

YUVA BHARATI

VOICE OF YOUTH

Vol. 33 No.11
A Vivekananda Kendra Publication

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Single Copy Rs. 7/-
Annual Rs. 75/-
For 3 yrs: Rs. 200/-
Life (20 Yrs) Rs. 800/-

(Plus Rs. 30/- for
outstation Cheques)

**The happiest moments we ever know are when we entirely
forget ourselves.**

-- Swami Vivekananda

प्रार्थना – INVOCATION

इच्छन्ति देवाः सुन्वन्तं
न स्वप्नाय स्पृहयन्ति ।
यन्ति प्रमादम् अतन्द्राः ॥

icchanti deväù sunvantaà
na svapnäya spāhayanti
yanti pramādam atandräù

The Gods desire him who labours hard. They do not want the
lazy one, the sleeping. Alert, they always punish idleness.

åg veda VIII.2.18

EDITORIAL



AAHUTI

Bharatiya Samskriti is really unique. The fundamental concepts that constitute it are so original that they cannot be expressed in non-Bharatiya languages. Approximate translations can only create distorted images and can convey wrong and inaccurate understanding. Terms like Yajna, Dharma, Yoga, etc. are often translated as ‘sacrifice’, ‘righteousness’, ‘union’ etc. But, to a stranger, these convey very little of the diverse dimensions and the profound depth these terms actually possess and which every Bharatiya instinctively imbibes. These are untranslatable terms, but without understanding their real meaning, no one can hope to understand Bharatiya Samskriti.

Yajna is a pivotal concept in the Hindu way of life. The Bhagavad Gita says everything is rooted in Yajna (*Sarvam Yajne Pratishtitam*). Yajna is the very basis of all creation. The Vedas declare that God created the universe through the performance of Yajna. He had to sacrifice His infinitude and confine Himself within a self-created finiteness. Without that, there would have been no creation at all. Sri Aurobindo says that all that is happening in Nature is in fact a Yajna performed by Prakriti for the realisation of Purusha.

Not only at the macrocosmic level, even at the microcosmic level, Yajna is the law of life. That is why it is considered so important in the life

of every individual. Without Yajna, life becomes a degrading self-indulgence. With Yajna, life becomes a sacred celebration. According to the Gita, even cooking must be done as a Yajna. If one cooks for oneself, he verily eats sin. When it is done as an act of Yajna, it liberates.

Yajna consists of various dimensions. The one who performs Yajna, the thing offered in the Yajna, the act of its performance, the deity or the Devata for whose sake the Yajna is done — all these constitute Yajna. It is very important for a devoted worker of the Kendra to fully and correctly understand his true role, the meaning and the purpose of the work he is doing, because the Kendra work itself is considered a Yajna.

It is generally believed that the Vedas used the word Yajna merely in the sense of a material sacrifice or Karma Kanda and that later on the meaning assumed higher significance. But, seers like Sri Aurobindo are of the opinion that even in the Vedas, it is used symbolically. In fact, it is only when we understand the symbolism correctly that we gain insight into the inner meaning of the concept. Later on, the Bhagavad Gita explains this by saying that there are various forms of Yajnas, ‘*Bahu Vidhaa Yajnaa*’, thereby lifting the Karma Kanda concept to much higher levels. When the pristine purity of the Vedic concept was lost due to passage of time, the Bhagavad Gita brought out the real significance so as to make it relevant to the times. The Agni, the fire of sacrifice of the Vedas got transformed into the Fire of Brahman or Brahmagni. The Gita, elaborately describes the various aspects and implications of the term ‘sacrifice’ and thus has brought the various activities of life within the scope of Yajna. Any act performed without the feeling of I and Mine becomes a Yajna. All activities undertaken without egoism or desire for one’s own enjoyment, but done as an offering to the Divine is Yajna, according to the Gita. It is in this sense that the work of the Kendra is looked upon as Yajna.

In the Gita, the Lord says that He is the enjoyer of the fruits of Yajna (*Bhoktaram Yajna Tapasaa*). He is the Yajna Purusha. In the case of the Kendra, the spiritually oriented service mission, Man-making and Nation-building is the Yajna performed for the sake of the Rashtra Purusha, who is the Adhidevata. The offering is made with the Mantra '*Rashtraya Swaha. Idam Na Mama*', which means, 'all that is offered is meant for the nation and nothing is for me, my limited self'. In ordinary Yajnas, the one who is making the offering, the material offered and the act of offering are different. In the case of the Kendra, it is not so. We the workers of the Kendra offer ourselves, and our dedicated life itself as the offering. They all merge into one. We find this idea expressed in the Gita from the level of Advaita, when it says, "*Brahmarpanam, Brahmahavih, Brahmagnou, Brahmanahutam, Brahmaiva Tena Gantavyam, Brahma Karma Samadhinaa*".

The offering is made into the burning fire of Yajna Kunda, which is nothing but the totality of activities performed by all the workers uninterrupted over the years right from the beginning when Ma. Eknathji conceived this noble idea of Vivekananda Kendra. The fire is kept alive, never allowed to get extinguished, by the uninterrupted Aahuti of a large number of workers collectively and continuously. Unlike ordinary Yajnas, which are performed for limited purposes and with particular Devatas as the object of worship, the Yajna of the Kendra work sets no time limit because the deity of Rashtra Purusha is eternal and immortal and must remain so. So, it is a continuous sacrifice, an uninterrupted Aahuti, a total self-

sacrifice that the Kendra demands from its workers who have willingly opted for this great and sublime work.

After all, what is the purpose of this life? Is this short span of a few decades of ephemeral existence meant for petty self indulgence ending with a cry of agony of frustration and non-fulfilment? Are we to end up our lives like moths flying towards the blazing fire and turn into ashes? Human life is much more noble, purposeful than generally presumed. The Divine spark within man is capable of achieving immortality by merging into the Divine by offering itself as Aahuti in this great Yajna.

This great Nation of ours has been coming down from ages only because, at every moment of history, there were men and women, who willingly came forward to offer themselves at the feet of the Motherland thereby immortalising themselves and also this nation. The history of this Nation has been the history of thousands of years of uninterrupted sacrifice of countless people inspired by the love of this country and its glorious culture. Every time, the fire of sacrifice, the Yajna Kunda, was replenished and the process still goes on. The work of the Kendra is to be perceived in this light of history. Is there a greater joy and fulfilment of life than joining the ranks of those innumerable participants in this great Yajna? No petty limited ambitions or allurements for the votaries of Swami Vivekananda and Ma. Eknathji Ranade.

Let us take up the highest and brightest torch and march forward towards the shining goal of making Bharat the Queen of adoration for the whole world.

-P.Parameswaran





SATTVIKA KARTA EKNATH RANADE



We have already seen the different shades of essential qualities of a social worker. The Bhagavad Gita has described such an ideal worker. This small verse, in a very helpful and forceful manner, provides us a peg to hang our thoughts on about a social worker. The verse gives the description of a Sattvika Karta (a pure worker):

मुक्तसङ्गोऽनहंवादी धृत्युत्साह समन्वितः।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते॥ १८.२६

“Freed from attachment, non-egoistic, endowed with courage and enthusiasm and unperturbed by success or failure, the worker is known as a pure (Sattvika) one.” Four outstanding and essential qualities of a social worker are enunciated in the verse.

(i) Freed from attachment, (ii) egoless, (iii) bubbling with fortitude and enthusiasm, (iv) indifferent to success or failure. The Western philosophy teaches us that man works through ego only. The more the attachment for the action, the more is the energy and the impetus, is the axiom accepted by it. In this verse, we have an apparent contradiction, no doubt, but herein lay the uncommon feature of our ancient culture which has been practiced through ages and is even available to this day.

(i) Attachment to the worldly things is but the nature of man. We calculate three *Eshanas* or aspirations of man. (i) *Vitteshana* or the desire for wealth, (ii) *Putreshana* or desire for a son, (iii) *Lokeshana* or desire for fame. There is a fourth aspiration, *Adhikareshana* or desire for power. The second one is for the sex instinct and for perpetuation of the family. This desire leads to adoption of a son if one has not any. As a matter of fact, one does realize that some aspiration is essential in life which provides the petrol that moves this machine to activity. But



there is difference between desires and desires. The desires of the body-mind complex are to be abandoned as they make a man extrovert and make him run after the objects of the world which are transient. But the desire for God-realization should be an attachment. The attachment for the worldly life should definitely be withdrawn. The bare necessities of life are a must and so long as there is a necessity of keeping body and soul together to achieve a mission, these cannot be abandoned. The physical and mental life must be continued but there should not be lust (*Lipsa-Lalasa*) for fulfilment of mundane hungers. The aspiration for God-realization is the yearning of the soul. It is a transcendental aspiration. The ego gives energy, strength and power to work. This ego, self, is to be merged in the Self Supreme. This “I” is liquidated and something great takes its place. Man has to evolve from *Tamas* to *Rajas* and from *Rajas* to *Sattva*. Once a visitor requested Swamiji to give him the experience of God-realization. He was such a lazy, passive and inactive person that it was essential to rouse him from subhuman *Tamas* state to *Rajas*. Swamiji asked him to steal something first and then come to him. Unfortunately, for us, many

Tamasic things go under the name of *Sattvika* in our country. This is an insignificant “I” but it works wonders when it takes possession of a person. We are in the habit of constantly referring to the “I” in our talks and people become obsessed by it. Jnaneshwar, the Marathi saint-poet and mystic has rightly indicated that this ego is more with the intellectuals and makes them undergo many a misery. He says –

नवल अहंकाराची गोठी। नलगे अज्ञानाचिया पाठी।
झोबे ज्ञानियाचिया कंठी। नाना संकटे नाचती॥ ज्ञानेश्वरी.
१३.८२

“Miraculous is the behaviour of this ego. It does not approach an ignorant person but gets upon the neck of an intellectual person and makes him dance to its tunes”. It is most difficult to efface this “I”. The only way to get rid of it is to treat yourself as a tool of something higher and conjoin yourself with the transcendental. Do not project yourself as the doer of any activity. We find that God having created this marvelously vast universe has hidden Himself. How much more it behooves us to be self-effacing!

