

# 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

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## Discipleship: (3) Interaction with Sri Ramakrishna

One day he said to me, “You can see Krishna in your heart if you want.” I replied, “I don’t believe in Krishna or any such nonsense!”

Once I said to him, “The forms of God and things like that, which you see in your visions, are all figments of your imagination.” He had so much faith in my words that he went to the Divine Mother in the temple and told Her what I had said to him. He asked Her, “Are these hallucinations, then?” Afterwards he said to me, “Mother told me that all these are real” . . .

Again, he said to me, “When you sing, He who dwells here (touching his heart), like a snake, hisses as it were, and then, spreading his hood, quietly holds himself steady and listens to your music.”

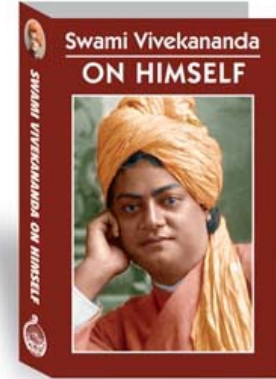
We [Sri Ramakrishna and I] talked of our revealed book, the Vedas, of your Bible, of the Koran, and of revealed books in general. At the close of our talk, this good man asked me to go to the table and take up a book; it was a book which, among other things, contained a forecast of the rainfall during the year. The sage said, “Read that.” And I read out the quantity of rain that was to fall. He said, “Now take the book and squeeze it.” I did so and he said, “Why, my boy, not a drop of water comes out. Until the water comes out, it is all book, book. So until your religion makes you realise God, it is useless. He who only studies books for religion reminds one of the fable of the ass which carried a heavy load of sugar on its back, but did not know the sweetness of it.”

I did not believe in anything. . . . At first I did not accept most of what the Master said. One day he asked me, “Then why do you come here?” I replied, “I come here to see you, not to listen to you”. . . . He was very much pleased.

One day when I was alone with him he said something to me. Nobody else was present. He said, “It is not possible for me to exercise occult powers; but I shall do so through you. What do you say?” “No,” I replied, “you can’t do that.”

I used to laugh at his words. . . . I told him that his visions of God were all hallucinations of his mind. He said to me, “I used to climb to the roof of the Kuthi and cry, ‘O devotees, where are you all? Come to me, O devotees! I am about to die. I shall certainly die if I do not see you.’ And the Divine Mother told me, ‘The devotees will come.’ You see, everything is turning out to be true.” What else could I say? I kept quiet.

I used to follow my own whims in everything I did. The Master never interfered. I became a member of the Sadharan Brahma Samaj. The Master knew that women attended the meetings of the Brahma Samaj. A man cannot meditate with women sitting in front of him; therefore he criticized the meditation of the Brahma Samaj. But he didn’t object to my going there. But one day he said to me, “Don’t tell Rakhai about your being a member of the Brahma Samaj, or he too will feel like becoming one.”



## Interaction with Ramakrishna ...

When I found that the Master did not bestow that kind of grace on my friends which he had done on me by accepting me and instructing me in spiritual matters, I used to press him to bestow it also on them too. On account of boyish flippancy I was ready on many occasions to argue with him on this point. I said, “Why, Sir? God can never be so partial as to bestow His grace on some and not on others. Why should you then not accept them as you have done me? Is it not certain that one can attain spiritual realisation by one’s effort also, just as one can become a learned scholar if one puts forth sufficient effort?” The Master replied, “What can I do, my child? Mother shows me that there is the beastly mental attitude of a bull in them. They cannot realize spirituality in this life. What can I do? And what is it you say? Can anyone become in this life what he wishes to be, by mere will and effort?” But, who lent an ear to the Master’s word then? I said, “What do you say, sir? Can’t one become what one wishes to be, if one wills and makes an effort? Surely one can. I cannot believe what you say about it.” At this also the Master said the same thing, “Whether you believe it or not, Mother shows me that.” I never accepted then what he said. But, as time passed on, more and more did I understand from experience that what the Master said was right and what I had thought was wrong.

