

Uttishthata Groupzine

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Be and Make

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

uttiṣṭhata jāgrata prāpya varānnibodhata ।

Arise, awake, and learn by approaching the excellent ones.

Arise! Awake! and stop not till the goal is reached.

- Swami Vivekananda

आ नो भद्राः क्रतवो यन्तु विश्वतः ॥

Let noble thoughts reach us from every direction - RigVed

Uttishthata Groupzine

Volume # 1
Issue # 9

Monthly e-Newsletter of Uttishthata Yahoo! Group
<http://groups.yahoo.com/group/uttishthata>

April 2007

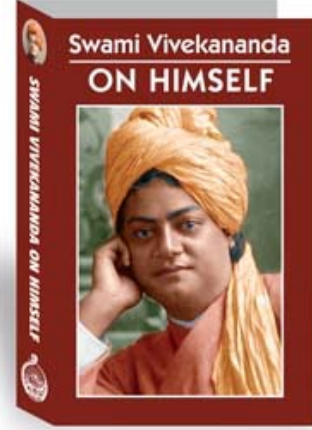
Discipleship

I was born in Bengal and became a monk and a celibate by choice. At my birth my father had a horoscope taken of my life, but would never tell me what it was. Some years ago when I visited my home, my father having died, I came across the chart among some papers in my mother's possession and saw from it that I was destined to become a wanderer on the face of the earth.

I had a deep interest in religion and philosophy from my childhood, and our books teach renunciation as the highest ideal to which man can aspire. It only needed the meeting with a great teacher—Ramakrishna Paramahansa—to kindle in me the final determination to follow the path he himself had trod, as in him I found my highest ideal realised. In the Order to which I belong we are called Sannyasins. The word means "a man who has renounced." This is a very, very, very ancient Order. Even Buddha, who was 560 years before Christ, belonged to that Order. . . So ancient! You find it mentioned away back in the Vedas, the oldest book in the world.

The Order is not a church, and the people who join the Order are not priests. There is an absolute difference between the priests and the Sannyasins. . . . The Sannyasins do not possess property, and they do not marry. Beyond that there is no organisation. The only bond that is there is the bond between the teacher and the taught—and that is peculiar to India. The teacher is not a man who comes just to teach me, and I pay him so much, and there it ends. In India it is really like an adoption.

The teacher is more than my own father, and I am truly his child, his son in every respect. I owe him obedience and reverence first, before my own father even; because, they say, the father gave me this body, but [the teacher] showed me the way to salvation, he is greater than father. And we carry this love, this respect for our teacher all our lives. Sometimes the teacher will be a young man and the disciple a very old man. . . . Now, I happened to get an old man to teach me, and he was very peculiar. He did not go much for intellectual scholarship, scarcely studied books; but when he was a boy he was seized with the tremendous idea of getting truth direct. First he tried by studying his own religion. Then he got the idea that he must get the truth of other religions; and with that idea he joined all the sects, one after another. For the time being he did exactly what they told him to do—lived with the devotees of these different sects in turn, until interpenetrated with the particular ideal of that sect. After a few years he would go to another sect. When he had gone through with all that, he came to the conclusion that they were all good.



He had no criticism to offer to any one; they are all so many paths leading to the same goal. And then he said, “That is a glorious thing, that there should be so many paths, because if there were only one path, perhaps it would suit only an individual man. The more the number of paths, the more the chance for every one of us to know the truth. If I cannot be taught in one language, I will try another,” and so on. Thus his benediction was for every religion.

People came by thousands to see this wonderful man who spoke in a patois, every word of which was forceful and instinct with light. . . . This man came to live near Calcutta, the capital of India, the most important university town in our country, which was sending out sceptics and materialists by the hundreds every year. Yet many of these university men—sceptics and agnostics—used to come and listen to him. I heard of this man, and I went to hear him. He looked just like an ordinary man, with nothing remarkable about him.

[*Question: You must remember vividly your first visit to him.*]

Yes. It was at the temple garden at Dakshineswar, in his own room. That day I sang two songs... He went into Samadhi. He said to Ram Babu, “Who is this boy? How well he sings!” He asked me to come again.