There is an eternal desire for the fruit of actions and it is the urge that impels a person to strive for success. If success is not desired, the student will not study his lessons. If there is no ambition for victory in the battle, the General of the Army will be inactive. But the philosophy here is that we work only for success. There is greater pleasure and blessedness in working for

work’s sake. The question of failure or defeat does not arise. Effort in no case is inferior to either victory or success, it is not less important.



Do the work chosen by you or entrusted to you, to the best of your capacity and aspire for the highest goal. In a drama when one plays the role, one has to identify oneself with the role. It may be the role of Rama or Ravana or Hanuman. After the drama is over one does not think about the role. In your life-mission, do your duty with zeal, enthusiasm and firmness, getting neither elated by success nor dejected by failure. People may

comment, criticize or appreciate. It is left to them. In fact, they have no *locus-standi* to criticize or appreciate, because they do not have the proper perspective of the situation. Hence, they have no right to evaluate and to judge. It is not their sphere at all. Have delight in the work you do and be indifferent to censure and praise, success and failure.

[तुल्यनिन्दास्तुतिः... गीता.१२.१९

समः सिद्धावसिद्धौच। गीता.४.२२]



SERVICE AND COMMERCE

Dr. K.SUBRAHMANYAM

We work. We are habituated to doing some work to eke out our livelihood, to ensure power, to acquire position and to indulge in pleasure. And this working is for profit. But it is not the work of a Karyakarta in a service organization. The same hard work, if we do willingly and lovingly for the welfare of others, we are Karyakartas of service. Else we are commercial, sometimes verging on cruelty. A mercenary works for gain. A missionary works for service.

Hanuman in the Ramayana is known for his service—selfless and spontaneous; without any strain and with ease, without any expectation of reward and with love. Nobody has sought his help or service; nobody has driven him to a helpless corner to seek somebody's protection. He is strong and self-reliant. He needs nobody's help or shelter to eke out his livelihood. Nor does he have any personal problems to be faced or solved. There is no need to serve somebody for gain. His offer of service and surrender at the feet of Sri Rama are not only full and free but perfect and unique. He is a role model for all people of service activity and his service is exemplary at every stage, for it is ever with a full flow of love and intelligence with a missionary zeal—never with an axe to grind.

Trees grow to give us shade. Buds blossom to give us fragrance. Fruits are ripe to be of use to others. No tree eats its own fruit. It produces them only for our use. It expects nothing in return. Service is its very fulfilment. It is but a matter of course to be of use without any profit at any point of time, in any form. Hanuman has always been modest. His place has always been at the feet of Sri Rama. His life is but an epitome of service. He is himself an embodiment of ideal



service. He is in every respect an exemplary Karyakarta.

Sugreeva is thrown away from his palace and kingdom. His wife too is taken away forcibly by his brother Vali. Sugreeva has been driven to distress and despair. He is in dire need of help from some source or other to regain his wife and habitat. Only under pressure, he has submitted himself to the protective care of Sri Rama's promising hand. He is never free from desires and expectations. His surrender and self-dedication are neither spontaneous, nor unselfish. For him, there is no other go. Therefore, he has agreed to serve Sri Rama. His mind is so small and weak that it has slipped into indulgence at the cost of truthfulness and gratefulness. He regained, by Sri Rama's grace, both the power and position along with wife. Sri Rama kills Vali and elevates Sugreeva to the position of a King. Sri Rama generously asks Sugreeva to celebrate the restoration of his wealth and wife. In the palace of pleasure Sugreeva forgets his duty to the benefactor

Rama and the commitment to the ethical codes of mankind. He is drowned in mirth and merriment. He is brought back to his senses and dutifulness by the terror-striking twang of Lakshmana's bow. Only because of a pressing need, he has offered to serve Sri Rama. And only on account of fear of punishment he has rendered service to Sri Rama. Hope of reward and fear of sword prompt him to perform a noble deed. In short, it is the carrot and stick approach that drive him to be a person of help—a Karyakarta. Service ceases to be service when it is contaminated by any selfish motive such as hopes and fears. Hanuman is totally free from any shade of selfishness. He has nothing to gain, nothing to lose. He is above all hopes and fears. It is commerce when there is something to gain. Service and commerce cannot co-exist. Kama and Prema cannot live together. Kama is to grab and gain at the cost of Prema. Prema is to give and serve annihilating Kama completely. Similarly, service and commerce cannot be the same in all respects. It is selfishness and thoughts of 'profit and loss' that make an action an activity of service or commerce. It is the unselfish attitude that purifies commerce and makes it service and it is selfishness that poisons service changing it into commerce. In our country we are accustomed to the phrases "central services, state services, still in service" etc. In spite of the salaries and perks, the employees are supposed to be rendering service to the nation. Sugreeva, in lieu of the returns, is supposed to have served Sri Rama. Hanuman has served Rama in letter and spirit. Sugreeva's service is however tarnished now and then by hopes and fears, selfishness and calculative psychology.

Vibhishana's surrender and self-dedication appear to be complete and unselfish. He knows that his brother Ravana's ways are not in tune with righteousness. He is unable to correct him, nor can he fight against him. When his attempts to send back Sita to her husband have failed, he ought to have gone to Rama. When insults

are heaped upon Hanuman, he should have gone to Sri Rama. It is only when the war is about to take place between Rama and Ravana, when Ravana had driven Vibhishana out of Lanka, that Vibhishana for want of an alternative, had chosen to seek shelter at the feet of Sri Rama.

It is difficult and dangerous to live with Ravana any more. And if he somehow continues to live in Lanka, he is likely to lose his life during the war between Rama and Ravana. Therefore he



has chosen to find a secure shelter not only during the war but after the war as well. Ravana is sure to die and the throne of Lanka will be given to him, if only he seeks shelter at the feet of the victor Sri Rama. During the war, at one point of time, Rama has fallen unconscious. Everybody in the army is alarmed and agitated about the leader's discomfiture. While the elders like Jambavan are searching for ways to restore Rama's health, Vibhishana's topmost thought is about the crown of Lanka. He cries aloud and the selfish fear slips out of his lips. "How about my throne, if Rama dies!" Like

Vibhishana, there are many who at the heart of hearts entertain the selfish thoughts of profit and gain. They serve only to rise high. In the absence of adverse circumstances, they appear to be very kind and generous. But when once there is some rupture to the castles of their dreams, there will be a volcano of selfishness erupting

Hanuman is free from any shade of selfishness. He is service personified. Sugreeva is calculative and is openly selfish in striking a deal with Sri Rama. His service is certainly a commercial deal. Vibhishana's offer of service is but a veil concealing commerce beneath.

A Karyakarta or a professional, either in a service organization or in a commercial concern, has to be close to Hanuman. Initially, one may think of profit in a corporate sector. But while growing with the office, one has to evolve to unfold the hidden Hanuman within. In service organizations there may be Vibhishanas wearing the mask of self-dedication but with ulterior motives. Sugreevas are tempted by the carrots and scared of the sticks. Therefore, they by turns rise to heights of self-dedication in any type of organization, commercial or service-oriented. Over the years, they get purified or get hardened in selfishness. All of us work for gain. But when the gain is for the doer, it is commerce. When it is for the others, it is service. Mind in its place can ennoble commerce into service and spoil service into commerce.

A professional businessman may be more humanistic in dealing with his customers than an office bearer of a voluntary service organization. In the name of discipline some people smother service. Despite the losses in time, energy and money, some professional employees in corporate sectors display rare traits of a selfless volunteer. Work to rule is a strike, not service. Whether it is in a service sector or commercial sector, discipline should be discretion—not bossism, not slavery, not rule-ridden functioning, not even

mechanization. It is born of humanism for the welfare of mankind. Discretion is an outcome of wisdom and humanism. It is wisdom when knowledge is applied with foresight and unselfish love for the welfare of all.

A service minded librarian will guide the seeker of books to the appropriate racks. And if the required book is not available, he will direct the reader to the place where it is available. A vendor in the medical shop will make necessary efforts to procure the required medicine from some source, if it is not available with him. A responsible teacher of love acquires the needed knowledge to impart it to the students lovingly.

A loving mother does not cease to feed when the child is reluctant to eat. She somehow succeeds in feeding the baby by showing the moon, toys or other diversions. So also, a loving teacher feeds the students with knowledge by some endearing means. There are people who take leave on medical certificate when there are accosting problems, just to run away from responsibilities. And there are also people of concern who report for duty even when they are genuinely on sick leave, when there are problems requiring their attention. They do not hesitate to accept responsibilities. Duty to them is delightful. Even death is but a straw when they are engrossed lovingly in discharging their duties. To avoid death, Dasaratha could have accompanied Sri Rama to the forest along with Sita and Lakshmana. Nobody can stop him. But he chose to be dutiful in the service of his subjects in spite of the approaching death. Till the last breath, he was in the service of truth and of his citizens. Missionaries will be a menace if they are selfish. Business people will be great Karyakatas, if they are lovingly unselfish.

A Karyakarta is unselfish, loving, accommodative, and above all, capable of holding all for the sake of an ideal. He lives not for himself but for others.





**GITA FOR THE YOUTH
DESIRES VERSUS
DISCIPLINE
CH.SATYANARAYANA MURTHY**

In the eighteenth sloka of the siceenth chapter. Lord Krishna says decisively thus: “Those with the demoniac disposition, under the influence of egoism, power, insolence, lust, wrath and malice, hate Me in their own bodies and those of others.”

