

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

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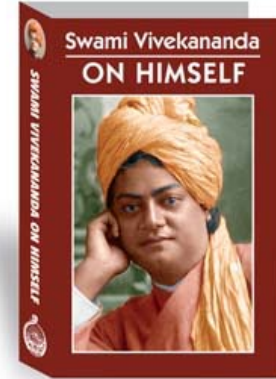
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Discipleship: (5) What I Learnt from Sri Ramakrishna

For the first time I had found a man who dared to say that he saw God, that religion was a reality to be felt, to be sensed in an infinitely more intense way than we can sense the world. I began to go to that man, day after day, and I actually saw that religion could be given. One touch, one glance, can change a whole life. I had read about Buddha and Christ and Mohammed, about all those different luminaries of ancient times, how they would stand up and say, "Be thou whole," and the man became whole. I now found it to be true, and when I myself saw this man, all scepticism was brushed aside. It could be done; and my Master used to say, "[Religion can be given and taken more tangibly, more really than anything else in the world](#)". . . .



The second idea that I learnt from my Master, and which is perhaps the most vital, is the wonderful truth that the religions of the world are not contradictory or antagonistic. They are but various phases of one eternal religion. That one eternal religion is applied to different planes of existence, is applied to the opinions of various minds and various races.

Devotion as taught by Narada, he used to preach to the masses, those who were incapable of any higher training. He used generally to teach dualism. As a rule, he never taught Advaitism. But he taught it to me. I had been a dualist before.

[Sri Ramakrishna] once told me that not one in twenty millions in this world believed in God. I asked him why, and he told me, "Suppose there is a thief in this room, and he gets to know that there is a mass of gold in the next room, and only a very thin partition between the two rooms; what will be the condition of that thief?" I answered, "He will not be able to sleep at all; his brain will be actively thinking of some means of getting at the gold, and he will think of nothing else." Then he replied, "Do you believe that a man could believe in God and not go mad to get Him? If a man sincerely believes that there is that immense, infinite mine of bliss, and that it can be reached, would not that man go mad in his struggle to reach it?"

Master's Confidence in his Disciples:

One day at that time I spent a night with the Master at Dakshineswar. I was sitting quiet for some time under the Panchavati, when the Master suddenly came there and catching hold of my hand, said smiling, "Your intellect and learning will be examined today. You have passed two and a half examinations only; a teacher who has passed three and a half has come today. Come, let me see how you fare in conversation with him." Willy-nilly, I had to go with the Master. When I reached his room and was introduced to M., I began to talk with him on various subjects. Having thus engaged us in a talk, the Master sat silent and went on listening to our words and observing us. Afterwards, when

Sri M. took leave and went away, he said, “What matters it, even if he has passed those examinations? The teacher is womanish in character—shy. He cannot talk with emphasis.” Thus pitting me against others, the Master used to enjoy the fun of it.

[*Shortly after meeting the Master*] I might not have gained anything else by this practice of religion; but it is certain that I have gained control over my terrible anger by his grace. Formerly I used to lose all control over myself in rage and be seized with repentance afterwards. But now if anyone does me a great harm or even beats me severely, I don’t become so very angry.

One day, during one of my early visits, the Master in an ecstatic mood said to me, “You have come!” “How amazing!” I said to myself. “It is as if he had known me a long time.” Then he said to me, “Do you ever see light?” I replied, “Yes, sir. Before I fall asleep I feel something like a light revolving near my forehead”. . . . I used to see it frequently. In Jadu Mallick’s garden house the Master one day touched me and muttered something to himself. I became unconscious. The effect of the touch lingered with me a month, like an intoxication.

Master’s Unique way of Training:

When he heard that a proposal had been made about my marriage, he wept, holding the feet of the image of Kali. With tears in his eyes he prayed to the Divine Mother, “O Mother, please upset the whole thing! Don’t let Narendra be drowned.”