Well, I sang the song; but shortly after, he suddenly rose, and taking me by the hand, led me to the northern veranda, shutting the door behind him. It was locked from the outside; so we were alone. I thought that he would give me some private instructions; but to my utter surprise he began to shed profuse tears of joy as he held my hand, and, addressing me most tenderly as one long familiar to him, said, “Ah, you come so late! How could you be so unkind as to keep me waiting so long! My ears are well-nigh burnt by listening to the profane talk of worldly people. Oh, how I yearn to unburden my mind to one who can appreciate my innermost experience!” Thus he went on amid sobs. The next moment he stood before me with folded hands and began to address me, “Lord, I know you are that ancient sage, Nara, the Incarnation of Narayana, born on earth to remove the miseries of mankind,” and so on. I was altogether taken aback by his conduct. “Who is this man whom I have come to see,” I thought, “he must be stark mad! Why, I am just the son of Vishwanath Datta, and yet he dares to address me thus!” But I kept quiet, allowing him to go on. Presently he went back to his room, and bringing some sweets, sugar candy, and butter, began to feed me with his own hands. In vain did I say again and again, “Please give the sweets to me, I shall share them with my friends!” He simply said, “They may have some afterwards,” and desisted only after I had eaten all. Then he seized me by the hand and said, “Promise that you will come alone to me at an early date.” At his importunity I had to say “yes” and returned with him to my friends.

I sat and watched him. There was nothing wrong in his words, movements or behaviour towards others. Rather, from his spiritual words and ecstatic states he seemed to be a man of genuine renunciation; and there was a marked consistency between his words and life. He used the most simple language, and I thought, “Can this man be a great teacher?” I crept near him and asked him the question which I had asked so often: “Have you seen God, sir?” “Yes, I see Him just as I see you here, only in a much intenser sense.” “God can be realized,” he went on; “one can see and talk to Him as I am seeing and talking to you. But who cares? People shed torrents of tears for their wife and

children, for wealth or property, but who does so for the sake of God? If one weeps sincerely for Him, He surely manifests Himself.” That impressed me at once. For the first time I found a man who dared to say that he had seen God, that religion was a reality to be felt, to be sensed in an infinitely more intense way than we can sense the world. As I heard these things from his lips, I could not but believe that he was saying them not like an ordinary preacher, but from the depths of his own realizations. But I could not reconcile his words with his strange conduct with me. So I concluded that he must be a monomaniac. Yet I could not help acknowledging the magnitude of his renunciation.

“He may be a madman,” I thought, “but only the fortunate few can have such renunciation. Even if insane, this man is the holiest of the holy, a true saint, and for that alone he deserves the reverent homage of mankind!” With such conflicting thoughts I bowed before him and begged leave to return to Calcutta.

To be Continued...

OVERCOMING NEGATIVE IDEAS

By [Swami Bodhamayananda](#), Ramakrishna Mission Ashrama, T. Nagar, Chennai-17

Practical Lesson No: 3

There is an interesting anecdote of a landowner around the turn of the previous century near the town of Beaumontin Texas, in America. He was forced to sell portions of his land to feed his family. Then an oil company manager told him that there could be oil on his property and offered to pay him royalties if he would permit them to drill on his land. The landowner agreed, as he had nothing to lose. Surprisingly, there was indeed an oil well there and that was the discovery of “Spindle Top”, the most productive single oil well in history. The landowner became an instant multimillionaire—or DID he? The reply is “NO”. In fact he had been a rich man ever since he owned the property but did not have the knowledge of the fact and consequently did not capitalize on it.

