

balagokulam

Shlokas

**yam brahma varunendra-rudra-marutah stunvanti divyaih stavair
vedaih sanga-pada-kramopanishadair gayanti yam sama-gah I
dhyonavasthita-tad-gatena manasa pasyanti yam yogino
yasyantam na viduh surasura-gana devaya tasmai namah II**

Unto that personality whom Brahma, Varuna, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada-kramas and Upanishads, to whom the chanters of the Sama Veda always sing, whom the perfected yogis see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon -- unto that Supreme Personality of Godhead I offer my humble obeisance.

**Himalyam Samarabhya,avadindusarovaram I
Tam Deonirmitam Desham,Hindusthanam Prachakshate II**

The country which starts from Himalayas and the borders of which reach till the Indian Ocean (Indu Sarovaram), has been created by Gods and its name is Hindusthan

**asato mā sadgamaya I
tamasomā jyotir gamaya II
mrityormāamritam gamaya I
Om śhānti śhānti śhāntiḥ II**

From ignorance, lead me to truth;
From darkness, lead me to light;
From death, lead me to immortality
Om peace, peace, peace

**Om poornamadah poornamidam poornaat poornamudachyate I
Poornasya poornamaadaaya poornamevaavashishyate II**

Om, That is complete, This is complete, From the completeness comes the completeness
If completeness is taken away from completeness, Only completeness remains
Om, Peace peace peace

balagokulam

Prarthana

**Sarva Mangala Maangalyaam
Deveem Sarvaartha
Saadhikaam
Sharanyaam Sarva Bhootanaam
Namaamo Bhoomi Mataram**

The most sacred of all that is auspicious,
The means to achieve all that one aspires
The safe refuge of all living beings O
Goodness Mother Earth,
We salute thee.

**Sachchidaanada Roopaaya
Vishwa Mangala Hetave
Vishwa Dharmaika Moolaaya
Namostu Paramaatmane**

You are the cause for the Universal good,
The embodiment of the Truth, Wisdom
and Bliss, The Unique origin of Universal
Righteousness, Our Salutations to You,
O God, Supreme.

**Vishwa Dharma Vikaasartham
Prabho Sanghatitaa Vayam
Shubhaam Aashisham
Asmabhayam
Dehi Tat Paripoortaye**

Together we have come organized, O
Lord, The purpose being flourishing of
Universal Dharma, We seek Your
blessings, the divine grace, Bestow on us
to accomplish the aim.

**Ajayyam Aatma Saamarthyam
Susheelam Loka Poojitam
Gyanam Cha Dehi Vishwesham
Dhyeya Maarga Prakaashakam**

Possession of valour, unconquerable
ever conduct, character renowned world
over, Bestow the wisdom that brightens,
O God paving the way to realize the goal.

**SamutKarshostuno Nityam
Nishreyasa Samanvitah
Tatsaadhakam Sphuratwantah
Suveera Vratamujwalam**

Endowed with prosperity, exaltation,
perpetual, May there be affluence
bestowed on us; inspired are we to
practice, the radiant, worthy, valiant, vow.

**Vishwa Dharma Prakaashena
Vishwa Shaanti Pravartake
Hindu Sanghatanaa Kaarye
Dhyeya Nishthaa Sthiraastunah**

With enlightenment from the Universal
Dharma, in propagating peace throughout
the world in the task of achieving Hindu
unity worldwide, May our aim and deep
faith remain resolute.

**Sangha Shaktir Vijetreeyam
Krutvaasmad Dharma
Rakshanam
Paramam Vaibhavam Praaptum
Samarthaastu Tavaashisha**

With the triumphant power of the
organization, by safeguarding our own
Dharma, the righteousness, May we be
blessed to be competent to attain the
glory supreme, sublime.