One day when the Master came to my study and was giving me the instruction to observe lifelong continence, my grandmother overheard everything and informed my parents of it. They began making great efforts from that day to get me married lest I should become a monk by moving with a Sadhu. But of what avail was all that? All their efforts against the strong will of the Master failed. Even when everything was settled, the marriage negotiations broke off in a few cases on account of the difference of opinion between the two parties about trifling things.

It is impossible to give others any idea of the ineffable joy we derived from the presence of the Master. It is really beyond our understanding how he could train us, without our knowing it, through fun and play, and thus mould our spiritual life. As the master wrestler proceeds with great caution and restraint with the beginner, now overpowering him in the struggle with great difficulty as it were, again allowing himself to be defeated to strengthen the pupil’s self-confidence—in exactly the same manner did Sri Ramakrishna handle us. Realizing that the Atman, the source of infinite strength, exists in every individual, pigmy though he might be, he was able to see the potential giant in all. He could clearly discern the latent spiritual power which would in the fullness of time manifest itself. Holding up that bright picture to view, he would speak highly of us and encourage us. Again he would warn us lest we should obstruct this future consummation by becoming entangled in worldly desires, and moreover, he would keep us under control by carefully observing even the minute details of our life. All this was done silently and unobtrusively. That was the secret of his training of the disciples and of his moulding of their lives.

Vivek Vani

- ✚ External nature is only internal nature writ large.
- ✚ The world is the great gymnasium where we come to make ourselves strong.
- ✚ The will is not free - it is a phenomenon bound by cause and effect - but there is something behind the will which is free.
- ✚ The more we come out and do good to others, the more our hearts will be purified, and God will be in them.

Education for Character

By Swami Ranganathananda



Let me give you the Mahabharata classification of human energy. There are three types of energy in every human being. The first is called bahu-balam—muscular energy; the second is buddhi-balam—intellectual energy and the third is Atma-balam—spiritual energy. Spiritual energy is the highest and the most pervasive, of the three. Bahu-balam is very ordinary; buddhi-balam is higher; but Atma-balam is supreme. So, try to develop a little Atma-balam along with bahu-balam and buddhi-balam. Buddhi-balam is useful for creative provided behind it is Atma-balam; but it is dangerous and harmful if Atma-balam is not there. You know, even robbers are well-educated people now. They know all the techniques of robbing people. This truth now comes from the West from thinkers like, Bertrand Russell, an agnostic; he says (Impact of Science on Society, p.110, Unwin paperback, 1976 edition):

“Broadly speaking, we are in the middle of a race between human skill as to means and human folly as to ends; given sufficient folly as to ends, every increase in the skill required to achieve them is to the bad. The human race has survived hitherto owing to ignorance and incompetence; but, given knowledge and competence combined with folly, there can be no certainty of survival. Knowledge is power, but it is power for evil just as much as for good. It follows that, unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow.”

So this buddhi can be used either to cheat people, harm people or to bless people and help people. Buddhi-balam influenced by Atma-balam becomes a blessing to oneself and to others. There are all these great ideas and ideals for you to think about and incorporate in your life.

You will get strength and fearlessness—abhyam by reading the Swami Vivekananda's literatures, the Upanishads, and the Gita. ‘**Strength, strength, that is what the Upanishads preach to me from every page**’, Swamiji says in one of his Madras lectures. Similarly, the idea of faith in oneself, atmasraddha. You must read at least two or three Upanishads like the Katha Upanishad. As you know, the Katha Upanishad is famous for Swamiji's famous clarion call in a free translation (I.iii.14): **Uttishthata, jagrata, prapya varannibodhata—“Arise, awake, and stop not till the goal is reached.”**

You get very many beautiful elevating ideas in the Upanishads. Thus there is no lack of character-building. Books available to you; make the best use of them. Let your education be real education, and not merely a degree-getting process. This institution will be proud of you, when you get such an education for yourself and later fill up various posts, in politics, educational institutions; scientific research, business and industry and union and State administrative institutions, in our country, raising the moral level and human development of our society. (*Reproduced from Awaken India*).