In one’s own being there is incredible ability, talent and divine wealth, which remains unrecognized and unutilized. The suggestion is to get acquainted with oneself by doing a little drilling and exploring, since the person has nothing to lose in the process. And what is the tool for this task? It is the one magic word ‘**SELF-DISCIPLINE**’ which is a key to all great discoveries, achievements and challenges in all walks of life in the world. The well-known American writer, William Bennet, writes, “**In self-discipline one makes a ‘disciple’ of oneself. One is one’s own teacher, trainer, coach and ‘disciplinarian’ . It is an odd sort of relationship, paradoxical in its own way and many of us do not handle it very well**”. This does not mean punishing or torturing oneself but it simply means that self-discipline is mastery over one’s thoughts and enables the individual to think positively first and then act. This magic and powerful tool enables a person to organize and unite all the scattered mental forces and focus on the goal set for oneself in life. Self-Discipline helps the mind to fortify against all weaknesses, personal and social, and gives a unique value and dignity to life. By systematic, devoted and methodical observance of healthy, pure and ethical rules, the youth can surely grow to a higher level of consciousness and study his deeper nature with confidence and with a high degree of maturity and optimism.

There are varieties of Disciplinary exercises the youth can choose from, though each one is important by itself, like:

- 1) **Of the body:** through Yogasanas, gymnasium, healthy diet,
- 2) **Of breathing:** control of the vital energies through simple Pranayama techniques or just slow, steady, rhythmic and conscious breathing,
- 3) **Of speech:** so much of energy is wasted in gossip and unwanted talks that naturally the mind becomes restless and loses its focus. Therefore it is said, “The gateway to YOGA is through control of speech”,
- 4) **Of thoughts:** through self-introspection, visualization process and serious study of the scriptures etc., the thoughts can be purified and tuned to a high frequency,
- 5) **Of one’s inner nature:** by the practice of Prayer, Intense Concentration and Meditation regularly. The faculty of “VIVEKA” or discrimination gets awakened and the youth can lead a highly dignified, pure and enlightened life.

Glorifying the importance of Self-Discipline, Swami Vivekananda says, “Man is Man so long as he is struggling to rise above nature and this nature is both internal and external.” Today, there is emergency like situation to tackle the menace of negativity, which has become a way of life amongst some section of the youth. In order to strengthen the mind, the classic example given in the scriptures is that of a single thread which is very weak, but, when many threads are combined and twisted together to make a rope, it can control an elephant. Similarly, a healthy and wholesome diet of positive thoughts, which Sri Krishna calls it as ‘**Daivi Sampat**’ (spiritual wealth) in the 16th chapter of the Bhagavad Gita, should be administered for the whole mind in order to make the youth strong in thought and spirit to progress in life and also become self-reliant to solve their own problems.

Conclusion:

We have so far discussed:

(1) Practical hints as to how the youth can increase their bank balance of positive thoughts and reduce the unnecessary expenditure involved in eradicating the negativity in thought, word and deed.

(2) We derived lessons from the life and actions of the tiny ant, apparently a negligible thing in nature but a very intelligent and hard-working creature that can surmount mountain high obstructions and remain positive at all times.

(3) The importance of Self-Discipline in overcoming negative ideas in order to become a person of strong convictions under all circumstances, trials and tribulations. This will keep the self-motivational level at the optimum and acts as a propelling force for the life’s journey towards peace, harmony and divine joy. Swami Nishreyasananda, in his book ‘Man and his Mind’ writes, “The vagaries or the defects of our character have to be looked upon as mere dirt. They are not necessary components of the human personality” and “by watching them (sages and saints) the aspirant easily becomes convinced that the natural state of the soul is precisely what is indicated in ‘revealed’ books. He sees that also that it is possible through graded disciplines to remove the layers of dirt that at present hide its (Soul) supreme effulgence”. (Ref. Man and His Mind, Pp: 63-64; pub: Ramakrishna Math, Chennai). The youth should become emperors of their own mind.