**Tvadiiye Punya Kaaryesmin
Vishwa Kalyaana Saadhake
Tyaaga Seva Vratasyaayam
Kaayome Patatu Prabho**

In pursuit of the welfare of the mankind,
which indeed is thy holy cause and
inspired by the noble virtues of service
and sacrifice, let my being, O Bhagawan!,
be offered at your feet.

|| Vishwa Dharma Ki Jay ||

|| Victory to Universal Dharma ||

balagokulam

Geet

गिरकर उठना उठकर चलना यह क्रम है संसार का
कर्मवीर को फर्क न पड़ता किसी जीत या हार का
यह क्रम है संसार का

Gir kar uthna Uthkar chalna Yah kram hai
sansaar ka
Karmaveer ko fark na padta kisi jeet ya haar
ka
Yah kram hai sansaar ka

जो भी होता है घटना-क्रम रचता स्वयं विधाता है
आज लगे जो दंड वही कल पुरस्कार बन जाता है
निश्चित होगा प्रबल समर्थन अपने सत्य विचार का
कर्मवीर को फर्क न पड़ता किसी जीत या हार का
यह क्रम है संसार का

Jo bhi hota hai ghatnakram rachta svyam
vidhata hai
Aaj lage jo d'and vahi kal puruskar ban jaata
hai
Nishchit hota prabal samarthan apne satya
vichar ka
Karmaveer ko fark na padta kisi jeet ya haar
ka
Yah kram hai sansaar ka

कर्मोंका रोना रोने से कभी न कोई जीता है
जो विष-धारण कर सकता है वह अमृत को पी
जाता है
संबल और विश्वास में है अपने दृढ आधार का
कर्मवीर को फर्क न पड़ता किसी जीत या हार का
यह क्रम है संसार का

Karmo ka rona rone se kabhi na koi jeeta hai
Jo vish dharan kar sakta hai vah amrit ko pi
jata ha
Sambal aur vishwas me hai apne drid
aadhar ka
Karmaveer ko fark na padta kisi jeet ya haar
ka
Yah kram hai sansaar ka

त्रुटियोंसे कुछ सीख मिले तो त्रुटियाँ हो जाती
वरदान
मानव सदा अपूर्ण रहा है पूर्ण रूप होते भगवान
चिंतन मंथन से पथ मिलता त्रुटियों के परिहार का
कर्मवीर को फर्क न पड़ता किसी जीत या हार का
यह क्रम है संसार का

t'rutiyaon se kuch seekh mile to t'rutian ho
jati vardaana
Manav sada apooran raha hai Poon roop
hote bhagvan
Chintan manthan se path milta trutiyaon ke
parihar ka
Karmaveer ko fark na padta kisi jeet ya haar
ka
Yah kram hai sansaar ka

balagokulam



In December, 1937, Veer Savarkar
toured in Vidarbha.
Doctor ji invited him in the winter camp
at Nagpur and honoured him.

balagokulam

Unity vs. uniformity

Hinduism is a religion that is built on the foundation of diversity. As India is filled with a large population that varies in its own cultures and traditions, it can sometimes be hard to perceive Hindus as a united civilization.

The fact that no single god, religious leader or religious book exists in Hinduism enhances this confusion. However; it can easily be seen that the diversity and depth in Hinduism allows for stronger connection and sense of unity, whereas uniformity would only place unnecessary restraints on Hindus creating barriers within the community.

Uniformity manages itself to an extent where it does not interfere with the unity of Hindus, not only in India but also, all around the world. A clear example of example of this is Sangha.

Sangha enforces the values explored in Hinduism and provides a great understanding of what it means to be a Hindu. It provides a form of place for all Hindus to meet and celebrate together. It enhances the idea of unity, and abolishes the need for uniformity.

All around us, there are many multicultural groups. Christians, Muslims, Buddhists, Sikhs...that's just to name a few. These religions have achieved a unity of their groups. Most religions such as Christianity and Islam have used uniformity to spread a feeling to unite among their followers. However, Buddhism does not believe in uniformity. Instead, it believes in the unity of the people. We, as members of the Hindu community, should unite and stand as one.