VivekVani

- ✚ There is nothing beyond God, and the sense enjoyments are simply something through which we are passing now in the hope of getting better things.
- ✚ The moment I have realized 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.

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.

Bliss of Performing Duty:

Determined to fight, get up O Kauntaya, if you are slain in the battle you will go to heaven; and if you come out victorious you will enjoy the pleasures of the earth. (2-37)

Lesson: By performing duty one gets worldly pleasures when alive; and the bliss of heaven, if died in the battle of life. (*Karma Bhumi*).

Desireless Action:

You will incur no sin when you get yourself ready to fight while treating pleasure and pain, gain and loss, victory and defeat alike. (2-38)

Lesson: Perform your duty without motives of pleasure, victory or gain. Have no longing for fruits of action.

I have given to you this knowledge in the context of *Samkhya* (Yoga of knowledge). Now listen to the knowledge related to (*Nishkam Karma*) *Yoga* (Yoga of Desireless Action). Having exposed to this, O Partha, you shall break the bondage-of- action. (2-39)

Even a little practice, a little knowledge of this (*Nishkam Karma*) *Yoga* would liberate you from great fear (of birth and death). Neither the initiations made in this regard would be lost, nor would you be blamed for any of their (initiations) counter-affects. (2-40)

Lesson: Desireless action (*Nishkam Karam Yoga*) help in breaking the bondage-of-action (longing for fruits of action). It liberates a person from fear and the stigma of initiations / initiatives.

O Kurunandana (son of Kuru dynasty), those who proceed on this path of (*Nishkam Karma*) *Yoga*, have resolute determination (single-pointed conviction or steady resolve / intellect), while the mind of those unwise remains fragmented in endless irresolute thoughts whose actions are guided by desires (motives). (2-41)

Lesson: Desireless action promotes steady intellect and firm determination.

The Unwise:

Only those unwise people are attached to the ostentatious knowledge of Vedas (scriptures) which promises heaven and good rebirth, as the reward of their actions. For the satisfaction of their sense-organs and with the desire to lead a life of material grandeur, they think that the best is heaven and nothing is better than it. (2-42 & 43)

Lesson: Quoting instances from scriptures with their own ostentatious interpretations, only the unwise plead for desireful action (rituals).

Unstable Mind:

Those persons lack stable intellect and firm resolve / determination (single-pointed conviction) who are more attached to sensual pleasures and worldly prosperity and who remain obsessed by such things. (2-44)

Lesson: Those persons have instable mind / intellect (spiritual intellect) who are attached to physical or sensual pleasures and who remain obsessed by worldly things (ritualistic practices). They are not suitable for a blissful sojourn to Self- realization.

To be continued....



Character Formation: Divine Message of the Veda

सुगः पन्था अनृक्षर आदित्यास ऋतं यते । नात्राक्खादो अस्ति वः ॥ ऋग्वेद् १-४१-४

sugaḥ panthā anṛkṣara ādityāsa ṛtaṁ yate | nātrāvakhādo asti vaḥ|| ṛgved 1-41-4

Meaning: Only the path of truth is without thorns, easy and approachable therefore all should follow the path of truth.

Message: The message of Indian culture is सत्यं वद धर्मं चर स्वाध्यायान् मा प्रमदः । ‘satyam vada dharmam cara svādhyāyān mā pramadaḥ|’ i.e. ‘Speak the truth conduct yourself in a religious manner and do not be lazy in the study of scriptures’. In the above injunction, truth has been given priority over religion also. We should always conduct ourselves truthfully. Inner and outer unity, i.e. there is unity in thinking and behaviour, should be man’s first and foremost quality. Let us present ourselves to others as we are. Let us reflect in our speech what we have in mind, and do such deeds only.