As soon as I went to Dakshineswar, the Master gave me those books which he forbade others to read. Among other books, a copy of the *Ashtavakra Samhita* was in his room. When the Master found anyone reading that book, he would forbid him and would give him instead such books as *Mukti and How to Attain It*, the *Bhagavad Gita*, or some Purana. But, scarcely had I gone to him, when he took out that book and asked me to read it. Or, he would ask me to read some part of the *Adhyatma Ramayana* which is full of non-dualistic ideas. I would reply, sometimes bluntly, “What is the use of reading this book? It is a sin even to think, ‘I am God.’ The book teaches this blasphemy. It should be burnt.” The Master would smile and say, “Do I ask you to read it for yourself? I ask you to read a little to me. Please do it. In that case, you will not have to think that you are God.” So I had to read a little for him at his request.

The magic touch of the Master one day immediately brought a wonderful change over my mind. I was astounded to find that really there was nothing in the universe but God! I saw it quite clearly, but kept silent to see whether the impression would last; but it did not abate in the course of the day. I returned home, but there too, everything I saw appeared to be Brahman. I sat down to take my meal, but found that everything—the food, the plate, the person who served, and even myself—was nothing but That. I ate a morsel or two and sat still. I was startled by my mother’s words, “Why do you sit still? Finish your meal,” and then began to eat again. But all the while, whether eating or lying down, or going to college, I had the same experience and felt myself always in a sort of trance. While walking in the streets, I noticed cabs plying, but I did not feel inclined to move out of the way. I felt that the cabs and myself were of one stuff. There was no sensation in my limbs, which seemed to be becoming paralysed. I did not relish eating, and felt as if somebody else were eating. Sometimes I lay down during a meal; after a few minutes I got up and again began to eat. The result would be that on some days I would take too much, but it did no harm. My mother became alarmed and said that there must be something wrong with me. She was afraid that I might not live long. When there was a slight change in this state, the world began to appear dream-like. While walking in Cornwallis Square, I would strike my head against the iron railings to see if they were real or only a dream. This state of things continued for some days. When I became normal again, I realized that I must have had a glimpse of the Advaita state. Then it struck me that the words of the scriptures were not false. Thenceforth I could not deny the conclusions of the Advaita philosophy.

## Education for Character

By Swami Ranganathananda



This is the teaching you come across in the second chapter of the Gita. “Svalpamapyasya dharmasya trayate mahato bhayat” - Even a little of this dharma will save people from great fear.

We would be safe from fears and cease to be a source of fear to others, if we achieve only one per cent or two per cent of this spiritual growth. That is all that is needed. That must take place along with one's school or college education. If spiritual growth or atma-vikasa does not take place, the educated brain will become a danger. Brain without corresponding spiritual growth, cannot develop character. We only become a serious problem to ourselves and to our society. All the current problems of India are created by our educated people bereft of any spiritual growth. This is true all over the world; but it is much more true with respect to our country. So religion, understood in a scientific sense, is manifesting the divine that is within; what a beautiful idea! Spiritual growth can be measured by the quantum of character that you manifest. The greater the character, the greater is the divine manifestation in you. Swami Vivekananda taught us how to understand the practical implications of Vedanta, how to develop our Indian society on the basis of practical Vedanta: a society based on freedom, equality, dignity of human personality, and service as the best form of inter-human relations.

He also said that the national ideals of India are renunciation and service; intensify her in those channels, the rest will take care of themselves.

So, when you are a student, you must think along these lines also. Merely getting good marks in examinations, securing a well-paid job and marriage with a heavy dowry, are not the end of this great human life. We have got something loftier to achieve; to wipe the tears of our weaker sections, to make them happy, must be our motto in life. We must have a nation-wide awareness that we are all one; how can we be happy when others are not happy? That fellow-feeling, that humanistic awareness must come to all of us. Says Sri Krishna in the Gita (6.32):

Atmaupamyena sarvatra samam pasyati yorjuna; Sukham va yadi va dukham sa yogi paramo mathah – “Look upon others as you look upon yourselves; their happiness is your happiness and their sorrow is your sorrow. We are all essentially one. The yogi who realizes this truth is the highest yogi.”

Samadrsti, sama-bhava - feeling of sameness and non-separateness. That is how character-development takes place. Swami Vivekananda wanted our education to include character-development. Without character, education is dangerous. The whole world can be destroyed by this human intellect. We know how many birds have been destroyed, how many trees have been destroyed, how many other kinds of animals have been destroyed - all by highly educated people. Now the awareness has come with the recent Earth Conference held at Rio-de-Janeiro. For the first time, people have begun to understand their responsibilities to nature and humanity as a whole. We must have concern for others—human beings and other living creatures. There you get the call of our Vedanta. That is the greatness of our country's philosophy. But unfortunately, today, only a few pundits and holy men study the Vedanta, and the rest of our people are blissfully ignorant of this luminous heritage of theirs.