15 Laws of Life: By Swami Vivekananda

~ WHAT YOU NEED TO KEEP IN MIND ~

- 1. Love Is The Law of Life:** All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying. Therefore, love for love's sake, because it is law of life, just as you breathe to live.
- 2. It's Your Outlook That Matters:** It is our own mental attitude, which makes the world what it is for us. Our thoughts make things beautiful, our thoughts make things ugly. The whole world is in our own minds. Learn to see things in the proper light.
- 3. Life is Beautiful:** First, believe in this world - that there is meaning behind everything. Everything in the world is good, is holy and beautiful. If you see something evil, think that you do not understand it in the right light. Throw the burden on yourselves!
- 4. It's The Way You Feel:** Feel like Christ and you will be a Christ; feel like Buddha and you will be a Buddha. It is feeling that is the life, the strength, the vitality, without which no amount of intellectual activity can reach God.
- 5. Set Yourself Free:** The moment I have realised God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him - that moment I am free from bondage, everything that binds vanishes, and I am free.
- 6. Don't Play The Blame Game:** Condemn none: if you can stretch out a helping hand, do so. If you cannot, fold your hands, bless your brothers, and let them go their own way.
- 7. Help Others:** If money helps a man to do good to others, it is of some value; but if not, it is simply a mass of evil, and the sooner it is got rid of, the better.
- 8. Uphold Your Ideals:** Our duty is to encourage every one in his struggle to live up to his own highest idea, and strive at the same time to make the ideal as near as possible to the Truth.
- 9. Listen To Your Soul:** You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.
- 10. Be Yourself:** The greatest religion is to be true to your own nature. Have faith in yourselves!
- 11. Nothing Is Impossible:** Never think there is anything impossible for the soul. It is the greatest heresy to think so. If there is sin, this is the only sin - to say that you are weak, or others are weak.
- 12. You Have The Power:** All the powers in the universe are already ours. It is we who have put our hands before our eyes and cry that it is dark.
- 13. Learn Everyday:** The goal of mankind is knowledge... now this knowledge is inherent in man. No knowledge comes from outside: it is all inside. What we say a man

'knows', should, in strict psychological language, be what he 'discovers' or 'unveils'; what man 'learns' is really what he discovers by taking the cover off his own soul, which is a mine of infinite knowledge.

14. Be Truthful: Everything can be sacrificed for truth, but truth cannot be sacrificed for anything.

15. Think Different: All differences in this world are of degree, and not of kind, because oneness is the secret of everything.

Education for Character

By Swami Ranganathananda



I am happy to spend a few minutes with all of you. We know what our country today is full of problems. Our education should equip us to solve these problems. But it does not do so. Our education itself is full of problems. So when you study you have got an opportunity to think of the situation and find out how to make this education capable of solving these national problems.

Today, there are millions of hungry people, the weaker sections who have not enjoyed the fruits of freedom. The so-called upper class people have taken away all the fruits of freedom. What is it that is lacking in our people? We have enough money and resources at our disposal. Then, why this poverty? Why this suffering of millions of people? This thinking must come to you and you must find an answer to this problem. I shall help you to go into that line of thinking.

The one thing that is lacking among our people in India now is character. You cannot trust a person; public funds meant for the people are swallowed by the people handling them. There is corruption and bribery for every little thing. This is the sad state of our national character today. If true character had been a part of our lives, we would have taken our country to the zenith of prosperity by now.

One rupee will produce ten rupees worth of benefit for the people if there is character. Hundred rupees will become ten rupees if there is no character. But how are we to develop this character? Here lies the significance of **Swami Vivekananda's** great ideal of **Man-making, Character-building education.**

What exactly is character?

Character is centered in a socially oriented will. Your will power must be concerned with society and its welfare. Then you develop character. So, to be 'socially oriented' means to be less oriented to yourself. Our sole concern for our own selves must go. We have to have concern for others as well, since we live in a society of individuals. When I work in a government department, for example, I work as the servant of the people for their welfare. People have not realized this idea in India. Foreign countries have realized it and that is why there is no poverty there and they are highly developed. Along with all their material and intellectual developments, they have also developed this character-strength

centered in this concern for others. This is lacking in our country. When you go to an office, the clerk there doesn't care for you unless you pay him some money. What kind of culture is this? What a low-level character is this!

So, character must come to us. Where from does it come? Much of all that you call religion today is bad, harmful, and meaningless, endless rituals, ceremonies and often miracles - all these are meaningless, if they do not lead to character excellence. As Swami Vivekananda has said in a letter of 21st March 1895 to the American lady Mrs. Ole Bull (Letters of Swami Vivekananda, P.211, 1948 edition): *“My Master (Sri Ramakrishna) used to say that these names, as Hindu, Christian, etc., stand as great bars to all brotherly feelings between man and man. We must try to break them down first, They have lost all their good powers and now only stand as baneful influences under whose black magic even the best of us behave like demons, well, we will have to work hard and must succeed.”*

Those who want to help mankind must take their own pleasure and pain, name and fame and all sorts of interests, and make a bundle of them and throw them into the sea, and then come to the Lord. This is what all the masters said and did.