Written by Malhar and Mani

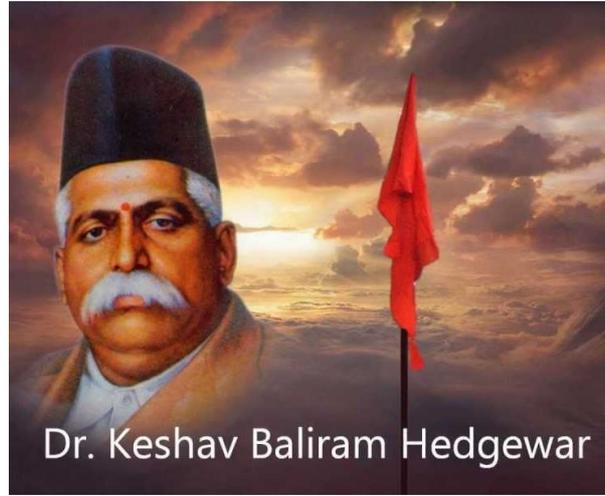


balagokulam

Devnagiri Revision test



balagokulam



- Founder of Rashtriya Swayamsevak Sangh.

(Continued from the February edition)

Final Decision

The Sampoorna Swaraj movement was in full swing. Hedgewar brought out a journal in cooperation with his friends titled 'Swatantrya'. It was full of fierce articles demanding complete Independence. When the paper began to limp due to financial losses, Doctor Hedgewar himself took over the reins of its editorship.

But as time passed, the Non-cooperation movement cooled down. In-discipline and selfishness had reared their ugly heads in the society. The conspiring Britishers created rifts and rivalries between Hindus and Muslims.

After observing all this, Doctor Hedgewar came to the conclusion: If the yoke of the British slavery has to be overthrown, we have to mainly trust the Hindus. We have to awaken patriotism, discipline and bravery. Then only will the Muslims shed their separatist tendencies and stand shoulder to shoulder with the 'Hindus in the nationalist movement.

Rashtriya Swamyamsevak Sangh

Hedgewar intensified his contacts and established personal rapport with a large number of people. In 1925, he founded the Rashtriya Swayamsevak Sangh, on the auspicious day of Vijayadashami.

From little acorn grows the mighty oak tree. Little droplets make the vast ocean. One heart joining with the other hearts, the strength of Sangh soon grew. People began to attend the Sangh Shakhas irrespective of their being rich or poor, no matter to what caste they belonged. Hedgewar maintained personal contacts with them all. He busied himself in the thought and work for the Sangh day and night. In fact, poverty in his house was unredeemed. How to run the house with the meagre and uncertain earnings from his elder brother's priestly profession? Doctor Hedgewar had a number of very close and well-meaning friends.

balagokulam

They all were concerned about him and his household. He never sent anyone back without some kind of hospitality. This did involve expense; and resources were scarce.

Some friends of Doctor Hedgewar decided to collect some amount every month to help in the upkeep of the house. But Keshavrao politely and firmly declined the offer and told them, "No money should be collected from the society and spent for my sake." There the matter rested.

Gradually all his associates had begun to endearingly call Keshavrao Hedgewar as 'Doctorji'.

Wherever he went, he created a lively atmosphere full of mirth and enthusiasm around him.

His working method was not showy and pompous. He was walking miles together to reach a village or town for informing the people about the country, its plight and their duty towards it. He was meeting rich people as also the illiterate poor even in small hamlets.

Discipline Personified

Doctorji was not only trying to inculcate discipline in others; he himself was discipline incarnate.

Once he had gone to Adegaon for the Upanayan (sacred-thread) ceremony in a friend's house there. Soon after the function, Doctorji informed his intention to return to Nagpur immediately. But his friends insisted that he stay with them at least for three or four days, as they enjoyed his pleasant company. The next day was a Sunday, the day of the weekly Sangh parade in the morning at Nagpur, which Doctorji wanted to attend at all cost. Though late, he left Adegaon with his companions in the night itself. There were no buses at that late hour from Adegaon, an oddly situated village. The distance between Adegaon and Nagpur was 32 miles.