The best book of practical Vedanta, the Vedanta which can be lived by us, is the Bhagavad-Gita. It can re-educate our educated people and make them efficient workers

Education for Character ...

and nation-builders. Out of our educated section must come the power for the upliftment of our whole nation. England became a great power through education. In public schools and universities, they pursued knowledge with a view to serving the welfare of their nation. We are the only people who use education for fattening oneself only. We do not care about our national responsibility as democratic citizens. In 1894, Swami Vivekananda wrote a letter from America to the then Maharaja of Mysore, Chamaraja Wadiyar; here is one sentence from it. Keep its sentiments with you, think of it, and assimilate it. In that letter, Swamiji writes (Complete Works of Swami Vivekananda, Vol. IV, 9th ed. 1966 p.363):

“This life is short; the vanities of the world are transient; but they alone live who live for others; the rest are more dead than alive...”

To be alive is to have concern for others and serve them, according to one's capacity. That is what comes from the depth of spirituality. Every living person must become vibrant, active and humanistic. Otherwise, we will produce hundreds of scam scandal Harshad Mehtas in our country. You know, he is the one who is alleged to have stolen around 3000 or more crores of rupees and is now in jail. What kind of life is that? So, this sentence must guide all our youths “They alone live who live for others; the rest are more dead than alive.”

If we study modern Indian history, we will come across thousands of such living people. They thought of the country and its welfare. They served the country, fought for its freedom, and suffered many hardships. Therefore, they deserve Swamiji's description of living people. After Independence, however, we have more of dead people, wholly self-centered and who never care for the nation. So our attention must be focused on how to manifest our inherent divine nature in our life and human relations. There is no use of a pundit brain if compassion is missing. These ideas unfortunately, are not given to students in our colleges and schools. We have to resort to the Complete Works of Swami Vivekananda and the Upanishads and the Gita. They are open to all. In the west, people are hungry for these philosophical and spiritual books of India. In America and other Western countries, if you deliver just one discourse on the Upanishads or the Gita, the listeners will make pranams and put dollars at your feet, out of gratitude which, they will say, cannot be expressed in words. That is, what I have seen in Europe, America and Australia. We have plenty of spiritual knowledge as our inheritance. But our own people in India do not seek it; what a tragedy it is!

So, remember the teaching of Swamiji – “Man-making, Character-building, nation-building education; not merely job-getting education.” I hope you will take your mind in this direction.

To be continued...

VivekVani

- ✦ Education is the manifestation of the perfection already in man.
- ✦ Religion is the manifestation of the Divinity already in man.
- ✦ No one can get anything unless he earns it. This is an eternal law.
- ✦ Purity, patience, and perseverance are the three essentials to success, and above all, love.
- ✦ Misery is caused by sin, and by no other cause.

**Glory of the Gita:** Bhagavad Gita for Executives CHAPTER SECOND: SAMKHYA YOGA  
Translation and Exposition by Dr. Manohar Abhay, an ardent devotee of the Gita.



**Grieving for the Dead:**

(Because) death is inevitable for the born and certain is birth for the dead. You cannot do anything in this regard. Therefore, it does not behove of you to grieve for this. (2-27)

**Lesson:** It is not good to grieve for the dead as death and rebirth are certain for who ever is born.

**Law of Causation:**

O Bharat, prior to birth and after their death, all beings are not manifest (do not have body form). Only during the interim period, they seem to be manifest. Then what is there to concern about? (2-28)

**Lesson:** Only the perishable body seems to manifest. Its causes remain unmanifest. One should not grieve for the perishable.

**Nature of the Self:** (2-29)

One perceives the Self as a miracle; and the other hears It as a wonder; and another describes It as a surprise. Yet, having heard about this, none understands what the Self is.

