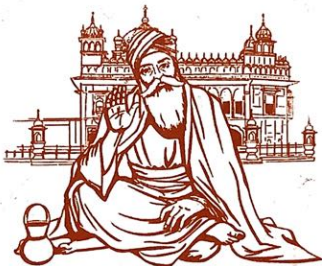


RSS IT MILANS

Bhagyanagar



GURU NANAK

Vikrami Samvat-2076
Shalivahana Samvat-1941
(2019-2020)

प्रार्थना

नमस्ते सदा वत्सले मातृभूमे
त्वया हिन्दुभूमे सुखर्वं वर्धितोहम् ।
महामङ्गले पुण्यभूमे त्वदर्धे
पतत्वेष कायो नमस्ते नमस्ते

॥ 1 ॥

प्रभो शक्तिमन् हिन्दुराष्ट्राङ्गभूता
इमे सादरन् त्वान् नमामो वयम्
त्वदीयाय कार्याय बद्धा कटीयम्
शुभामाशिषन् देहि तत्पूर्तये ।
अजय्याञ् च विश्वस्य देहीश शक्तिम्
सुशीलञ् जगदयेन नम्रम् भवेत् ।
श्रुतञ् चैव यत् कण्टकाकीर्णमार्गम्
स्वयम् स्वीकृतन् नस् सुगङ् कारयेत्

॥ 2 ॥

समुत्कर्ष निश्श्रेयसस्यैकमुग्रम्
परम् साधनन् नाम वीरव्रतम्
तदन्तः स्फुस्त्वक्षया ध्येयनिष्ठा
हृदन्तः प्रजागर्तु तीव्रानिशम्
विजेत्री च नस् संहता कार्यशक्तिर्
विधायास्य धर्मस्य संरक्षणम्
परर्वं वैभवन् नेतुमेतत् स्वराष्ट्रम्
समर्था भवत्वाशिषा ते भूशाम्

॥ 3 ॥

॥ भारत माता की जय ॥

UTSAV/KARYAKRAM (2019-2020)

Utsav/Karyakram	Date
Hindu Samrajya Diwas	15th June
IT Gurupuja Utsav	30th June - 16th July
Rakshabandhan	15th August
Milans Vistarana	24th Aug to 1st Sep
Khanda Nivasi Varga	1st half of Sep
Vijaya Dashami	8th Oct
Milans Vistarana	19th Oct - 27th Oct
Deepawali	28th Oct
Upastithi Diwas / Bauddhik - Gita Jayanti	8th Dec
Prahaar Diwas	16th Dec
Prathmik Shiksha Varg	28th Dec - 4th Jan
Sankranti	14th Jan
Vana Yatra / Seva Darshan	18th & 19th Jan
Bharat Mata Puja	26th Jan

Month	Khel-Krida
July	Different types of run. Hopping, one legged, 3 legged, frog jump etc.
August	Sparsh khel without formation e.g. Vish Amrut, Mein Shivaji, Hathi ki sund, chain, bhasmasur, padmasur.
Sept	Team games like tug of war using danda or rope, tank yuddha, Boudhik khel like Ram-krishna, Reverse count, etc.
Oct	Team games e.g. damaru/eight, Avahan, lock-unlock, Ram-Raja-Ravana, Number formation, etc.
Nov	Shwas vruddhi like "Bharat mata ki jai", mandal kabbadi.
Dec	Mandal khel e.g. Sudarshan chakra, Musical chair, ghar badal, namaste ji, etc.
Jan	Sadhan khel e.g. inside circle dodge ball, passing the ball to catch, etc.
Feb	Dwanda yuddha e.g. greeva (removing hand from neck), cock fight, etc.
Mar	Inside mandal e.g. Hathi ki sund, namaskar touch, vimaan, langadi, frog touch with legs, etc.
April	Tathi khel e.g. relay race, relay race with chain, with one leg, etc.

Month	Yogasana
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July	Vrukshasan, Utkatasan
August	Ushtrasan, Shashankasan
Sept	Ardhakatichakrasan, Parivrut trikonasan
Oct	Bhujangasan, Urdhamukhshwanasan
Nov	Dhanurasan, Shalabhasan
Dec	Baddha konasan, Padmasan/vajrasan
Jan	Ardha navasan, Jathar parivartanasan
Feb	Urdha prasarit padasan, Sarvangasan
Mar	Bhardwajasan, Marichasan prakar 3
April	Veerbhadrasan prakar-2, Parshwakonasan
May	Pranayam like Anulom vilom, Bhastrika, Bhramari, etc.

June/July

Geet

हिन्दुराष्ट्र संघटकम सुजनवन्दनीयम
केशवम स्मरामि सदा परमपूजनीयम ।

राष्ट्रमिदं हिन्दूनाम खलुसनातनम
विघटनया जातं चिरदास्यभाजनं
दुःखदैन्य पीडितमिति पीडितहृदयं
केशवम स्मरामि सदा परमपूजनीयम ।

भगवध्वज एवराष्ट्र गुरुरयम महान
देशोयम खलुदेवो जगती महीयान
बोधयन्तामितितत्त्वं सतता स्मरणीयम
केशवम स्मरामि सदा परमपूजनीयम ।

वीरव्रतमेवपरम धर्मनिदानं
सुशील मेवलोकेस्मिन् परमनिधानं
उपदिशन्तामितिसारं दृढमाचरणीयम
केशवम स्मरामि सदा परमपूजनीयम ।