Again, writing to Sister Nivedita from London on 7th June 1896, (Letters of Swami Vivekananda, pp. 320-21) Swamiji said: *“My ideal indeed can be put into a few words and that is to preach unto mankind their divinity, and how to make it manifest in every movement of life.”*

Religions of the world have become life-less mockeries. What the world wants is character. The world is in need of those whose life is one burning love, selfless. That love will make every word tell like thunderbolt.

For that development of character, Swamiji gave us the message of Vedanta, the great message from the Upanishads, where you are asked not just to believe, but are encouraged to question, discuss, and come to Truth yourself, and live it. That is the scientific greatness of the Upanishads and the Gita. In those great books, the sages, out of their own experience, gave all humanity the sure foundation of character; and that foundation is the step by step realization that the ever pure, ever free, and infinite Atman is in everyone of us, is our true nature; the spark of divinity is in everyone, not only in human beings but also in all other living creatures. But the human being alone is organically fitted to realize this truth. You must discover this truth for yourself. You must manifest it in your life, conduct, and behaviour. Behind the body-mind complex there is a profound spiritual dimension which, being infinite, is in all of us; the same pure Consciousness or Chit is in you and in me and in all. We are all spiritually one. That is the teaching of Vedanta; that is the philosophy of Advaita, non-duality. The same teaching is found in the Gita. That is the source and basis of character development.

Separateness comes out of mere body-awareness. My feeling then will be selfish and self-centered; my feeling should be that of oneness with you, and that comes only from our ever-present spiritual nature. Physically I am separate from you. If I eat, you are not satisfied; if you eat, I am not satisfied. We are separate. But this is at the physical level; but at the level of the Atman, of pure consciousness, we are all one.

This body is composed of a bundle of genetic materials, our physical nature may help us to become healthy and energetic. But it cannot give us moral or ethical values. Today, biology tells you that the gene cannot give you any ethical or moral values. Genes are essentially selfish - note the language. I am quoting a scientist - an interesting book by Richard Dawkins published in 1976, *The Selfish Gene* (pp. 2-3, Oxford University Press, 1990 New Edition): The argument of this book is that we, and all other animals, are machines created by our genes. Like successful Chicago gangsters, our genes have

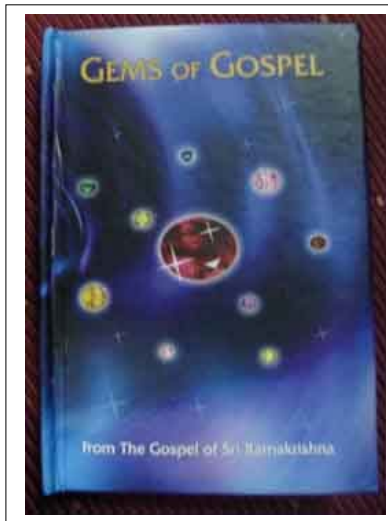
survived, in some cases for millions of years, in a highly competitive-world. This entitles us to expect certain qualities in our genes. I shall argue that a predominant quality to be expected in a successful gene is ruthless selfishness. This gene selfishness will usually give rise to selfishness in individual behaviour. However, as we shall see, there are special circumstances in which a gene can achieve its own selfish goals best by fostering a limited form of altruism at the level of individual animals. “Special” and “limited” are important words in the last sentence. Much as we might wish to believe otherwise, universal love and the welfare of the species as a whole are concepts that simply do not make evolutionary sense. This brings me to the first point I want to make about what this book is not. I am not advocating a morality based on evolution.

My own feeling is that a human society based simply on the gene’s law of universal ruthless selfishness would be a very nasty society in which to live. Be warned that if you wish, as I do, to build a society in which individuals cooperate generously and unselfishly towards a common goal you can expect little help from biological nature. Let us try to teach generosity and altruism, because we are born selfish. Let us understand what our own selfish genes are up to, because we may then at least have the chance to upset their designs, something that no other species has ever aspired to.