**Lesson:** Perceive the Self as a reality; not as a miracle or something as supernatural.

**The Imperishable:**

O Bharat, this Self, which dwells in the body of all beings, is such that It can not be slain. Therefore, it does not behove of you to grieve for all the beings (about their death). (2-30)

**Lesson:** The Self is imperishable and eternal. One should not grieve for the perishable.

**Warrior's Duty:**

Considering it (to fight) as your duty, you should not feel frightened. There is nothing better (duty) for a Kshatriya (Warrior) than a righteous war. (2-31)

**Lesson:** Do not escape from your duty. A warrior's duty is to fight for righteousness.

**Performing Duty:**

O Partha, happy are the warriors who get the privilege of such a battle, that comes of its own as an open door to heaven. (2-32)

**Lesson:** Only fortunate people get the privilege of performing righteous duty.

**Escape from Duty:**

(And) if you do not fight this righteous war (perform your righteous duty), you shall incur sin besides having lost your own *Dharma* (duty) and reputation. (2-33)

**Lesson:** Escape from duty leads to bad reputation and sinful life.

**Disrepute:**

Also people will discuss your disgrace forever. Such a disgrace, to the honoured one (a man of respect), is worse than death. (2-34)

**Lesson:** Disrepute is worse than death.

**Escape from Duty:**

Those mighty commanders who give you great respect today, when they meet you (on your escape from the battle field), would think of you as worthless; and that you have escaped (from duty) out of fear. (2-35)

**Lesson:** Escape from duty damages ones public image and his social repute He falls in the eyes of his own admirers who, on his escape from duty, would look upon him with indignity.

Discrediting your prowess, your enemies will speak many unspeakable (insulting) words about you. What would be more painful than this? (2-36)

**Lesson:** Distressing is disreputation and condemnation caused due to escape from duty.

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## Character Formation: Divine Message of the Veda

अधेन्वा चरति माययैश वाचं शुश्रुवां अफलामपुष्पाम् । ऋग्वेद् १०-७१-५

adhenvā carati māyayaiśa vācaṁ śuśruvām aphalāmapuṣpām | ṛgved 10/71/5

**Meaning:** Those who do not practise moral conduct, they do not get benefit despite being educated, just as a cow produced by a magician does not give milk.

**Message:** How surprising it is that it does not occur to us to take advantage of the invaluable opportunity of human life and we waste it away just like that in childish games. Not only that, but we utilise the human life in various wicked activities and take away with us the heavy burden of mountains of sins and hellish tortures for our next birth. On the contrary, the animals are better, who leave just as they came into this world. Is this the only intelligence of man? Is man incapable of using proper discretion after obtaining so much knowledge, wisdom and education?

We may boast of ourselves as knowledgeable, clever, and shrewd by knowing the ways of success in the material world, but it is not the less important that we understand the fundamental aim of life and seriously think about it. We should also think ‘who am I? what am I? And how do I achieve meaningfulness of my existence?’ If man does not develop this knowledge, then he will be forced to live a contemptible life similar to an animal.

Every man with discretion must think on his current situation, and if possible should venture to employ his life in fulfilling God’s expectation and thereby saving himself from repentance.

When such an inspiration arises in the heart, then you should understand that God’s brightness has started shining and God’s grace is manifesting.

Most people are not prepared to amend their bad conduct. They are not willing to replace wicked conduct with good conduct and they expect God to fulfil their desires. They are doing ritual-worship, sing hymns etc., with desires. They think that praising God, prostrating before him, by imploring or by making offerings, they can get their work done through Him. The real meaning of worship is that God’s qualities be firmly impressed on our memory, and to create maximum cleanliness, discretion and purity in our minds.

Depending on his situation, every man can contribute in some way to raising the level of sentiments of the world’s humanity. The extent to which we can devote our time, labour, intelligence, money etc., for this purpose, to that extent we have ventured for fulfilling God’s wish. For that we should include the maximum purity, generosity and excellent ideals in our thinking, attitudes, qualities, deeds, nature and activities. Simultaneously we should be dedicated to surrender with enthusiasm and feelings our insight and capacity for people’s welfare.



## **ARE VALUES NECESSARY TODAY**

**V**alues are those that describe and justify certain individual behaviours. There are different types of values - social, spiritual, moral, material, religious, personal to name a few. These values are normally based on the acceptance and / or rejection by experienced and educated members of a society. Thus we see the difference in values from society to society and from generation to generation.

Acceptable behaviour is brought about by practising certain personal values. When individuals practise good personal values, it promotes harmony, friendship and peace among the members of a society. A practice of general human values is the best solution to prevent conflict of minds. To put it in a nut shell, the value system in society protects human beings from losing out humanity.