There should be unity मनसा वाचा कर्मणा manasā vācā karmaṇā i.e. in our thinking, speech and behaviour. The purity of the inner-self is maintained in this way and the mind remains cheerful. Peace reigns in such a clean heart and the rays of divine light shine forth.

If we trust others with ease, only then can we live with mutual goodwill. The entire organisation of the society rests on mutual trust. If this trust is destroyed, nobody will trust each other and societal organisation cannot be stable. The basis of love, friendship co-operation, help etc. is truth only.

Untruthful speech includes also untruthful dealings, untruthful and false make-believe, to present something other than what we believe, to hide the actual situations and present something else, to hide one’s motive etc. To tell a lie is not the only untruth. To make someone in some way to believe in something else, all this comes within the sphere of untruth. In other words such people are called conspirers and cheats. Even if one has not duped someone of his money, but to dupe someone of trust is no less a sin or a crime.

It is man’s disgraceful downfall to lose the trust of others, to be ambiguous in speech and behaviour and to remain dishonest. Only the person who can be trusted, has a reputation. One whom no one trusts in the society is considered of the lowest level in the society. By telling lies, an atmosphere of doubt, anxiety, distrust and cheating is created and the joy of love and friendship is finished. The terror of anxiety makes a person look at others with doubt and distrust. How can the feeling of faith last in such a situation? He starts thinking of everyone as a cheat and worth condemning. When keeping promise and trust are gone from a man’s conduct, that person will find himself alone and survival will become not only difficult but impossible also.

A liar is always afraid, because the original truth cannot be kept hidden, and if not today then tomorrow it comes to light. The influence of lies remains only for some time, but to conceal the lies, a thousand more lies have to be uttered and even then doubts remain. On the other hand, truth remains permanently stable like a rock and there is absolutely no burden on the mind. A man’s personality shines with the halo of truth.

Quote

How attached the Master was to truth! He used to say that truth alone is the austerity of the Kali Yuga. One attains to God by sticking to truth.

- Holy Mother Sri Sarada Devi



ARE VALUES NECESSARY TODAY

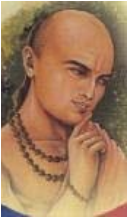
A value, can be briefly defined as a relationship between a person and his environment. When I ask which substance is heavier, “lead or iron”, I am dealing with the realm of ascertainable fact in which universally accepted standards are available. If, however, I ask, which of these two pictures is beautiful, I face a question not of fact but of value. There are two main features of human values; firstly, in a given society, “Values” are regarded as more or less fixed. Secondly, they are supported by the community – people of authority, elders and religion. Consequently they are accepted as habitual patterns of behaviour and are not to be questioned by the individual. There is an urgent need to inculcate values at all levels of society, without which we will be in a position to arrest our accelerating social degradation. Science and Ahimsa should come together in the creative synthesis of belief and action, so that mankind will attain new level of purposefulness, prosperity and spiritual insight into values. The recognition of a scale of values also leads to a recognition of the humanity in man. Values have meaning only in a sphere of social relations. From the recognition of a value should follow, the recognition of right, thus leading to better humanity.

It is therefore concluded that values are indispensable in today’s society.

