their Hindu identities while remaining part of mainstream America. While they strive to become part of the American fabric, of what relevance is Bharat to these Hindu-Americans? More importantly, for those Hindu-Americans who are not of ethnic Indian origin, of what importance is Bharat?

Every aspect of culture of Bharat is permeated with a Hindu essence. The classical forms of architecture, clothing, dance, drama, music, painting, poetry, and sculpture are all based in Hindu thought. Every artist in the classical tradition begins with prayers to Ganesh and Saraswati, drawing inspiration from the divine. The narratives rely on incidents from the epics and the Puranas. Culture in Bharat, then, is Hindu culture. And for Hindu-Americans, aesthetic and artistic expression will necessarily turn to these classical forms from Bharat.

As a corollary to this, the Hindu concept of spirituality is not confined only to the mandir or meditation. The spirit should animate all aspects of life. Only in Bharat can one witness the impact of this spirit holistically. Admittedly, the embrace of the spirit is less than whole. But even today, the average person raised in Bharat does not need a formal education in Hindu philosophy and religion. Simply by living there, this knowledge is acquired.

On a more practical level, the world will not separate Hinduism from Bharat. No matter where a Hindu lives or what race or ethnicity she is, a Hindu will be viewed as a hailing from Bharat. And Hindu-Americans should embrace this. Bharat is the spiritual homeland. The economic, political, and social success of Bharat will only serve to protect the country's spiritual aspect. And a strong Bharat will reflect positively on Hindus worldwide, including Hindu-Americans.

Bharat will always call Hindus homeward, and Hindus will always call Bharat the homeland.

Charcha can focus on what we can do practically to strengthen the bonds with Bharat for the Hindu children.

- What do we think is important w.r.t Bharat and worth connecting to the Hindu children in America ?
 - o Movies
 - o political developments
 - o social issues
 - o history
 - o sacred places
 - o music and dance
 - o Dress, etc.
- Will taking children to Bharat every year or every other year help strengthening the bond? What can we do in our visits ?
 - o Visit relatives
 - o Watch movies
 - o Go sight seeing of big cities
 - o Visit sacred places and understand their importance
 - o Visit few Sewa projects

Geet

शत नमन माधव चरण मे
शत नमन माधव चरण मे ॥

śata naman mādhav caraṇ me
śata naman mādhav caraṇ me ||

आप की पीयूष वाणी शब्द को भी धन्य करती
आप की आत्मीयता थी युगल नयनों से बरसती
और वह निश्चल हसी जो गूँज उठती थी गगन मे ॥

āp kī pīyūṣa vāṇī śabda ko bhī dhanya karatī
āp kī ātmīyatā thī yugal nayanaom se barasatī
aur vah niścāla hasī jo gūñja uṭhatī thī gagan me ||

ज्ञान मे तो आप ऋषिवर दीखते थे आद्य शंकर
और भोला भाव शिशु सा खेलता मुख पर निरंतर
दीन दुखियों के लिये थी द्रवित करुणाधार मन मे ॥

jñān me to āp ṛṣivar dīkhate the ādya śankara
aur bholā bhāv śīśu sā khelatā mukh par nirantar
dīn dukhiyom ke liye thī dravita karuṇādhāra man me ||

दुःख सुख निन्दा प्रशंसा आप को सब एक ही थे
दिव्य गीता ज्ञान से युत आप तो स्थितप्रज्ञ ही थे
भरत भू के पुत्र उत्तम आप थे युगपुरुष जन मे ॥

duḥkh sukh nindā praśamsā āp ko sab ek hī the
dīvyā gītā jñān se yuta āp to sthitaprajñ hī the
bharata bhū ke putra uttam āp the yugapuruṣ jan me ||

सिन्धु सा गंभीर मानस थाह कब पाई किसीने
आगया सम्पर्क मे जो धन्यता पाई उसीने
आप योगेश्वर नये थे छल भरे कुरुक्षेत्र रण मे ॥

sindhu sā gambhīr mānasa thāha kab pāi kisīne
āgayā sampark me jo dhanyatā pāi usīne
āp yogēśvar naye the chala bhare kurukṣetra raṇa me ||

मेरु गिरि सा मन अडिग था आप ने पाया महात्मन
त्याग कैसा आप का वह तेज साहस शील पावन
मात्र दर्शन भस्म कर दे घोर षड रिपु एक क्षण मे ॥

meru giri sā man aḍiga thā āp ne pāyā mahātman
tyāg kaisā āp kā vah tej sāhas śīla pāvan
mātra darśan bhasma kar de ghora ṣaḍa ripu eka kṣaṇa me ||

Amrit Vachan

The theory of rebirth for the realization of our oneness with that ultimate reality is the one great hope for the human soul. It is the lighthouse of Hinduism alone that sheds this light of immortal hope that all is not over with this present life but there is eternal time before us to put shoulders to the wheel, life after life, and reach the destination.

- P.P. Sri Guruji Golwalkar

Meaning of Geet

Oh Madhava we bow before you...

Your sweet words give real meaning to words themselves. Your kindness and affection pours down from your eyes. Your innocent laugh echoes from the skies.

Your wisdom is like that of an ancient sage and you appear like Adi Shankaracharya himself. While your face always reveals childlike innocence, your eyes are always filled up with tears for the downtrodden.

Everything is equal to you may it be joy or grief, praise or criticism. You are always like '*sthita pragya*', described in Gita. You were the great son of Bharat and born here to herald a new era in Bharat's life.

Your mind appears like the ocean, deep and quiet. Everybody gets blessings whosoever comes in contact with you. You are like the *Yogeshwar*(Sri Krishna) guiding Arjuna in the battlefield of Kurukshetra.

Indeed you are a great soul. Your mind was unshakeable and remained solid like a mountain. Your life was one of sacrifice, brilliance, boldness and spotless character. Your '*darshan*'(sight) alone is enough to burn to ashes all the six enemies of our mind. (The six enemies are desire, anger, greed, delusion, arrogance and jealousy).

Subhashitam

उदये सविता रक्ता रक्तश्चास्तमने तथा ॥

सम्पत्तौ च विपत्तौ च महताम् एकरूपता ॥

udaye savitā raktā raktaścāstamane tathā ॥

sampattau ca vipattau ca mahatām ekarūpatā ॥

Meaning

Sun looks the same at sunrise and at sunset. Great people too remain same in both good and bad times.