Thus the worst sin is to ignore God and hate God. Special hell is in store for those who given to lust, anger and greed (triple gate to hell) live in utter disregard of God and scriptures.

God in His mercy has sent His singers and saints upon this earth who through their song, word, precept and sample brighten the Godward path. To miss their influence and remain ignorant of God and His mercy is the speciality of the demoniac. Their “Ignorance is a voluntary misfortune.”

Those exposed to the Gita cannot be demoniac. Man has in him both divine traits and demoniac traits. God has endowed man with the power of reasoning and the power of discrimination. By the exercise of his faculties, he can know what is good and what is evil. This knowledge applied in his actual way of living, will make him eschew the demoniac traits in him and promote the divine traits. By sheer force of ‘will’ and human effort coupled with God’s

grace, a person can successfully subdue the evil in him. In this process of conscious evolution man comes to know of God. Here knowing is becoming. He who realizes God rises from manhood to God hood. A ‘Purusha’ rises to ‘purushottama’.

The human soul is imprisoned in the body, “the muddy, vesture of decay”. The ‘Jiva’ therefore comes to identify himself with this mortal frame (body) which is perishable and subject to decay. Ignorance or delusion makes the Jiva think that he is the body. In his crass ignorance the Jiva swayed by ‘Maya’ suffers untold misery. He forgets his origin. He is ignorant of the fact that he has come from God and that he has to return to God one day or other. Till the cloud of ignorance or Maya clears away he cannot wake up to the reality of his divine origin. He continues to undergo the cycle of births and deaths, if he does not strive to rend the veil of Maya and feel his godliness.

“They that deny God destroy man’s nobility. For certainly man is of kin to the beast by his body and if he be not of kin to God by his spirit, he is a base and ignoble creature” says Bacon.

The beastly man has to evolve himself into a godly man and a godly man into God Himself. Man has come from God and his goal is God.

In the seventh sloka of the fifteenth chapter Lord Krishna explains to Arjuna who a ‘Jiva’ is. An eternal portion of the Lord has become the ‘Jiva’ in this world. The Jiva appears different from the Lord, though as a matter of fact he is the part and parcel of the Lord because the Jiva out of ignorance bound in ‘Prakriti’ identifies himself with body and senses. When the Jiva is rid of ignorance and false

identification with 'muddy vesture of decay', he realizes that he is a part of the Lord or Lord Himself. A wave is a part of the sea. Similarly an individual soul is a part and parcel of Eswara. The 'Akasa' in the pot and the 'Akasa' outside present a parallel to Jiva and Eswara. Jiva is like 'Akasa' in the pot and Eswara is the 'Akasa' outside. The Akasa' in the pot identifies itself with the pot. When once the pot is broken the 'Akasa' in it becomes one with the 'Akasa' outside.

The Jiva, though a part of God is different from God as long as he is not rid of his false identification with the body. "Life like a dome of many coloured glass stains the while radiance of Eternity until death tramples it into fragments," says a great poet. But one emerging from one body, the Jiva takes on another body and the cycle of births and deaths continues till the Jiva overcomes ignorance and realizes that he is part and parcel of Eswara.

With the death of the perishable body the Jiva does not cease to exist. He continues to exist in another body. Body is perishable. Jiva appears to be perishable till he is freed from ignorance and false identification with the body. When once the Jiva shakes off his ignorance and identification with the body, he regains his blissful state of being 'purushottama' Himself. The 'Akasa' in a pot becomes one with the Akasa outside when once the pot is broken. But the Jivatman does not merge with the Paramatman automatically when once the body in which he is caged is dead. He carries with him the (Vasanas) latencies of his attachments, desires and the fruits of his actions to be enjoyed or suffered and enters another body. He thus continues his existence in bodies one after another till he becomes free from the bondage



of 'Karma'. Hence a Jiva who realizes this truth has to strive hard to tread the path of Jnana, Bhakti and Vairagya (dispassion or detachment) and be freed from the bondage of Karma. Then the Jivatma on shedding the body becomes Purushottama.

What is the reason for man's failure to know that the Jiva in him is only a part and parcel of Eswara? Ignorance in the cause. When wisdom

dawns on him, he realises his error and makes a sincere trial to detach himself from worldliness and the sway of senses. For the success of our trials we need divine grace. We have to practice devotion to the Lord and get attached to Godliness. As we attach ourselves more and more to godliness, the less and less becomes our attachment to worldliness.

It is possible for the intelligent and the refined, viewing with the eye of wisdom, to cognize God dwelling in the self. The

worldly man identifying himself with the body labours the wrong way and fails to see God in him. The one who sees God in one's own self performs the earthly duties to perfection. Such a person views all earthly duties as service to the Lord. He can subordinate his individual will to the will of the Lord.

The light residing in the sun illumines the whole world. That light comes from the Lord Himself. It is all God's light which we get from the sun, the moon and the fire.

In the thirteenth sloka of the fifteenth chapter Lord Krishna says, "I enter the earth and I support all beings by my energy. I become the sapid of the moon and I nourish all herbs." All energy in fact originates from the Lord.

In the next sloka (the fourteenth sloka of the fifteenth chapter) Lord Krishna says how he

resides in the bodies of living beings and digests the food. He says, "I reside in the body of living beings as Vaisvanara associated with 'Prana' and 'Apana'. I am responsible for the digestion of the four kinds of food."

The energy known as Vaisvanara remains in the bodies as warmth and causes digestion of food. We also call it 'Jataragni' Gastric fire).

In the fifteenth sloka of the fifteenth chapter Lord Krishna says "I am seated in the hearts of all people. From Me proceed memory, knowledge and also their loss. I am that which has to be revealed by the Vedas. I am also the knower of the Vedas."

This sloka shows in clear terms how God is in everyone. It is misery to fail to recognize Him. It is fortune to recognize Him. Blessed are those who recognize Him and strengthen their kinship with Him. Even the worst sinner, when once he comes to know for certain that there dwells in him God and that his source or origin is God himself becomes a transformed man, one born again. He has just to wake up from the deep slumber of ignorance to wisdom or Reality.

God is the inner controller of all the beings in all the created world. He is not destructible or perishable. The body (Upadhi) is perishable and so it is called 'Kshara'. Jiva as compared to 'Upadhi' (body) is indestructible. So he is called 'Akshara' He continues to undergo births and deaths till he becomes completely free from bondage. But God or Purushottama is distinct from 'Kshara' (body) and 'Akshara' (Jiva), Purushottama pervades everywhere and controls everything.

The ignorant exist in the body state. They imagine that they are body and there exists nothing else beyond the body. They need

nourishment to the body. Their efforts are bent on pampering their body. They little know that the body has a purpose to fulfil. That purpose is to worship and sing the praises of the Lord and to do good deeds. As they do service to humanity and as they employ their body in the worship of the Lord, they gradually gain knowledge of the Jiva in the body. As the Jiva knowing that he is a ray of God, tries to tear

the veil of Maya (Illusion). God helps him, being pleased with his desire to know Him. As the 'Jiva' gains more and more Jnana, he will realize his real origin, and on exhausting his 'Karma' (sin and merit) in the fire of jnana and the thrill of devotion attains oneness with the Lord.

To distinguish Himself from Kshara (body) and Akshara (Jiva) the Lord calls Himself

Purushottama. In the eighteenth sloka of the fifteenth chapter Lord Krishna says, 'I transcend Ksharaswarupa, (body) and I am greater than Aksharaswarupa (Jiva). As I am above these two, the world and the Vedas call me Purushottama.

To develop in us devotion to God, we have to acquaint ourselves with the greatness and worthiness of the Lord in being omnipotent, omniscient and omnipresent, besides being pre-eminent as Purushottama transcending the state of Kshara and Akshara. Those who realize God and evolve themselves from the state of Kshara and Akshara into the state of Purushottama have nothing more to learn or crave, for, Man feels incomplete only till he evolves himself into Purushottama.



In a small village that stood on the banks of a lake there lived a dozen families. They led very simple lives. They had the skill to make a living. Some worked on farms; some went out fishing in the lake; some others ran small retail outfits. Some villagers were skilled workers... ironsmiths, carpenters, masons. A couple of them, like Madoram, didn't have even such skills. But they too made a living by plying boats across the lake. They charged a small fee for taking a person from one bank of the lake to the other.

The people of the village led a happy life. Their needs were few and far between. Of course, they did not know how to read or to write. They could count on their fingers up to ten. No transaction ever needed more skill. So they did not find anything odd about their lack of formal education. They knew enough to work and earn. That was enough for them.

Though illiterate, every villager led a happy contented life.

All went well till the ruler of the land opened a school in the village. He appointed a young man, Pandit Veerendra, as the teacher. He was well read. He was good at the job.

The villagers welcomed him with open arms. They sent their children to the school. Panditji was a good teacher. He made learning fun. So the children enjoyed the time they spent at school. He taught them how to read and to write. He introduced them to numbers. Soon they could read and write, solve simple sums.

The villagers looked up to him. "He is truly learned," they told each other. "Thanks to him, our children will be able to read and write and count."

They often met Panditji and sought his help and advice on personal matters. He never turned them away. He gave every one the right advice.

This went on for some time. Soon Panditji began to swell with pride. He began to brag

about his superior skills. Soon, every time someone came to him for advice, he would do that. Then, before the man could take leave of him, the teacher would start speaking about his



vast knowledge. "Do you know how much better your life would have been if you had been educated? You won't have to work so hard on the farm or work at the smithy for long hours or row the

TALES OF WISDOM
NOBODY KNOWS EVERYTHING
R.K.MURTHI

boats across the lake. I don't have to toil under the hot summer sun; nor have I to plough the fields when chill wind blows around. If it rains cats and dogs, I have a roof even at my work place. I teach, I get well paid. All that I do is share my knowledge with the students."