G. Pavithra
III – B.Sc., (Micro Biology)

Our Country’s rich ancient heritage has always been based on the values provided by the great socio–religious leaders. Sri Adi Sankara, Mahatma Gandhi and Swami Vivekananda are a few among the many great thinkers who carefully moulded the value system of our country. Like individuals, different nations have different faces depending on their value system. And this face changes constantly reflecting the contemporary needs. What values do we represent in the contemporary world? Our moral and spiritual stature has not kept pace with our material progress. We find today, the common honesty between man and man is lacking. Wars and troubles are due to the error in the value system and certainly not due to any external circumstances. Material progress has made us tall, but morally we are considerably dwarfed. As Swami Vivekananda, so aptly put it “The road to good is the roughest and steepest in this universe”, “Hard as steel and soft as a flower” should be the motto of our work culture. Swami Vivekananda always used to remind us that the secret of life is not enjoyment, but education through experience. And the one and only great gain in one’s life is love. Blessed is he who gets it. Love for humanity and belief in God are essential to the progress of the world on right lines and modern education has failed in its duty to inculcate the foundations in the young. Proper training of character on scientific lines and not mere emphasis on studies is the essence of education. Our aim should be to train people in social behaviour. Early in life we can instil the qualities of courage, self-respect, sympathy and tolerance. Our social obligations should widen in concentric circles from family to the community to the nation and finally the world. The most difficult thing is to achieve the training of world citizenship; subordinating our interests in the interests of human race. “Each for all and all for each” is a very good maxim in this context. Lastly, truth, beauty, goodness – the ultimate values of life should not be forgotten in the pursuit of ephemeral values. Through proper education system, we may choose the right, reject the wrong and make the world a heaven. Let us not forget that time may change but in the examination of life nothing less than cent percent is considered passable. Only then can we have a Newton, a Darwin, a Churchill or a Vivekananda!!!

J. Padmavalli, I Yr. B.Sc., (Biochemistry), M.J.C



What A Leader Should Not Do: Teaching of Chanakya - Radhakrishnan Pillai

Reasons for dissatisfaction of subjects: – 2

“By Starting unrighteous injuries not current before,
by indulgence in impiety and suppression of piety,
by doing acts that ought not to be done” (7.5.19-26)

These are basically three more reasons cited by Chanakya which could alienate a leader from his subjects. One, if a leader starts harming others in a way that was not present before. Second, by indulging in wicked deeds and suppressing good deeds. Third, by doing the actions that should be avoided.

How does the leader know if he is doing the right things are given above. Here are few tips for the same:

1. DO NOT START NEW PUNISHMENTS

In every company or organisation, there are methods of punishing. For example, warnings and memos are issued. At times, employees are even suspended. But note that these are within the laws of the company. Never ever try to do any serious injury beyond the given laws. For example, never slap or hit an employee – even for a serious lapse or bad action on his part – in front of others. After all, this is not only a physical injury but also an emotional injury. Punishments within the right limits is always respected and honoured.

2. BE A PERSON OF CHARACTER

We find the many leaders are hypocrites. They show a very different face in front of their employees, while their private life is generally not a very ideal one. As it is said, “The character of a man is what he is in the dark”. So a leader, even in his non-public life, should remain a man of great integrity. Be truthful to yourself.

3. DIFFERENTIATE BETWEEN THE ‘RIGHT’ AND ‘WRONG’

This is the greatest quality that a leader should develop. While running an organisation or a company, there are times when the leader comes across conflicting situations. Sensitive issues like money, people management etc., becomes his common topics of concern. If he cannot differentiate between what to agree and what to disagree with, he will always be in tense situation. To master this art, learn from those who are far more experienced or others whom we call the men of wisdom.