Please mark what the author says: “Let us try to teach generosity and altruism, because we are born selfish.”

To be continued...

GEMS OF GOSPEL: Selected Teachings from the Gospel of Sri Ramakrishna



- ✓ To fix the mind on God is very difficult, in the beginning, unless one practices meditation in solitude.
 - ✓ To meditate, you should withdraw within yourself or retire to a secluded corner or to the forest.
 - ✓ God alone is real, the Eternal Substance; all else is illusory.
 - ✓ Do all your duties, but keep your mind on God.
 - ✓ If you enter the world without first cultivating love for God, you will be entangled more and more.
 - ✓ One must go into solitude to attain this divine love.
 - ✓ Practice spiritual disciplines in solitude and obtain the butter of knowledge and love.
 - ✓ Money can never be the goal of life.
-
- ✓ Cry to the Lord with an intensely yearning heart and you will certainly see Him.
 - ✓ Longing is like the rosy dawn. After the dawn out comes the Sun. Longing is followed by the vision of God.
 - ✓ It is necessary to pray to Him with a longing heart.
 - ✓ God dwells in all beings. But you may be intimate only with good people; you must keep away from the evil-minded.
 - ✓ God undoubtedly dwells in the hearts of all holy and unholy, righteous and unrighteous.
 - ✓ A man living in society should make a show of Tamas to protect himself from evil-minded people.

Glory of the Gita: Bhagavad Gita for Executives

Translation and Exposition by Dr. Manohar Abhay, an ardent devotee of the Gita.



CHAPTER SECOND: SAMKHYA YOGA

Confusion and Helplessness:

I have forgotten my *Dharma* (duty) because I have been overpowered by the weakness of pity and delusion. Tell me decisively what is good for me in this situation. I ask you. Advise me. I am your disciple. I have taken refuge in you. (2-7)

Lesson: Confused and helpless persons take refuge in divine power or consult persons of higher intellect.

Worldly Wealth:

I do not think, even if I acquire unrivalled dominion on this prosperous earth or even gain absolute sovereignty over the god's kingdom, it would remove this grief (which is) burning (draining up) my senses. (2-8)

Lesson: Internal unease cannot be eased by the acquisition of worldly wealth.

Confused Person:

Having spoken thus to Hrsikesa, Gudkesa (Arjuna), the destroyer of ignorance that chastiser of enemies, said to Krishna, O Govinda, "I shall not fight;" and he became silent. (2-9)

Lesson: A confused person becomes indolent, how-so-ever empowered / capable he may be.

Man of Wisdom:

Thereafter, O Dhritrastra, the descendent of Bharat dynasty, in the midst of two armies Hrsikesa, as if smiling, spoke these words to Arjuna who was overcome by despondency. (2-10)

Lesson: Man of wisdom treats confused and ignorant persons with simplicity, ease and compassion.

Man of Wisdom:

Lord Krishna said:

You, O Arjuna, grieve for those who are not to be grieved for. Yet, you speak words of wisdom. A man of wisdom grieves neither for the dead, nor for the living. (2-11)

Lesson: Wise men perceive human body from the spiritual angle, far beyond its physical and emotional levels. They do not grieve on its destruction / death.

The Soul:

This has never happened in the past that I and you or these rulers did not exist. Nor indeed we shall ever cease to exist in the future. (2-12)

Lesson: Being beyond the limits of the time, the soul is immortal, eternal; it ever exists and passes through cycles of birth.