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**A**re values necessary? is now becoming a big question, rather a threat, in today's world. Although people know values they are not ready to accept them. They feel their values are more important than common values. People have their own reasons for not following these values. But in today's world, values are important. People have a mindset about the values laid to them. There are many people who tease others who follow some values.

Some people do not give importance to others' values, for example, the parent-child relationship. In India values are necessary to a great extent as it cultivates emotions, manners, motivation, importance of life makes you think which is good and bad or right or wrong. Values should not be misused. Every one should be encouraged in whatever act he / she performs taking their values into account. Having values makes a man perfect, elegant and wise. Every Indian must strive for perfection through certain values. I conclude by quoting Bhagavad Gita "He who can withstand the tide of lust and anger is a Great Yogi" [Gita 5:23].

Priyanaka  
Psychology – III Year

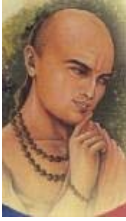
**T**his leading clearly elucidates the significance of values. If a sense of values is inculcated at a young age, society will be all the better for it. In fact, all religions preach such ethical standards that aim at achieving this. The materialism which is prevalent today is an intruder, a crudity leading to the evil of mechanisation of man and the destruction of the beauty and worth of his personality.

In the protesting words of Bertrand Russell, "The Machine as an object of adoration is the modern form of Satan, and its worship is modern diabolism ... whatever else may be mechanical, values are not". Every human being possesses an ethical sense and receives, "Intimations of immortality" as Wordsworth expresses it, sometimes or other in his life. It is the privilege and duty of the humans to grab hold of values and thus strengthen ourselves; let the words of Swami Vivekananda be our clarion call. 'Arise, Awake & Stop not till the Goal is reached'

R. Annapoorna

VivekVani

- ✚ The real individuality is that which never changes and will never change; and that is the God within us.
- ✚ The flesh and the devil are but degrees of difference from God Himself.



“Kautilya (Chanakya), The world’s first Management Guru”

“Kautilya’s Arthashastra, The oldest Book on Total Management”

- Radhakrishnan Pillai

**K**autilya’s Arthashastra is the oldest book on Management available to the world. It was written by Kautilya (also known as Chanakya and Vishnugupta) in 300 BC. When literally translated it means ‘Scripture of Wealth’. The main focus of the book is on Creation and Management of wealth.

However the book is a masterpiece which covers a wide range of topics like Statecraft, politics, military warfare, strategy, Selection and training of Employees, leadership skills, legal systems, accounting systems, taxation, fiscal policies, civil rules, internal and foreign trade etc. It also covers various technical subjects including Medicine, gemology, metallurgy, measures of length, tables of weights, divisions of time, among many others.

No wonder scholars down the centuries have time and again described Kautilya as a rare mastermind who could be an expert in so many varied and specialized fields.

He was responsible to bring down the Nanda dynasty and establish his able student Chandragupta Maurya on the throne as the emperor. Hence he is called a ‘King Maker’. He is also credited to have masterminded the defeat of Alexander in India when he was on his march to conquer the world.

As a political thinker, he was the first to visualize the concept of a ‘NATION’ for the first time in Human History. During his time India was split into various kingdoms. He brought all of them together under one central governance, thus creating a Nation called ‘Aryavarta’, which later became India.

He documented his life long work in this book ‘Arthashastra’. For ages rulers across the world have referred to the Arthashastra for building a nation on Sound Economics, based on spiritual values. Emperor Ashoka is supposed to have built and expanded his kingdom on the principles described in this book. Shivaji, the ruler of Maharashtra is said to have studied this book in order to plan and defeat the Mughals. The Forts that he built and the Navy he created till today stands as an example for all of us to be proud of.

Even though India and Indians never forgot the ‘Arthashastra’, the study and practical application of the book lost its importance since the British rule.

Prof. Shama Shastry rediscovered the book in 1905, He wrote its first English Translation. Ever since then, only 2 more English translations have been written. One by Prof. Kangle and the other by Shri Rangarajan.

However, apart from the scholarly work this book today needs to be once again represented for practical application in today’s world. The book has got many principles and techniques, which once applied can prove a tremendous improvement even in our day-to-day management.

Some may ask ‘Is this book written over 2000 years ago still applicable in today’s world?’

For which great thinkers have said ‘The Arthashastra is a book about the management of the ‘human mind’, which has remained same since ages’.