In the beginning, the people didn't take offence at his words. They found much truth in what he said. So they did not take offence.

But then Panditji repeated the message, again and again and again.

"Know what?" said Bodaram, who was young and a little quick to see through people, while sitting one evening, with his friends under the peepul tree in the vast open ground outside the village. All eyes turned to him. He said, in a low tone, "Panditji is a fine teacher. But he is not a good man. He is proud. He is blinded by pride. He thinks he knows everything. Nobody knows everything, I can list quite a few things Panditji can't do."

"Like?" someone asked.

“Like ploughing the field; or planting seedlings; or winnowing the yield; or making a wheel out of wood; or beating the iron to shape a knife; or...” he paused.

“But he is a good teacher,” said his friends.

“I agree. But he must know that nobody knows everything,” Bodaram repeated.

Soon the villagers heard of Bodaram’s opinion about the teacher. Some elders shouted abuses at Bodaram. “He is a young fool. What does he know of learned men?” But most people began to see the truth.

“He is too full of himself,” said one man.

“He is getting swollen-headed,” said another.

“But,” said most of the people, “he really is learned.”

“I agree,” Bodaram smiled. But he is wrong if he thinks he knows everything. He knows what he needs to make a living. Each one of us knows what we need to earn our keep. So he is not our superior in any way. Nobody knows everything in this world. His knowledge too is limited. Some day, you will come to know that truth. That day may come soon,” Bodaram shirked his shoulders.

A few days later, the teacher had to get across to the other side of the lake. He walked to the lake. Bodaram was sitting in his boat. Half a dozen people were already on board the boat. Bodaram made room for the teacher to hop in. The wind was a little wild and the boat tossed around in the waters.

“Bodaram, how are you?” the teacher greeted him.

“Fine, Revered Sire,” Bodaram smiled. “I shall take you across, I shall not charge you. I rarely get a chance to serve anyone who is really learned.”

The teacher held his head proudly and sat down on a plank laid across the sides of the boat.

Bodaram started rowing.

“Do you read and write,” asked the teacher.

“No, I don’t,” said Bodaram, looking at the others on board the boat. He gave them a sly smile and added, nor does anyone here know how to read or write.”

“What a tragedy. You are missing half the charms of life,” said the master.

Bodaram scowled. Others groaned. But the teacher did not take note of their unhappiness.

“Tell me, Bodaram, do you listen to music?”

“No. but I sing.”

“Then you are missing a quarter of the pleasures of life. Music has much more to it than mere folk songs that you sing. Only if you know of *raag* and *taal* and rhythm can you truly enjoy music,” the teacher gave him a stern stare.

Suddenly the wind turned more wild. The boat tossed around like a leaf in a storm. The teacher clung to the boat for dear life. Bodaram struggled to keep the boat steady while asking everyone, “Hope you know how to swim.”

Everyone except the teacher nodded his head.

“I can’t swim,” the teacher’s face turned ashy pale.

“Oh! Masterji! That is sad. The danger is real. You said I miss half the delights of life because I can’t read or write, another quarter of life’s pleasures, as I don’t know music. But, Panditji, I know how to swim. You don’t. How I wish you had learnt to swim. Alas! You don’t. If the boat capsizes, you may lose not only the pleasures of life, but life itself.” Bodaram kept fighting the wind to keep the boat afloat.

The teacher did not say a word. Not till Bodaram rowed the boat to the shore.

The teacher held Bodaram’s hand and said looking at the rest of the group. “I was blinded by pride. You have opened my eyes to the truth. Nobody knows everything. You miss no pleasure of life so long as you know enough to make an honest living. That, all of you know.”

Then he turned to Bodaram. “My friend, one is never too old to learn. Will you teach me to swim?”



YOGA YAGNA
N. KRISHNAMOORTI

Sumati: Brother, in the Gita (4/28) there is a strange expression 'YOGA YAGNA'. What is the meaning of that phrase?

Sumanta: The word Yagna generally means sacrifice. Yaga, Yagna, done at the cosmic level. We invoke various Devi, Devatas, chant appropriate mantras for them and pour Ahuti, make sacrifice. It benefits the whole creation. There is absolute selflessness and the oblation is poured saying IDAM NA MAMA. (This is not mine). That is how the individual is linked and related to the cosmos, through selflessness. For this purpose there are many techniques, methods. They are work, service, education, team work, big, etc. projects etc. But there is a unique way in Yoga Yagna, where the peace, Shanti achieved by the individual is contributed to the whole world!

Sumati: Because of the *Pinda-Anda Aikya*? Unity of the microcosm with the macrocosm?

Sumanta: Yes! The individual and the universe are constructed according to the same formula. Every component that is there in the individual is represented in an enlarged form in the Universe also. In the individual there is the sense of sound. In the cosmos this is represented by the Akasha. The individual's sense of touch is represented in the cosmos by the Air. What is the sense of sight in the Pinda is Agni in the Anda. Water the universal (Anda) component is reflected in the individual as the sense of taste. Finally the Earth is the gross component in the cosmos, which is represented as the sense of smell in the individual's body. In this manner all the Panchabhutas are there in the cosmos (Anda) with a corresponding sense each in the microcosm (Pinda). Strictly speaking, every manipulation of energy in the individual, Asana, Pranayama, taking food, awakening the Kundalini, etc., should have repercussions on



the Cosmos and every act such as service, education, welfare activity done at a larger level should have its implication at personal, individual level.

Sumati: But the Universe is very

large and the individual is so small!

Sumanta: But the construction pattern is the same. The cosmos is

2000

2

4000 and are individual is 4.

Sumati: But how are we to activate the cosmos through the individual?

Sumanta; I will give two examples. Sri Krishna visited Yudhishtira, the four brothers and Draupadi in the forest, when the Pandavas were facing a curse of Durvasa Rishi. The Rishi had come to the forest for taking food in Dharmaraja's home. The Pandavas had the Akshayapatra, which will give plenty of food. Draupadi had to eat lastly. After she has taken food for the day, the Akshayapatra would give no more food for the day! Duryodhana had deliberately delayed the visit of Durvasa to Dharmaraja, so that, unable to feed the guest, the Pandavas would receive the Rishi's curse! Desperate, Draupadi prayed to Sri Krishna, who appeared there. Sri Krishna could find a small piece of green vegetable, and a grain in the Akshayapatra and he said, "If it is true that I am the indweller of all living beings (VASUDEVA), let the whole world be fed with this small amount of food. "Saying this, Sri Krishna ate it! And Lo, all the disciples of Durvasa and the Rishi himself, felt that their bellies were full. If a pure hearted person, eats a morsel considering himself as the

representative of all living beings, they are all sated. This is Yoga Yagna.

Sumati: You said you would give two instances!

Sumanta: Once some freedom fighters led by Sri Morarji Desai and Jamunalal Bajaj went to urge Sri Ramana Maharshi to bless the freedom movement. They asked him why the Maharshi was not directly taking part in the struggle for freedom! The Maharshi smiled and replied, "Has not Swami Vivekananda said, that staying in cave, if you think just five benevolent thoughts intensely, the thoughts would benefit the whole world, piercing through the walls of the cave? Then the freedom fighters understood that what they themselves were doing at outdoor level, Sri Ramana was doing at the Pinda level.

Sumati: How will this philosophy help the ordinary, average, worker?

Sumanta: The average worker should know that he benefits the society while serving, teaching, preaching and organizing and building. Even his personal acts such as eating, sleeping, exercising, praying, etc. are for the good of the society only. At one level, he eats, sleeps, exercises, so that he can be a strong, fit and effective instrument of National Reconstruction. When he gets up from his rest, refreshed, he goes to work for the society, in a better manner. At another level, his very act of meditation is an act of identifying himself with the entire society!

Sumati: Anyway, prayer and yoga are not substitutes for work, but they are complementary to social work, organizational work!

Sumanta: For practical purposes, yes!

Sumati: Swami Vivekananda talks of four Yogas, Jnana Yoga, Bhakti Yoga, Raja Yoga and Karma Yoga. How are they related to each other?

Sumanta: A social worker is basically a Karma yogi – *Karma yogaika nishtha*! But his

wisdom, Jnana, helps him to work with Viveka. His Bhakti adds love to his work and he loves his colleagues and the beneficiaries of his work. His Raja Yoga practice helps him to work with firmness and enthusiasm; *Dhriti Utsaha*.

Sumati: And there is the question of Phala, the fruits of action!

Sumanta: Yes Yes! A worker should be very careful that all his action bears the desired fruits in plenty.

Sumati: There what is this *ma phaleshu kadachana ?*

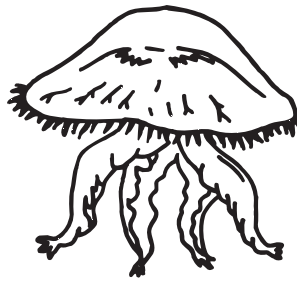
Sumanta: First of all I make it very clear that the work should yield the expected, planned, correct type of fruit in right quantity. If the worker works in such a manner that there is no fruit it is Tamasic work. If the worker is selfish,

he wants all the fruits for himself, then he is Rajasic! A Sattwic worker works properly, produces plenty of fruits, but sacrifices them for the people, for the Nation, at the feet of God!

Sumati: How do the four Yogas help in the worker in understanding the importance of Phala Tyaga?

Sumanta: A Karma Yogi with proper Jnana, understands that he controls only a small portion of the factors that go to make up the fruit; therefore, he accepts a very small portion of the fruit, as *Yagna Prasada*. A Raja Yogi by his tremendous will power and detachment, gives up the fruits, as an exercise of the will power. A Bhakti Yogi offers all the fruits at the feet of God, Nation, Society. A Karma Yogi is so much interested in the work, that he considers work as its own reward. He can afford to sacrifice the fruits.