Man of Endurance:

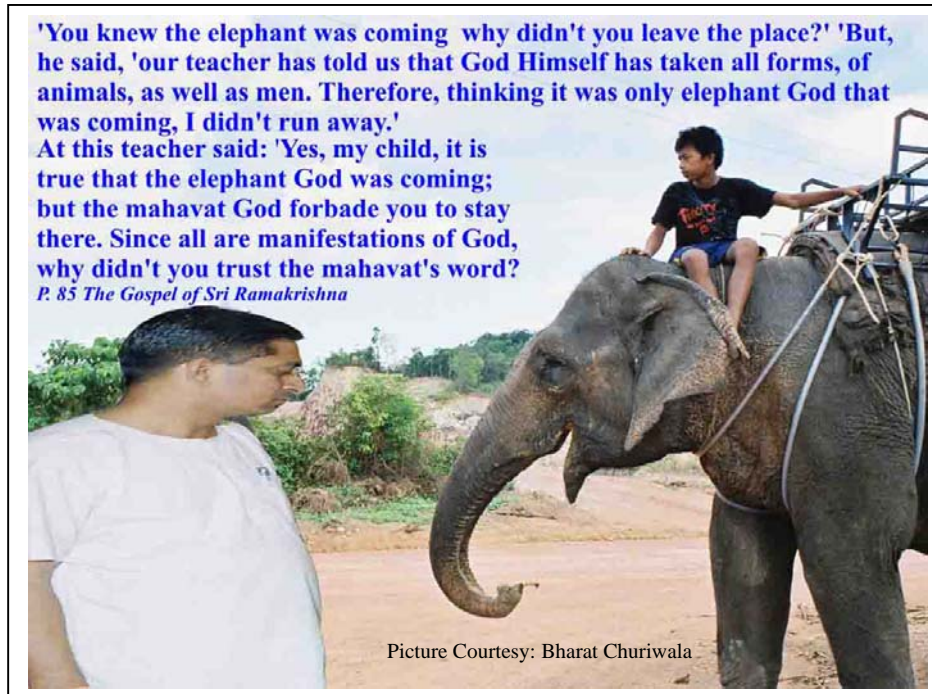
Just as, the soul in this body passes into childhood, youth and old age, similarly it passes from one body to another. Considering this, a man of endurance does not get fascinated (deluded) by it (transmigration of the Self-indwelling or soul). (2-13)

Lesson: A man of endurance does not fascinate/delude by the Self-indwelling (soul) which has cycles of birth, death and rebirth.

Sensual Pleasures and Pains:

Heat and cold, pleasure and pain, O Son of Kunti, are caused due to attachment to sense-organs and their objects. These are transient and perishable. O, Arjuna, the descendent of Bharat Dynasty, experience or tolerate them (bravely). (2-14)

Lesson: Sensual pleasures and pains should be borne with brevity and courage, as these are transient and perishable.



Parable of the "Elephant God"

“Let me tell you a story. In a forest there lived a holy man who had many disciples. One day he taught them to see God in all beings and, knowing this, to bow low before them all. A disciple went to the forest to gather wood for the sacrificial fire. Suddenly he heard an outcry: ‘Get out of the way! A mad elephant is coming!’ All but the disciple of the holy man took to their heels. He reasoned that the elephant was also God in another form. Then why should he run away from it? He stood still, bowed before the animal, and began to sing its praises. The mahut of the elephant was shouting: ‘Run away! Run away!’ But the disciple didn’t move. The animal seized him with its trunk, cast him to one side, and went on its way. Hurt and bruised, the disciple lay unconscious on the ground. Hearing what had happened, his teacher and his brother disciples came to him and carried him to the hermitage. With the help of some medicine he soon regained consciousness. Someone asked him, ‘You knew the elephant was coming - why didn't you leave the place?’ ‘But, he said, ‘our teacher has told us that God Himself has taken all these forms, of animals as well as men. Therefore, thinking it was only the elephant God that was coming, I didn’t run away.’ At this the teacher said: ‘Yes, my child, it is true that the elephant God was coming; but the mahut God forbade you to stay there. Since all are manifestations of God, why didn’t you trust the mahut’s words? You should have heeded the words of the mahut God.’ (Laughter)

“It is said in the scriptures that water is a form of God. But some water is fit to be used for worship, some water for washing the face, and some only for washing plates or dirty linen. This last sort cannot be used for drinking or for a holy purpose. In like manner, God undoubtedly dwells in the hearts of all - holy and unholy, righteous and unrighteous; but a man should not have dealings with the unholy, the wicked, the impure. He must not be intimate with them. With some of them he may exchange words, but with others he shouldn’t go even that far. He should keep aloof from such people.”

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