“So long as the Human mind remains filled with its negativities of jealousy, ego, hatred and over indulgence. So long as human beings require self control, discipline and management, ‘Kautilya’s Arthashastra’ will remain relevant.”Kautilya’s Arthashastra is a must for every intelligent person irrespective of which profession he follows.

## What A Leader Should Not Do

- Radhakrishnan Pillai

This will explore the relevance and application of Principles and Strategies of Chanakya as discussed in his 3<sup>rd</sup> Century BC treatise, *Kautilya's Arthashastra*, in Today's Corporate World.

The treatise Arthashastra by Kautilya, also known as Chanakya, is not only a compilation of the wisdom of Chanakya but also contains practical insights of the earlier teachers of management, politics, and strategy.

One of these is on the challenges of 'Leadership' something that today's corporate world is juggling with. Arthashastra contains a wealth of wisdom on leadership, its development and application. Chanakya not only tells us what a leader should do but what he should 'not' do.

In Book 7's chapter 5, from verse 19 to 26, Chanakya brings out 21 things that a leader should avoid doing. We will be studying these over ten articles. These can be applied not only to business leaders, but also to head of departments, project leaders, community leaders, politicians, and even as the head of a family or any other institution or organization.

Chanakya had said,

Reasons for dissatisfaction of subjects: – 1

*“Discarding the good and favouring the wicked” (7.5.19-26)*

### WHO ARE THE SUBJECTS?

Well, they are the persons who are reporting to you or are dependent on you. They wait for your directions, which in itself has a direct implication on their lives. In the case of a company, it's the employees. In a department, they are your team members. In a family, they are your children and relatives. The first and foremost duty of a king (leader) is to keep his subjects happy.

Now, the first reason for subjects to become unhappy is discarding the good and favouring the wicked. Subjects come to the leader for justice. When they do not find a solution to their problems among themselves, they seek the leader's advice, direction and justice. If he favours the wrong and discards the right, it's a very serious problem.

Here are some tips on how to understand who is right:

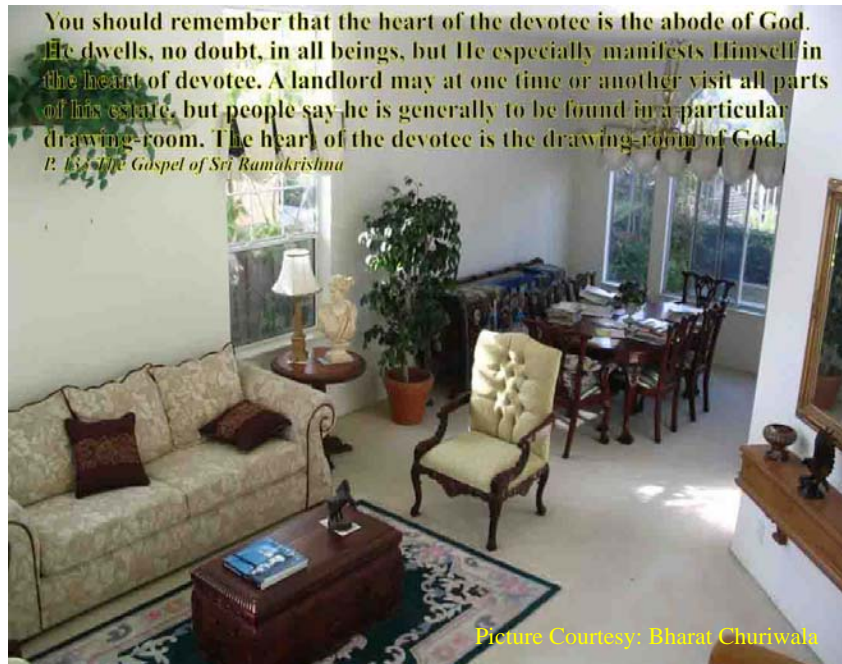
### LISTEN TO BOTH TOGETHER AND SEPARTELY

It's very necessary to listen to both sides of the story. But after they have expressed their views together, do not hurry with our decision. When both are facing each other, there are a lot of emotions and personal feelings expressed. Therefore, listen to them separately too. Get the facts. You will get better idea who was right. At times we are not able to come to any decision, its called "Dharmasankath". In such conflicting situations take the help of books (scriptures) and masters learned in the particular field.