Sumati: Now I understand *phala tyaga* and *yoga yagna* better. I shall try to practise them better in my life.





BE MEN WITH CAPITAL 'M'

M.S.GOLWALKAR

Once, while I was conversing with a great Sadhu, the subject of frequent student strikes came up. The Sadhu remarked, "This is the bitter fruit of dinning into the ears of students by our leaders that they are the pillars of the nation, the leaders of tomorrow and so on. This, coupled with their natural immaturity, has made them swollen-headed. The right attitude to be inculcated in the young minds is of selfless service, where ego has no chance to raise its ugly head. Calling them 'pillars', 'future leaders' and all that has only roused their ego which makes them rise in revolt and indulge in strikes and violence at the slightest touch of injustice or insult, imaginary or otherwise."

Listening to those wise words of the Sadhu, I remembered an incident in the life of Sri Ramakrishna. Once some of his disciples were talking about helping the poor, showing compassion to them and so on. Sri Ramakrishna came there in a God-intoxicated mood and admonished them saying, "Who are you to show compassion to them? Who are you to help them? They are the living manifestations of Narayana himself. So you can only serve them."

Be a Foundation-Stone

This attitude will generate in us the spirit of true selfless service and take us a long way in giving purity, humility and strength to our character and save us from swollen-headedness which is the first step to degeneration. Let the stone in the foundation be our ideal. It lies there unseen, unadmired. It may not be beautiful, may

not be polished; but all the same it is the base. If it moves or is shaken, whole edifice crumbles down. More important than the central dome, more important than anything else, is that stone in the foundation. However, the stone remains there as a symbol of self-oblivious service and self-effacement. That should be the spirit with which we have to work among the people. The desire to strut about in the limelight of name and fame, to shine at the top only betrays one's lack of inner worth and weakness for self-adulation. After all, what is great about sitting at the top? Even a crow can sit at the top of a dome!

Curse of 'Careerism'

But what do we see all around us today? Do we find such self-effort and self-reliance in our youth? Take a student, for instance. He does not like to take the trouble of writing notes every day at home. The study of textbooks also has become out of date. He goes in for printed notes, questions and answers and tries to get them by rote. And if he can dispense with that also, so much the better. For that purpose, he moves about to see if he can get at the examination questions beforehand and sometimes does not hesitate even to copy from others in the examination hall. Or else, he takes some rounds of the Hanuman shrine! But he never pauses to think that he has to put in personal efforts to learn, to acquire knowledge. Naturally, he remains the same dunce that he was even after passing the examination.

Our educated young men hanker after easy jobs and easier money. They are after cheap career which are the very antithesis of self-respect and self-reliance. The same low mentality is the mason for hankering after Government jobs. Guaranteed regular monthly income, little exertion, very little responsibility, and pension after retirement--well, this line of least

resistance appeals to many. They hanker after this simplest of short-cuts to ease and comfort. How despicable is this idle 'career' for filling one's belly!

Sometimes even good and well-meaning persons get into that track and then bitterly complain of their helplessness to act up to their convictions in life on account of having become Government employees. It is like a person putting his neck into the noose and then crying out that he is losing his life! To sell one's soul by becoming 'your most obedient servant' as a short-cut to easy money is in fact a short-cut to animality. There is joy in living by the sweat of one's brow even as a 'hamal'. I know of an M.Com. who pulls a rickshaw. He prefers that life of hard work and independence to one of idleness and servility. He gets quite a handsome income too. One should bow down to such a life of self-respect and self-reliance.

Let us not become 'careerists' hankering after easy money, less effort and more comfort. Such unmanliness ill behoves the educated young men of a land which has produced a Ramathirtha and a Vidyasagar. Let us build our life on those inspiring models blending the spirit of service with self-respect and humility with self-confidence. All our latent virtues and energies will then blossom into a beautiful and fragrant flower of heroic manhood.

Tall Talking, Low Living

Now, how are we to manifest this spirit of selfless service and other virtues in our actual life? What is that inspiring object to which we are to offer our worship and service? Is it 'humanity'? We often hear persons speaking of 'world brotherhood', 'service to humanity' and all that. But when such people come to grips with reality, all those dreams vanish into thin air. I know of a gentleman, who used to repeat the highest Advaitic saying *Sarvam khalvidam Brahma* (verily God pervades all creation) but who would draw back with revulsion at the sight of a Negro! Our educated young men cannot even bear the atmosphere of our own

villages, what to speak of humanity! Now there is a cry, "Go back to villages". But who listens to that? When they see the stark naked humanity in the villages, all their talk gets frozen. Once a young man went to take up the work of village upliftment. He was accustomed to gingelly oil but the people there were habituated to linseed oil. He could not simply bear the smell of that oil. It appeared as if that horrible smell pervaded the whole atmosphere! He could not eat, he could not sleep. He could not stay there even for a day and he hastened back.

Unless we are properly trained so as to meet the challenges we cannot stand the test of harsh reality. Once I came across a young man who wanted to learn wrestling. But when he was asked to take off his clothes, he exclaimed, "Taking off the clothes and wrestling! No! No! If there is anything like wrestling with all my clothes on, then only I can." So I asked him to wrestle with mosquitoes! This is what happens to those who speak of high ideals like serving humanity. When they come face to face with its severe demands they turn back and invariably end in inactivity.

The Golden Mean

The other extreme swing of the pendulum to which people go is the mentality of "I and my family, that is all." Once a leading advocate of a place asked me, "If I cannot think of humanity why should I not think of only my family?" I replied, "Our national prosperity and happiness were razed to dust when we thought of *Brahma satyam jagatmitya* only on a superficial plane. Similar fate overtook us when we were immersed only in our narrow personal and family life. So, both these extremes--*ativyapti* and *avyapti* - must be avoided and a middle path adopted. We get that balance, that perfect poise of mind, when we take up the golden mean between the two extremes, in the form of 'nation'.

Reactionary 'Progressives'

Hence, the one idea which can inspire us all to dedicate ourselves is 'service to our nation'.

That will satisfy both the aspects of a practical ideal-the sense of realism and the sense of idealism.

It is well known that the spirit of service will be generated only towards the object of our love, pride and adoration. The first and foremost training that we must impart to our minds is, therefore, the inculcation of feeling of intense love, pride and adoration for our national life in its manifold aspects - its religion, history, heritage, philosophy of life, aspirations, points of faith and honour.

But there are people calling themselves 'progressives' in our country today for whom all our ancient life-values appear as reactionary and harmful. Their chief argument against our values of life is its age. These neo-prophets have neo-mania. For them all that is old is bad. Since their nostrums are chronologically later arrivals, they assume them to be more efficacious. It is like a doctor advising the patient to die since chronologically death follows life! Must we substitute tube-light for the sun because the sun is old, indeed very old, and tube-light a recent device to dispel darkness?

To condemn things as useless and retrograde simply because they are old would amount to accepting the worst type of slavery - the slavery of the intellect. And yet these intellectual slaves are pleased to appoint themselves as the 'progressives' of this age. This is a sign of weakness of the mind, the absence of intellectual strength to think freely and positively, fully and fearlessly.

VIVEKANANDA KENDRA
SAMACHAR
**ASHDEN AWARD FOR
VIVEKANANDA
KENDRA'S WORK**

Our readers are aware that the Kendra has several service activities all over India. One of the important projects or divisions of the Kendra is NARDEP- Natural Resources Development Project which is noted for its studies and applications relating to the protection of environment and greenery.

The Ashden Awards International judging panel has chosen this Project of the Kendra for an award at an appropriate function in London. The letter to the Kendra from the Awards Coordinator Mr. Danielle Jones states, "*One of the main aims of the awards is to make clear to as wide an audience as possible that sustainable energy is really making a difference. As last year, we will be making a television documentary to tell the story of the achievements of some of the finalists to be shown on BBC World TV (a global audience of about 200 million people). We cannot say exactly how many projects will be filmed, but we think that your work has a message that would come over very well on film and hope that it can be included.*"

Shri G.Vasudeo of NARDEP, Vivekananda Kendra, is to be deputed to go to U.K. to receive the Award on behalf of the Organisation.

YUVA BHARATI

Subscription Renewal - An Appeal

Dear Subscribers/Readers,

We quote below the subscription numbers, renewal of which is due. Readers are requested to take note of it and act at the earliest.

YB/12933, 36, 45, 16506-512, 14-17, 19-29, 31-48, 50-59, 61, 63-65, 17007.

(Ends with June '06)



MENTAL IDENTIFICATION WITH THE GOAL GENERATES WINNING SPIRIT

SHRI DATTOPANT THENGADI



After mentally identifying his goal and merging in it the activist acquires an enormous amount of mental energy which leads to the creation of a huge self confidence in his mind. By virtue of that self-confidence he does not face any difficulty while encountering innumerable challenges and adversities that come his way even while he is alone.

Chanakya possessed such a colossal kind of self-confidence. There is a scene from 'Mudrarakshasa', the famous play written by Vishakadatta. Chanakya enquires from his spy about what is going on in the kingdom and is assessing the condition prevalent there. He hears all sorts of rumours that the king has defected, the General has deserted the kingdom and has collaborated with the enemy, etc. He hears all rumours about defectors, apostates etc. Even after hearing this disturbing news he does not lose his composure. He utters that let the bygones be bygones. Those who had to leave have already left. Those who wish to leave may also leave. But what is more valuable and strong than the valour of the army and which played a vital role in conquering Nand's kingdom is my intelligence and that should never forsake me. Just imagine the gargantuan self-confidence, he possessed.