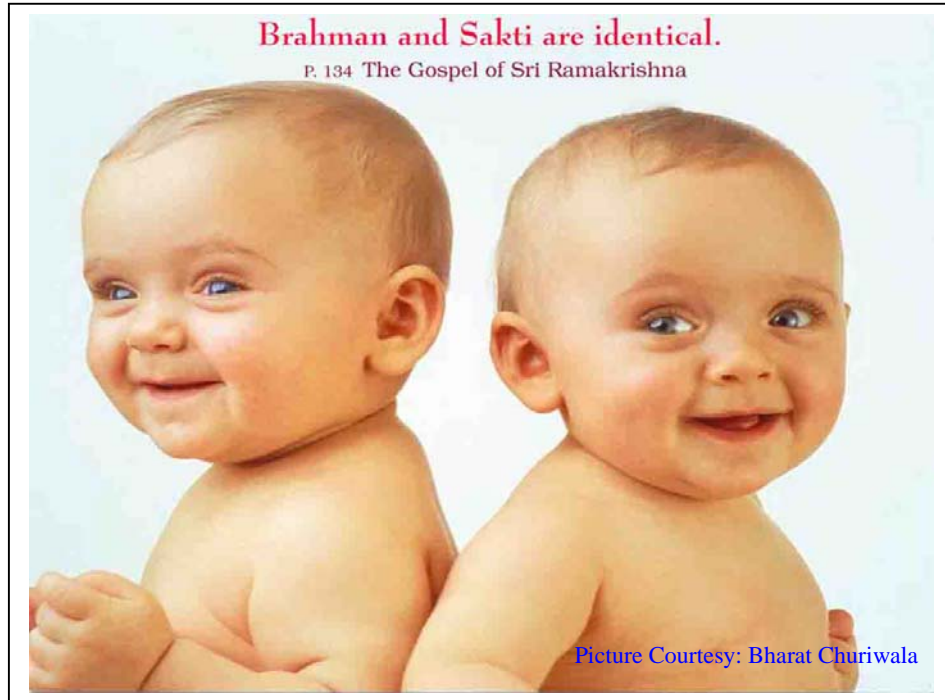
Always, remember that the well-known serenity prayer of Reinhold Niebuhr also applies to a leader when he walks into an office:

“God grant me the serenity to accept the things I cannot change;
courage to change the things I can;
and wisdom to know the difference!”

To be continued...

Gems of Gospel

God undoubtedly dwells in the hearts of all – holy and unholy, righteous and unrighteous. A man living in a society should make a show of *tamas* to protect himself, from evil-minded people. You must hiss at the wicked people



Brahman and Sakti are identical

After a time Sri Ramakrishna showed signs of regaining the normal state. He drew a deep breath and said with a smile: "The means of realizing God are ecstasy of love and devotion - that is, one must love God. He who is Brahman is addressed as the Mother.

*He it is, says Ramprasad, that I approach as Mother;
But must I give away the secret, here in the market-place?
From the hints I have given, O mind, guess what that Being is!*

"Ramprasad asks the mind only to guess the nature of God. He wishes it to understand that what is called Brahman in the Vedas is addressed by Him as the Mother. He who is attributeless also has attributes. He who is Brahman is also Sakti. When thought of as inactive, He is called Brahman, and when thought of as the Creator, Preserver, and Destroyer, He is called the Primordial Energy, Kali.

"Brahman and Sakti are identical, like fire and its power to burn. When we talk of fire we automatically mean also its power to burn. Again, the fire's power to burn implies the fire itself. If you accept the one you must accept the other.

"Brahman alone is addressed as the Mother. This is because a mother is an object of great love. One is able to realize God just through love. Ecstasy of feeling, devotion, love, and faith - these are the means. Listen to a song:

*As is a man's meditation, so is his feeling of love;
As is a man's feeling of love, so is his gain;
And faith is the root of all.
If in the Nectar Lake of Mother Kali's feet
My mind remains immersed,
of little use are worship, oblations, or sacrifice.*

VEDANTA and ETHICS

WHAT IS VEDANTA?---Sw Abhedananda

The religion of Vedanta accepts the teachings of all the great spiritual teachers of the world, recognizes them as Incarnation of Divine Spirit, and leaves room for those who are yet to come for the good of the humanity.

Vedanta explains the basis of ethics. Why should we be moral? Not because someone has said this or that; not because it is written in the certain chapter of a certain scripture, but because of the spiritual oneness of the universe. If you injure another, you injure yourself. If you are wicked, you not only do harm to yourself but also to others. It also explains through this spiritual oneness why we should love our neighbour as ourself, because in spirit we are already one with that neighbour.

The ethics of VEDANTA bring peace and harmony to the religious world. Wherever Vedanta reigns, religious toleration and cooperation among all sects prevail, and religious persecution ceases forever.



Teachings of Swami Abhedananda:

If you desire to have firm and unshakable faith and devotion to the Lord, you should also take to Tapasya, hard austerities. Tapasya does not mean aimless wandering hither and thither, it really means regular and steadfast Japa, meditation, and self-control.