### ANNOUNCE THE VERDICT UNEMOTIONALLY

After you have analysed the situation, announce your verdict. Also explain the 'reason' for the same. Be just. But more than anything else, be unemotional. That's the most vital part. The whole idea is not to hate the bad. As Gandhiji put it "Remove the wickedness not the wicked". Even while punishing the wrong, one should give an opportunity to learn and improve.

To be continued...



**God dwells in devotee's heart:**

Sri Ramakrishna was gradually becoming conscious of the outside world. Nilmadhav of Ghazipur and a Brahma devotee were talking about Pavhari Baba. Another Brahma devotee said to the Master: “Sir, these gentlemen visited Pavhari Baba. He lives in Ghazipur. He is a holy man like yourself.”

The Master could hardly talk; he only smiled.

The devotee continued, “Sir, Pavhari Baba keeps your photograph in his room.”

Pointing to his body the Master said with a smile, “Just a pillow-case.”

The Master continued: “But you should remember that the heart of the devotee is the abode of God. He dwells, no doubt, in all beings, but He especially manifests Himself in the heart of the devotee. A landlord may at one time or another visit all parts of his estate, but people say he is generally to be found in a particular drawing-room. The heart of the devotee is the drawing-room of God.”

**Comforting Words of Holy Mother Sri Sarada Devi:**

Does it matter in the least to God whether you believe or not in Him or not? Even the sage Shukadeva was to Him like a big ant at the most. Infinite is He. How much can you understand of Him?

Pray to God with tears in your eyes whenever you want illumination or find yourself faced with any doubt or difficulty. The Lord will remove all your impurities, assuage your mental anguish, and give you enlightenment.

He who thinks always of the Lord, which way can evil come to him?

Open your grief-stricken heart to the Lord. Weep and sincerely pray, ‘O Lord, draw me towards You; give me peace of mind.’ By doing so constantly you will gradually attain peace of mind.

One who makes a habit of prayer will easily overcome all difficulties and remain calm and unruffled in the midst of the trials of life.

My child, I bless you from my heart that you live long, attain devotion, and enjoy peace. Peace is the principal thing. One needs peace alone.



## Wisdom from the scriptures

### विद्या - Knowledge

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं  
विद्या भोगकरी यशःसुखकरी विद्या गुरुणां गुरुः ।  
विद्या बन्धुजनो विदेशगमने विद्या परा देवता  
विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥

Knowledge is certainly a man's greatest beauty. It is a safe and hidden treasure. It provides prosperity, fame and happiness. Knowledge is the guru of all gurus. It acts as one's friend in a foreign country. Knowledge is the Supreme God. It is the knowledge, not wealth, which is adored by kings. Without knowledge one remains as animal.

### सत्सङ्गः - Good Company

जाड्या धियो हरति सिञ्चति वाचि सत्यं मानोन्नतिं दिशति पापमपाकरोति ।  
चेतः प्रसादयति दिक्षु तनोति कीर्तिं सत्संगतिः कथय किं न करोति पुंसाम् ॥

The companionship of good people removes the inertia of one's mind, nurtures truth in the speech, enhances prestige, expiates the sins, comforts the conscience, spreads the name and fame in all directions. Say! What good is there which the company of devout does not bring to a man.

### उत्तमजनाः - Men of Excellence

प्रारभ्यते न खलु विघ्नभयेन नीचैः प्रारभ्य विघ्नविहिता विरमन्ति मध्याः ।  
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः प्रारभ्य चोत्तमजना न परित्यजन्ति ॥

Base men do not undertake any work apprehending obstacles. Mediocre make a start, but cease working when they encounter hindrances. The men of excellence, however, after commencing a job do not give up despite of recurrence of impediments.

### Qualities of Great Men:

विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः ।  
यशसि चाभिरुचिर्व्यसनं श्रुतो प्रकृतिसिद्धमिदं हि महात्मनाम् ॥

Patience in adversity, magnanimity in ascendancy, eloquence in assembly, bravery in battle, aspiration for eminence and engrossment in the Scriptures are the self-evident attributes of great men.

VivekVani

- ✚ The strong, the well-knit, the young, the healthy, the daring alone are fit to be Yogis.
- ✚ To the Yogi everything is bliss.
- ✚ That man has reached immortality who is disturbed by nothing material.

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