A similar instance involves Peshwa Bajirao. He wanted to conquer north India. The Maratha kingdom had been newly established and they did not have the resources required for such a huge conquest. Due to this reason, Chatrapati Shahu Maharaj was declining to give permission to Peshwa Bajirao to go ahead with his project, Peshwa Bajirao wrote a historic letter to Chatrapati Shahu Maharaj. "You kindly give us the permission. I shall build the army, raise the



necessary funds and arrange the necessary resource. With your blessings, we shall bring the entire India under our sovereignty".

While the battle of Lipjhi was going on, the military officers of Napoleon rushed to him and told him that there was a matter of great concern, as the size of the enemy's army was thrice the size of their army. Napoleon was not at all perturbed by it and admonished his Generals that it was not a matter to worry about. Their army's size was same as that of the enemy's army. When his Generals could not understand Napoleon's answer, he replied that there were fifty thousand soldiers in the army and he was equivalent to one lakh soldiers. Thus on combining both, our army has one lakh fifty thousand soldiers and is equivalent in strength to the enemy's army. Just imagine the enormous amount of self-confidence of Napoleon, who fought with an army having only fifty thousand soldiers and assessing his own strength to be equivalent to one lakh soldiers. The example of Napoleon reminds us of Guru Govind Singh,

who claimed that he was capable of combating with one lakh and twenty-five thousand soldiers.

During the first world war, the German army had reached the banks of the river Marne in France. The French General convened a meeting of 20 high ranking officers and told them that it was not possible to retreat. They were left with no other option except retaliation. He ordered those officers to retaliate and send telegram of victory to him within 48 hours. Out of those 20 high ranking officers 19 conceded defeat. When the German forces were only 20 kilometres away from Paris, one officer sent a telegram to General Jeffrey that he had repulsed the German attack successfully from the place where he was stationed.

When the newspaper reporters later asked him how he could defeat the Germans while his other compatriots had surrendered,

he replied that he had strongly determined, not to be subdued by the German forces.

The next example is also in the context of France. During the second world war, France was completely defeated by Germany. Even the capital Paris had been conquered by Germany. Marshall Pentan convened a meeting of Polineians and military officials in a primary school in the village of Borda, to discuss the future course of action. Most of the people decided that it was prudent to surrender to the Germans, to avoid massacre of innocent civilians. But General De Gaule could not agree to that decision. He openly expressed his disapproval of it and escaped to England to avoid getting arrested by Germans. His mental

condition at that time can be understood from his own words :

“I was nothing at the start. At my side there was not so much as a shadow of an army or any organization. In France I had no guarantor and no reputation. Abroad I had neither credit nor justification.”

Despite his meager resources he did not lose his courage and endeavoured in his struggle against the occupying German forces until they were ousted and thus he emerged victorious, regardless of his scarce resources.

The success of great people is not incumbent on their resources but on their courage. The activist emerges victorious only on the basis of the huge self-confidence that gets generated in



his mind after he merges himself with his goal. He does not hesitate to make any amount of sacrifice needed for accomplishing his objective.

There is one outstanding example of such indomitable courage in the history of India. Shivaji Maharaj had a loyal commander, Baji Prabhu. The enemy's army that was chasing Shivaji was very large in size and was advancing very rapidly. Had Shivaji Maharaj fallen in their clutches then the dream of Hindavi Swaraj could never have got fulfilled. It was planned that Baji Prabhu with the help of a few soldiers would impede the advance of the enemy's army by attacking them, while Shivaji Maharaj with his army could march ahead. It was also decided

that as soon as Shivaji Maharaj would reach Vishalgad safely cannons would be fired from there. Death was easily visible for Baji Prabhu and his soldiers who had to block the road. But they had to struggle, fight until their last till they could hear the boom of the cannons, before his death. He did not want to surrender even to death before that. At last he heard the long awaited boom of the cannons and with a great relief left his mortal body.

A similar example of courage is engraved on the history of Rome. A huge army was advancing towards Rome. Only a bridge over the river Tiber lay between the enemy forces and Rome. The army of Rome was too small to face the onslaught of the enemy. It was decided that a brave man Vetshius with his two other companions would prevent the enemy from crossing the bridge while the other Romans would break the bridge from the other end, so that the enemy forces would not be able to reach Rome. Even after the death of his companions Vetshius fought valorously against the enemy. He kept on struggling until the bridge broke

and he got convinced that the enemy was rendered incapable of reaching Rome. Thus the valour of three brave people saved Rome from a certain subjugation by the enemy. This incident occurred in 488 B.C.

A person who identifies himself with his goal becomes like Baji Prabhu and Vetshius. He does not entertain any negative thoughts such as: 'I am alone' 'our number is not sufficient', 'how can we achieve it?', etc.

He has a firm faith in his goal which motivates him to endeavour in the face of any adversity and ultimately emerge victorious.

In history, great resolutions have materialized only by the efforts of such great men who were fired by the zeal of their huge self-confidence.

Thus we can infer that the outcome of any effort does not depend only on the resources but also on the faith, determination, patience, and courage of the people involved in it.



GLIMPSES FROM THE LETTERS OF SHRI EKNATHJI

·If, in pursuing one's difficult path of duty bravely, one meets death, such a life would be described as a meaningful career meeting its glorious end. But, if one remains always depressed for the hardships that one is required to face and frets and fumes all the time over one's lot, he is already dead. Such a person has not to end his life formally, to be declared dead. He is dead even before he stops breathing.

·You should consider these hardships, including heavy rains, and a feeling of loneliness, as only glimpses of what is in store for you in future and you should be in readiness to face still harsher hardships. I hope you will take courage in both hands and rise equal to the hard, harder and hardest situations as and when they arise.

·You should always remember that people will know about Vivekananda Kendra by observing the lives of the Kendra workers. However, I do want that our workers should work in freedom with initiative. If you commit mistakes, treat them as only opportunity sent to you for your training. Learn from your mistakes but do not brood over them.

·While I am really moved by your sense of compassion for me, I would like you to rest assured that a few additional difficulties here and there do not make much difference to me. Persons like you and me, dedicating themselves to a great cause, virtually offer themselves to live in difficulties which invariably surround them. That indeed becomes a part of their life and they soon learn to thrive in difficulties.

From : Kendra Unfolds

THE REPLY

P.V.DIXIT

“Your Excellency, there is a letter from Mangalore.”

“What does it contain?”

“It contains news about Ullal Queen, Your Highness”.

“What about her?”

“She has hoisted a flag of revolt, the message says.....”

“How dare!”

“She has flouted all the clauses of our agreement and is doing business on her own.”

“A petty Queen—How dare she challenges the Portuguese Marine might?” fumed Norhona.

It was a challenge to his authority. The news was really disturbing. It meant trouble.

“Things don’t end here Your Excellency. The letter also mentions that she has prepared her own defences.”

“Meaning?”

“She has constructed a fortress at Ullal which can stand our attack from Mangalore.”

“I see!”

Things were intriguing.

The Portuguese Viceroy Norhona was basically a short-tempered man. News of Abbakka’s defiance was enough to irritate him. Practically the whole of the West Coast was under the Portuguese control. They controlled even the piratal activities. The Portuguese ships ruled the western seas. It was of course quite different when the Vijayanagar Empire was at its zenith. The rule of Vijayanagar was over the entire West Coast. It was a strict and judicious reign. The Portuguese took high care not to hurt Vijayanagar rulers. They supplied to Vijayanagar well-bred horses, and in turn had sought permission to conduct business in the Kingdom.



But things changed suddenly after the disintegration of the Vijayanagar Empire in 1565. The control over the coast-line was loosened; the Portuguese waited for such opportunity. Being well organized, tactfully they strengthened their position along the coast and also tightened their grip over all the small rulers. Though they had territorial ambitions, their main interest was business. In a short time they constructed many fortresses at each port on the West Coast. A strong fort was constructed at Mangalore, for its protection they provided powerful guns, which could spit fire even at Ullal, on the other side of the river. With their naval might and brute strength, they had forced the Ullal Queen not to sell her paddy, cloth and other items to anyone else. They bought these commodities at a cheaper rate and made huge profits. They had also compelled her to pay annual revenue to them.

The news was that she had struck down all these conditions. The message was very clear about it. Abbakka had refused to sell her products to the Portuguese. She had questioned their sole authority to trade. “It is my country—not yours”, was her argument. She had built many small ships and was conducting business directly with the Arabs. What angered Norhona

the most was her recent friendship with King Zamorin of Calicut. Zamorin was a sworn enemy of the Portuguese. The Queen had joined hands with him. The letter gave details about fishermen employed by her. It also threw light on the intimate co-operation between Zamorin and Abbakka in trading with Persia.

This revolt should be nipped in the bud. If allowed to go free, the seed will grow into a mighty plant and our interests will be jeopardized. We may have to return home with our bag and baggage!', Norhona thought. His lieutenants also agreed with him. One of them



said that if Abbakka is not severely punished for her defiance, then all other Rulers will follow suit. They were all of the opinion that punishment should be so heavy that no one should dare to repeat the mistake of questioning the authority of the Portuguese. A decision to send troops to attack Ullal was arrived at. The next day a strong Portuguese fleet sailed off to Mangalore.

It was quite early for the captain to come and see the Queen. She had just finished her morning ablutions when her maid servant announced the arrival of the captain. The captain managed all her ships.

“What brings you here?” she enquired.

“Maharani. I am coming from Mangalore, and I have bad news to deliver.”

“Speak out, what has happened?”

“The Portuguese have come with a big contingent.”

“Oh, I see!”

She was expecting this. She knew fully well that Norhona will not take her defiance lying low.

“When did you see them?”

“Two hours past.”

“What is their strength?”