What one seeks, that one gets. You have got what you wanted. When you really hanker after God, He will raise your mind from things of the world and grant you His vision. But as long as you are attached to the world and are strongly inclined to the things of the world can you yearn for the Lord with all your heart?

Practise to be like the kitten, calling on their mother, and remain with joy and satisfaction in the place and state in which She, the Divine mother, puts you. Complete resignation to the will of the Divine Mother is what is wanted. You must become ever joined with the Lord wholly without any distraction. Pure and absolute single-minded devotion to the Lord is what you should cultivate.

It is by the power of habit that evil thoughts rise in the mind. Form a contrary habit by continued practice, and gradually the habit of evil thoughts may not arise in the mind. Bad thoughts gain strength by association. Hence, associate with the good and give up evil company.

The essentials of religion are principally two: Self knowledge and self-control. By religion I do not mean any particular doctrines, dogmas, beliefs, or faiths but I mean the realization in our daily life, in each case of the worship of the Supreme Being, which is the ideal of our religion.

The real purpose of life is to gain self-knowledge; life is not meant for a discussion as to whether virtue or vice exists. Virtue and vice arise from desires. Peace arises from detachment. Peace means the conquest of desires. And the way to the conquest of desires is through doing good to others, striving for the welfare of others. Instead of thinking about oneself, one should think of others, this leads to a gradual elimination of the nervousness of mind.

Wisdom from the scriptures

धनं - Utilisation of Wealth:

दानं भोगो नाशस्तिस्रो गतयो भवन्ति वित्तस्य ।

यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥

There are only three ends of wealth—charity, enjoyment or destruction. One who neither gives, nor enjoys, leaves open only the third course for it.

सेवाधर्मः - The Path of Service:

मौनान्मूकः प्रवचनपटुर्वातुलो जल्पको वा धृष्टः पार्श्वे वसति च तदा दूरतश्चाप्रगल्भः ।

क्षान्त्याभीरुर्यदि न सहते प्रायशो नाभिजातः सेवाधर्मः परमगौनो योगिनामप्यगम्यः ॥

The path of service is formidable. It is difficult even for a yogi to follow. If a man in service remains quiet, then he is called dumb. If he is quick-witted, then he is described as loquacious. If he stays close by, then he is taken to be audacious, and if he maintains a distance, then is considered as shy. If he is tolerant, then he is regarded as timid, and if he is unable to bear indignities, then he is known as ill bred.

परोपकारः - Service to others:

श्रोत्रं श्रुतेनैव न कुण्डलेन दानेन पाणिर्न तु कङ्कणेन ।

विभाति कायः करुणापराणां परोपकारैर्न तु चन्दनेन ॥

Ears are to be adorned by listening to the Scriptures and not with earrings; hands by alms giving and not with bracelets, and body by benevolence and not with the application of sandal-paste.

पुण्यम् - Result of Good actions:

प्रीणाति यः सुचरितैः पितरं स पुत्रो यद्भर्तुरेव हितमिच्छति तत्कलत्रम् ।

तन्मित्रमापदि सुखे च समक्रियं यदेतत्रयं जगति पुण्यकृतो लभन्ते ॥

Indeed, a son is he who makes his father happy with his good deeds. The woman who is a well-wisher of her husband is a wife in the real sense. A friend, who remains alike in times of happiness and misery, is a true friend. Verily, men obtain these three only as a result of their good deeds.

मित्रम् - Characteristics of a True Friend:

पापान्निवारयति योजयते हिताय गुह्यं च गूहति गुणान्प्रकटीकरोति ।

आपद्रुतं च न जहाति ददाति काले सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥

He restrains his friend from committing sins, and induces him to do good deeds. He conceals the unseemly secrets of a friend, projecting only his good qualities. He does not desert his friend in difficulties, but gives timely assistance. Saints describe these as the characteristics of a true friend.

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