But undaunted, Hedgewar started on the journey along the muddy track strewn with thorns. In the dead of night, he walked for about twenty miles and reached the main highway leading to Nagpur, which was still some ten miles away. As he was in a hurry, he could not afford sloth. After some time, however, there came a late running Nagpur-bound bus. They took it and reached Nagpur early next morning. This was how he participated in the weekly parade. The Swayamsevaks had thought that he would not be able to attend the parade. It was a sweet surprise to them all.

Doctorji was thus setting his own example of discipline and determination before all of them.

Growth Of Sangh Work

The Sangh was growing in Nagpur and the surrounding districts. It soon began to spread to other provinces too. Doctorji went to a number of places and inspired the youths for taking up the Sangh work. He personally traveled to Kashi (Banaras), Punjab, even distant Karnataka, and planted the sapling of Sangh work there. His advice to the Sangh Swayamsevaks desirous of pursuing their higher education was, "Go to other provinces and pursue your studies there. While studying, start the Sangh Shakhas also."

His plan for expansion of Sangh work in such a natural and unobtrusive way bore fruit. Swayamsevaks went to far-off cities like Kashi, Lucknow, etc., for their further education. They started the Shakhas there too. Thus the Sangh work grew in leaps and bounds.

balagokulam

In April 1930, Mahatma Gandhi gave a call for 'Satyagraha' against the British Government. It echoed in the far corners of the country. Doctorji decided to participate in the proposed Satyagraha. He also wanted to use the prison-stay to cultivate youths from other places, as that would enable him to spread the Sangh ideology to different parts of the country. He participated in the famous 'Jungle Satyagraha' along with others. They were promptly arrested by the Government. Doctorji was sentenced to nine months' imprisonment and sent to Akola jail.

Blessings From The Eminent

Doctorji desired that all the leading personalities of our country should know and appreciate the need for the Sangh work and should be persuaded to be involved in it to the extent possible. Towards the end of 1928, he met Subhash Chandra Bose in Calcutta. Doctorji's way of presenting his ideas and his deep insight into the problems faced by the country did not fail to have an impact on the sharp mind of Subhash Babu.

Pandit Madan Mohan Malaviya was one of the greatest patriots of our country. Once Doctorji invited him to the Mohitewada Shakha. Observing the Shakha amid the dilapidated structure and broken walls, Malaviya inferred that the financial condition of the Sangh was not sound. He was famous for collecting funds for any national or social cause. He said to Doctorji, "Doctorsahab, I am called a royal beggar. If you approve, I shall be happy to collect some funds for Sangh also."

"Panditji, Sangh does not need money. Your blessings are more valuable for us."

The reply of Doctorji came as a surprise for Malaviya. He said, "My experience is that all organizations pay more attention to funds than to persons. But your approach is quite different. You have given the first place for heart. I shall proclaim this greatness of yours, wherever I go."

Opposition Weakens

Opposition to Sangh had grown almost in proportion to its spread. The Government of Central Provinces promulgated an order banning the participation of the Government servants in Sangh programs. In 1933, it further suggested that the administrations of the local self- government institutions should also pass such orders forbidding their employees from participating in the activities of the R.S.S.

Under such trying circumstances, Doctorji went on cogently putting forth the policy of the Sangh before all: "Sangh is away from politics. Our organization is not against anybody. Without animosity to any one, the Sangh is striving to make the Hindu society strong and efficient. In the name of the Almighty, we are engaged in this work."

'Kesari' of Pune and other newspapers from Nagpur wrote strong articles in support of the stand taken by Doctorji. People belonging to various parties and sections of society protested against the vindictive attitude of the Government. Public meetings were also held at several places. Hot discussions took place in the Assembly Council of Nagpur about the said Notification. Even members of Muslim, Parsi and Christian communities took the Government to task on this issue. Finally it was put to vote. A resolution condemning this decision of the Government was passed by a majority. Consequently the Government itself collapsed, thereby indicating the collapse of haughty opposition to the Sangh.