“There are seven big war ships equipped with guns and seven small...”

“How many men?”

“I cannot tell you exactly but I fear the number is more than 3,000.”

“There thousand!”

“Yes, three thousand ; and there is news that, if their conditions are not agreed upon, we will be destroyed completely.”

“What else do you expect from them? Let me know how many of our men and boats are here?”

“About 200 boats which can carry 40 men each, including all Mogers, we are about 1,000.”

“Arrange the meeting of all the chiefs by afternoon. We have to do something immediately.”

“Yes Maharani.”

Before the meeting could materialize, there was a message from Norhona which needed her attention. A demand was made by the Portuguese Viceroy that she should explain her open defiance. She was asked to come in person. The note warned her that if she did not mend her ways and agree to pay the huge ransom immediately, a terrible destruction would be wrought in.

Abbakka read the note and send word through the messenger that a proper reply would be sent. She said to herself, “I will give you a fitting reply.”

It was a dark night. Dark thick clouds hung in the sky covering the moon. In spite of the cloudy sky, the weather was cool. The seven

big ships and seven small ships stood in the port, not very far from the coast.

Norhona was sure that his display of might will send jitters into the enemy camp. 'Abbakka will come crawling, he felt. She would not dare to fight such a strong naval force. The Portuguese soldiers were also under the same impression. They were enjoying drinks and making merry! As it neared midnight, in the thick darkness there moved two hundred and odd boats loaded with men. They were the brave soldiers of Ullal, led by their Queen. None of the inhabitants uttered a word. The boats crossed the waters stealthily without making any noise. Concealed by the thick darkness, they approached the Portuguese ships without being identified.

A whistle sounded. The order was given. In a flash of a second innumerable bales of cloth and coconut leaves soaked in oil were lit and hurled at the Portuguese ships. It appeared as if the clouds were raining fire-balls. They continued to strike the ships. The fire-balls fell like innumerable meteors falling down suddenly from the Heavens.

The sails of the Portuguese ships were the first to catch fire. Within a short time all other parts started burning.

The fourteen ships burnt like wax bungalows. The Portuguese soldiers did not know what was happening. Before they could know that, many of them were burnt and killed. The remaining ran ashore for life. The number was considerably reduced as many became a prey to the fire. Norhona himself was in panic. His efforts to save the burning ships turned out to be futile. He had come to teach Abbakka a lesson, but in turn she had taught him a lesson. The Marine might of the Portuguese was reduced to ashes.

The Patriot Queen had given a fitting reply to the arrogant interference of the aliens in her country's affairs.



Do you hear Swami Vivekananda saying:

"Then only will India awake, when hundreds of large-hearted men and women, giving up all desire of enjoying the luxuries of life, will long and exert themselves to their utmost, for the well-being of the millions of their countrymen".

Are you among those whom Swamiji had in mind? Come, dedicate yourself for the service of the nation as a fulltime worker of Vivekananda Kendra, Kanyakumari - a spiritually oriented service mission.

It is not a career - but a mission. Your Yogakshema would be taken care of by the Kendra.

Send e-mail for details at: _____

ngc_vkendra@sancharnet.in OR

Contact at the following address with full biodata and a postal order of Rs. 10/-
General Secretary, Vivekananda Kendra, Vivekanandapuram,
Kanyakumari - 629702

For detailed information, visit us at www.vkendra.org

SHIBIR CALENDAR FOR 2006

<i>Names</i>	<i>Period</i>	<i>Age group</i>	<i>Camp Donation</i>
Spiritual Retreat (English & Hindi)	5 - 11 October	40-70 years	Rs.700/-
Yoga Shiksha Shibir (English & Hindi)	1 - 15 December	20-55 yrs	Rs.1000/-

THE CALL FROM SRIRANGAM

DIPANKAR MAHANTA

Mananeeya Balakrishnanji informed us in the second week of January 2006 that a Vaishnava Maha Sammelan was to be held at Srirangam, Tamil Nadu in the first fortnight of March 2006 and the organizers would like some Satradhikars from Asom to participate in the event and Prof. Varadarajan from Chennai would apprise me of the details. Accordingly, after a few days, Prof. Varadarajan briefed me about the Sammelan and how happy the organizers would be if some Satradhikar Prabhus could participate in it with their followers and devotees. This was the second occasion when Vivekananda Kendra Institute of Culture (VKIC) Guwahati had the privilege of requesting the Satradhikar Prabhus to participate in an event outside Asom.

Before I say anything about both these two events, I would first brief about the Satra Institutions of Assam and our work in relation to it.

SATRA INSTITUTION OF ASSAM

These institutions - presently around 600 – originated 550 years ago when Mahapurusha Sreemanta Sankaradeva spearheaded the Bhakti movement in this part of the country to usher in the neo-Vaishnavite movement. Satras were the outcome of this religious movement. Satra is a congregation of people reciting verses from the Bhagavata, performing Nam-Kirtan, Ojapali and listening to or discussing our Shastras. Wherever these Satsangs took place, Satras were evolved. Therefore, these Satras were like

the Naimisakhestra of the Bhagavata-Purana, where spiritual discussions or congregational sessions were held. These Satras became more organized in course of time and became centers for sustaining the traditions of religious learning and a new social life was born out of it. The Satras became the organic body comprising the

Manikut and the Namghar in the middle, surrounded on four sides by residential quarters of the devotees. They were governed by *Dharma* and they pursued artistic and cultural activities, such as, painting, sculpturing, mask-making, drama, music, and literature, etc. – all aspects of Assamese culture - which are continued even to this day. This makes Assamese society what it is today.

VKIC's WORK IN BRIEF

VKIC has taken up the Satra Institution as one of its work areas, while serving the people of this Northeast part of our country through documentation and research work and strengthening the Kendra work of Man-Making and Nation-Building. Till date, VKIC has organized 18 talks on various aspects of the Satras in the *Sanskriti Anveshak* forum. Besides, a Workshop cum Training on the Traditional Mask Making & Saci-Pat preparation techniques prevailing in the Satras was also organized at VKIC premises at Guwahati. Through this workshop artisans from 6 Satras demonstrated their skill and also taught these crafts. We could also create interest amongst scholars and professionals in this unique craft and tradition to explore possibilities to make it a potential economic



source to help many young persons from rural Asom to be self-employed.

We were blessed to organize the participation of our Pujya Satradhikars in two major events outside the State. Both these events enabled us to present the Satra institute and the teachings of Sreemanta Sankaradeva to the rest of our country.

ACHARYA HINDU DHARMA SABHA AT MUMBAI

The first event was when we coordinated the visit of four Satradhikars for the Acharya Hindu Dharma Sabha at Mumbai from 16 to 18 October 2005. The Sabha discussed many important problems confronting the country. All the four Satradhikars apprised the gathering of Acharayas about the Satra institutes and the problems in Northeast. The Sabha adopted some resolutions relevant to these and also requested Dr Shri Pitambar Dev Goswami, Satradhikar of Sri Sri Auniati Satra, one of the participants, to coordinate its work in the Northeast.

VAISHNAVA SAMMELAN AT SRIRANGAM

The second event was the Vaishnava Sammelan at Srirangam. Prof Varadhararajanji apprising me about the Sammelan, said that it was Lord Ranganatha Himself who has extended the invitation to us.

We started to prepare ourselves for the Sammelan. The scholars and devotees who planned to accompany the Satradhikars were keen to demonstrate their skill in the arts as started by Sri Sreemanta Sankaradeva. VKIC also wanted to demonstrate the Satriya culture and how it influences the life in Assam. In coordinating with the Secretary of the Asom Satra Mahasabha, Shri Bhaba Goswami, it was arranged that every participant in the group would have a role to play. This really helped.

Believe me, everything went off smoothly in the midst of all hurdles. Right from mobilizing a group of 52 participants, arranging their travel, accommodation till our participation in

the Sammelan, we were able to meet everyone's expectations, as if being guided at each of the steps by the Lord Himself.

Before we left Guwahati, Prof. Varadhararajan informed that, as there would be many Acharyas from across the country representing different streams, our Sankaradeva Sampradaya would be allotted three specific programmes and if time permitted, we could present more.

We were allotted three programmes:

- i) One of the Satradhikar Prabhus would preside over a discussion session,
- ii) One of the Satradhikars would speak on the Satra Institute, and
- iii) One of the scholars would be invited to speak on 'Bhakti and Saranagati'.

THE VAISHNAVA SAMMELAN

The three-day Vaishnava Maha Sammelan saw a congregation of 27 Swamis and Acharayas, 42 scholars, 18 men of public life and more than 5000 shishyas and devotees from all over the country. Sankaradeva Sampradaya was represented by 52 Vaishnavas belonging to 26 different Satras covering 8 districts. Sri Narayan Ch. Goswami, Satradhikar of Natun Kamalabari Satra, Majuli, and the Satradhikars of six other Satras were also present. Shri Bhadra Krishna Goswami, Shri Bhaba Goswami and Shri Gagan Ch. Adhikari all from the Assam Satra Mahasabha and scholarly devotees like Dr Pradipjyoti Mahanta, Shri Ghana Kanta Bora Barbayan, Dr Duleswar Mahanta and Dr Krishna Kanta Handique were also part of the group.

Shri Bhadra Krishna Goswami Prabhu, President of Asom Satra Mahasabha and Satradhikar of Sri Sri Jokai Satra, chaired the first session on 'Bhakti and Saranagathi in Vaishnava Sampradayas'. Eight papers were presented in this session. Dr Pradip Jyoti Mahanta, eminent scholar on Satriya Culture and of the Department of Assamese, Gauhati University presented a paper on 'Bhakti and Saranagati in Sankaradeva's Religion and

Philosophy'. He punctuated his presentation with melodious renditions from the *Kirtana-Ghosha*, *Nam-Ghosha*, *Srimad Bhagavat* and *Bargeets* of Sankaradeva and Madhavadeva.

In the afternoon session, Satradhikar Prabhu Shri Narayan Chandra Goswami of Sri Sri Natun Kamalabari Satra, Majuli spoke on the genesis of the Satra Institution of Assam and its growth and development in post-Sankaradeva centuries. The Satradhikar also spoke on how the Satras evolved to carry forward the teachings of Mahapurasha Sreemanta Sankaradeva and illustrated the point that Satras have become nerve centers of Assamese culture covering religion, philosophy, social welfare and all arts like music, dance, theatre, sculpture, architecture and so on. He spoke in Assamese and Dr Pradip Jyoti Mahanta translated his speech.

Shri Ghanakanta Bora Barbayan, eminent exponent of the Satriya Music & Dance and Sangeet Natak Academy Awardee and Dr Pradip Jyoti Mahanta jointly presented a Lecture-Demonstration titled '*Music & Dance in the Sankaradeva Tradition and its Relation to the Society*' in a session on 'Vaishnavism, Music and Yoga'. The 45 minutes presentation dwelt upon distinctive features of Satriya music and dance with illustrations from various traditional compositions and numbers. Shri Bora himself danced and played with other accompanying artistes to the great appreciation of the music loving audience. The Vaishnavas from various Satras of Assam, presented a cultural programme covering performances of *Gayan-Bayan*, *Diha-Nam*, *Ojhapali* and a scene from the *Ankiya nat 'Pralhad Charit'* in the art form of the mask tradition. The programme ended with a verse from the *Nam-Ghosha* paying obeisance to the Lord and to the public, which moved the thousands of people assembled.

Shri Gagan Ch Adhikari, Satradhikar of Sri Sri Ishwar Kaimari Satra, in his valedictory address after felicitating all the Swamis and Acharyas, spoke about the philosophy behind the Sankaradeva tradition and how even today his teachings are relevant and have been a way of life for the Vaishnavas of Asom.

We also went round the temple on a Parikrama with the 'simhasana' and the "Gayan-Bayan and devotees of other Sampradayas also joined us resulting in a large congregation. Thus all the Acharyas with their devotees and the Vidhwans had a point of communion and unity. Later the *Asom Satra Mahasabha* offered the *Simhasana* to the people of Srirangam and its President Shri Bhadra Krishna Goswami formally handed it over to Prof V Varadharajan, Chief Coordinator of the Sammelan.

During our stay from 11 to 14 March, we had *Nama-Prasanga* every morning and evening in our camp in which some of the scholars and devotees from the other Vaishnava Sampradayas also participated. Thus the message of Bhakti that Sankaradeva preached was spread among the large community that converged in the Sri Ranganatha temple premises.

THE CALL

This Call from Sri Ranganatha has made VKIC confident that, while continuing its service activities with the Satras with the blessings of Sri Ranganatha of Srirangam, the work in the Northeast can be further strengthened to respond to the present challenges in this region.

The author is Associate Director of Vivekananda Kendra Institute of Culture, Guwahati.



Go from village to village, do good to humanity and to the world at large.

- Swami Vivekananda

**AN IDEAL
KARYAKARTA
Mahant–Lakshan according
to Samarth Ramadas
N. AARTI**

The edifice of any organization is built on the Karyakartas who ultimately strive hard to translate the vision of the organization into a reality. History is filled with countless examples, which amply prove how the sterling qualities of Karyakartas and their mettle could bring a sustainable development in the society through their organized efforts. The immortal divine works such as the Bhagavad-Gita keenly focus on the five-fold development of individuals who work jointly under one roof for Man-making and Nation- building. Mananeeya Eknathji, the founding father of Vivekananda Kendra wrote many letters to mould his workers and transform them to become fit instruments in the hands of the Divine. He knew that selfless and committed workers alone would be able to carry the ‘Man-Making and Nation-Building’ message of Swami Vivekananda to each person under the Sun. Hence the role of Karyakartas assumes a paramount importance.

Sri Samarth Ramadas through his insight and foresight could locate the potentialities of Chatrapati Shivaji Maharaj, and the latter could establish “**Hindavi-Swaraj**” with the former’s guidance and blessings. Samarth Ramadas through this Dhanurdhari (Warrior) and a band of dedicated soldiers could establish an ideal social order and thereby resist the forces of evil which attacked the temples and other places of worship, women and children and the dignity of man.

The ground was prepared to build up **Hindavi-Swaraj** by enriching National Awakening (Rajya Kranti) through Social Awakening (Samaj Kranti) and Religious Awakening (Dharma Kranti). Spiritual values were given the utmost importance. The action plan designed by Samarth Ramadas to achieve total happiness with peace,

freedom from fear and the five-fold development of the people was given to Shivaji Maharaj. The entire development was undertaken as per the tenets found in Ram Rajya. The Raja remained as ‘**Uttam Purush**’ – the best among men and looked after the vital aspects of the peoples’ welfare and development. Spiritual centers (Mathas) were established in various places throughout the country to spread the spiritual values with national perspective. ‘**Mahantas**’ (Karyakarta) directly monitored these centers. They followed the steps prescribed by Samarth Ramadas. When the lotus blossoms its petals are spread in all directions. Similarly these ‘Mahantas’ (leaders) and their associate Karyakartas lived as per the guidelines given by Samarth Ramadas and brought all people together to work for national reconstruction. The values preached and practised by this Great Nationalistic Saint act as a beacon light to guide Karyakartas who are virtually true instruments in the hands of God.

While prescribing the **qualities for a Mahanta**, Samarth Ramadas emphatically said that he should love the people whose welfare is his onerous responsibility. *Love is not the subject of head but it is the subject of heart.* An ideal Karyakarta should be an embodiment of love. He should have a spacious heart to shelter all whom he wants to serve selflessly. Love is the propelling force, which builds up the instantaneous connective identity with the people. It grants the wisdom to accept the individuals as they are and paves the way further towards the cherished mission. Identity built up through love makes a noble organization, a thought movement. It is this unreserved love without any expectation that makes Karyakartas’ services a Manushya Yajna – (worship as service of man).

Samarth Ramadas in unequivocal terms stressed the need of following certain do’s and don’ts what we generally call Yama and Niyama.

◆ The eyes of multitude watch a Karyakarta. His manners, talk, behaviour, responses and day-to-day turn out must be exemplary. This is what Swami Vivekananda precisely told – ‘*Be and*

Make'. In short, the Karyakarta himself remains an inspirational force when he moves in the society.

◆ The Karyakarta's work demands not only oral but also written communication. Samarth Ramadas wanted that the Mahanta's letters should be clear, pointed and precise. His handwriting should be legible. Even trivial punctuations should get due attention and the language used must be appropriate. Mananeeya Eknathji's letters to Karyarkartas and people of various walks of life are highly illustrative in this regard. While reading his letters one can understand that each word came from his heart and out of long experience and deep insight. In spite of the advent of computers, the inherent ethics remains the same. A man of letters certainly gets the credit, but his real credit comes when he uses 'letters' appropriately.

◆ Social awareness, geographical awareness, keeping pace with time, resourcefulness in knowing local geography and customs and updating one's knowledge of these were some of the components which got significant stress from Samarth Ramadas. An ideal Karyakarta ought to have these qualities to enhance his service. This will accord him due recognition from the people around, besides helping him to look at the possible challenges faced by the people with empathy.

◆ Samarth Ramadas came heavily on indolence. He wanted the 'Mahantas' to be industrious. The philosophy of work, attitude towards it and the untiring efforts to accomplish it within a time frame, should be inherent in a Karyakarta. "An ounce of practice is worth twenty thousand tons of big talk". The work done by a Karyakarta with a right attitude speaks louder than him. Action speaks louder than words.

◆ The techniques and skills of Karyarkartas in organizing people and motivating them to set their shoulders to the wheels of work were greatly emphasized by Samarth Ramadas. When the society faces a striking challenge a Mahanta (Karyakarta) should know how to channelize and motivate the people to work without totally involving himself in it. This does not amount to a

withdrawal attitude but ensures effective participation of the people in the task assigned limiting his role to that of a guide and monitor.

◆ The administrative dimensions of a Mahanta are based on *Niti* (Ethics) and *Nyaya* (Justice). All his actions should be based on ethical foundation and his judgments on 'Nyaya' – justice. Remaining anchored on to justice and ethics, a Karyakarta works selflessly (Nishkama Karma) for the development of the nation and his own development results as a consequence thereof.

◆ When monumental or widely acknowledged works are undertaken, a Karyakarta should not think that it was because of him that such great things were accomplished. He should not be trapped by egocentric attitude. Samarth Ramadas though loved and respected Sri Shivaji Maharaj, did not forget to warn him when he drifted from the track of selfless service. Once when Shivaji showed his Guru the construction of a fort by countless labourers, he felt proud of his position to provide jobs to many. Reading his mind and observing his newborn ego the Swami dislodged a boulder and pointed out to Shivaji a tiny frog sitting in a rock cavity with very little water and asked him, 'Who do you think is supplying water to this tiny creature?' This drove away Sri Shivaji's ephemeral vanity.

◆ A Karyakarta should have both insight and foresight. This is possible only through spiritual development. A spiritual bent of mind is a prerequisite for a Karyakarta. This prevents him from being workaholic but enables him to enjoy the work assigned.

◆ Prayer, Meditation, Swadhyaya, Bhajans, etc. make one's mind sublime and keep the day fully vibrant.

The valid aspects touched by Samarth Ramadas while stressing the role of Mahantas certainly provide the Karyarkartas of Vivekananda Kendra and this nation correct guidelines to move in the right direction with continuous vigour and enthusiasm in their chosen mission.