Simple, Loveable Personality

balagokulam

In spite of his popularity among the people, Doctorji never posed himself as a great person. In fact, he shunned publicity. Doctorji's life was, simple and austere. Ordinary chappals on his feet; a simple dhoti-, an ordinary shirt on his person: a coat with collar, and a high cap on his head this was all that constituted his attire.

When Doctorji was available in Nagpur, many acquaintances were coming to his house. It was his habit to welcome all respectfully and make kind inquiries about their welfare. If he found that the visitors had no arrangements for staying else where, he would invite them to stay in his house, and to partake in the humble roti available in his house. In case the food available was insufficient, he would say, "I have had my meal. Kindly come and have food." That he had to serve never bothered him. He never allowed the dire poverty to show up in his face or in his manner.

Quick temper was a family trait of the Hedgewars. The father Balirampant was almost dreaded for his irascibility. His eldest son Mahadev Shastri too breathed fire. No less short tempered was Doctorji himself in early days. However, after the beginning of Sangh work, there appeared a total change in his nature. He became mellowed. He thereafter used to speak with others in a most sweet and affable manner. He brought about a metamorphosis in his nature as it were for the sake of the organization.

Last Days

By 1939, Sangh Shakhas had been started in most of the provinces. Day and night, Doctorji struggled hard for expansion of the Sangh work throughout the length and breadth of the country. He traveled remaining totally unmindful of rain, sun, cold or floods.

He took in his stride both praise and abuse by the people. He faced fun and starvation with equanimity. He struggled hard against odds and crises. During a short span of 15 years, he successfully laid a sound foundation for Sangh work.

Such continuous and strenuous spate of activities naturally began to tell upon even his steel-like body. His health went on deteriorating. Often he suffered from chronic back pain. Fever would invade him suddenly. In January of 1940, he was taken to Rajgirh in Bihar for the hot-spring treatment.

By the time he returned from Rajgirh to Nagpur, the annual 'Sangh Shiksha Varg' training-camp had already begun.

Swayamsevaks from all the States were participating in that camp Doctorji desired to be close to them. Put his hands on their shoulders and talk to each of them. But due to burning fever, it became impossible for him even to move out of the bed. In spite of this, he gathered all his strength, went to the camp and spoke a few words before the Swayamsevaks, saying: "Today, I am seeing a mini-Bharat before me. Let there be no occasion in the life of any of you to say that you were once a Sangh Swayamsevak some years ago." This was his last message.

As days passed, his illness went on aggravating. He saw that he was not going to live much longer. He called Guruji -Madhav Sadashiv Golwalkar - near him and in the presence of others said to him, "Hereafter the entire responsibility of the work of the Sangh is on your shoulders."

On the morning of 21st June 1940, at the age of 51, Doctorji breathed his last. People from all walks of life and parties in Nagpur participated in his funeral procession in large numbers. His last rites were performed in

balagokulam

Resham-bagh. Today there stands a lofty memorial dedicated to his memory. It has been a perennial source of inspiration to all that go there to pay their homage.

Torch-Bearer to the Country

Hedgewar did not wear the robes of a sanyasin; nor did he run away from the normal way of life in the society. But his inner being enlarged itself to include the entire society: the society at large became his family. He remained a life-long celibate to be able to apply himself totally to the task he had charged himself with. He was indeed a sanyasin in essence, though not in external form.

He lived only for 50 years. But the fragrance of his life will permeate the society for hundreds of years to come. Persons influenced by his thoughts, words and deeds are countless indeed. The incense-stick burns itself into ashes, but spreads its aroma in the surroundings. By wearing himself out, Doctor Hedgewar created a generation of dedicated social workers with unsullied nationalist spirit, character, and total identification with Hindu society, ever willing to sacrifice themselves in the nation's cause.

A tiny lamp lit seven decades ago has now become an effulgent star shining in the national horizon surrounded by a galaxy of millions of shining stars in the expansive skies, illumining cities, villages, hamlets, homes and hearths. With every passing day, the star shines brighter and brighter.

Source:

www.balgokulam.org