नेतुमनिज राष्ट्र मिदं परमवैभवं
नयतविलयमन्तरगत सकल भेदभावं

संघमन्त्रमिति जपंतमेकमेशनीयम
केशवम स्मरामि सदा परमपूजनीयम ।

Hindurashtra sanghatakam sujanavandaniyam
Keshavam smarami sada paramapujaneeyam

Rashtramidam hindunaam khalusanaatanam
Vighatanaya jaatam chiradaasya bhaajanam
Dukhdainya peeditamiti peedita hrudayam
Keshavam smarami sada paramapujaneeyam

Bhagavadhwaja evaraashtra gururayam mahaan
Deshoyam khaludevo jagati mahiyaan
Bodhayantaamititattvam satataa smaraneeyam
Keshavam smarami sada paramapuhaneeyam

Veeravratamevaparam dharmanidaanam
Susheela mevalokesmin paramanidhanam
Upadishantaamitisaram drudhamaacharaneeyam
Keshavam smarami sada paramapujaneeyam

Netumanija raashtramidam parama vaibhavam
Nayatavilayamantaragata sakala bhedabhavam
Sanghamantramiti japantamekameshaneeyam
Keshavam smarami sada paramapujaneeyam

Subhashita-June

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥

Adhishtanam tatha kartaa karanam cha
pruthagvidham

Vividhascha pruthakcheshta daivam chaivatra
panchamam ||

The goal or dhyeya, the performer, different instruments of action, the many different kinds of endeavor, and ultimately the Divine Will – these are the five factors needed for successful completion of a work.

Charcha: Guru Pooja aur samarpan bhav

Katha: Doctor Keshav Baliram Hedgewar

Baudhik: Sangh karya sarvottam rachnatmak karya
hai

Subhashita-July

अमन्त्रमक्षरं नास्ति नास्ति मूलमनौषधम् ।

अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ॥

Guruji said: There are different meanings of the word yagya. To make sacrifice of personal life for the strengthening of our Ishwar-roopi-samaaj is yagya. To burn unworthy, harmful thoughts in fire is yagya. To spend a devoted austere life marked with selfless service and sacrifice is yagya. The presiding deity of yagya is Fire god. The mascot of Fire god is his flames and the representation of it is our Param Pavitra Bhagva Dhvaj.

Amrutvachan-July :

Swami Vivekananda said: Three things are necessary to make every man great, every nation great 1. Conviction of the powers of goodness. 2. Absence of jealousy and suspicion. 3. Helping all who are trying to be and do good.

Doctor Ji said: The Hindus must be made to feel intensely that they are one cohesive society. The concept of one Nationhood must be deeply engraved in their hearts. They must love one another and Share the common goal of raising up our country. This is the only way, the only positive and enduring way of national resurrection and this is what the Sangh is doing.

August / September

Geet

अब जाग उठो कमर कसो मंजिल की राह बुलाती है
ललकार रही हम को दुनिया भेरी आवाज लगाती है
है ध्येय हमारा दूर सही पर साहस भी तो क्या कम है
हम राह अनेको साथी हैं कदमों में अंगद का दम है
असुरों की दुनिया राख करें वह आग लगाने आते हैं ।
पग पग पर कांटे बिछे हुये व्यवहार कुशलता हम में है
विश्वास विजय का अटल लिये निष्ठा कर्मठता हम में है
विजयी पुरखों की परम्परा अनमोल हमारी थाती है ।
हम शेर शिवा के अनुगामी राणा प्रताप की आन लिये
केशव माधव का तेज लिये अर्जुन का शरसन्धान लिये
संघठन तन्त्र की शक्ति ही वैभवं का चित्र सजाती है ।

Aba jaga utho kamara kaso manjila ki raha bulati hai
Lalakara rahi hama ko duniya bheri avaja lagati hai

Hai dhyeya hamara dura sahi para sahasa bhi to kya kama
hai

Hama raha aneko sathi hain kadamom mein angada ka dama
hai

Asuro ki duniya rakha karein vaha aga lagane ate hain
Paga paga para kante biche huye vyavahara kusalata hama
mein hai
Visvasa vijaya ka atala liye nishtha karmatatha hum mein hai
Vijayi purakhon ki parampara anamola hamari thati hain
Hama sera siva ke anugami raana pratapa ki ana liye
Kesava madhava ka teja liye arjuna ka sarasandhana liye
Samghatana tantra ki sakti hi vaibhava ka citra sajati hain.

Subhashita-August :

परैः परिभवे प्राप्ते वयं पञ्चोत्तरं शतम्
परस्पर विरोधे तु वयं पञ्च शतं तु ते ॥

Paraih paribhave prapte vayan panchottaram satam
Paraspara virodhe tu vayam pancha satan tu te ||

Once upon a time Chitrarath (a Gandharv) kidnapped the Kauravas and hid away somewhere. Bhimsen was delighted at this news that the enemies have been vanquished without fighting a war. This and other factors led to rumor mongering in the state of Hastinapur by all those who disliked the Pandavas. When the matter was brought to

Yudhisthir he said that the dispute between Pandavas and the Kauravas is internal, as long as the matters of internal disputes stand we stand opposed to each other; we are five and they are hundred. But when the dispute is with an external force then we are one hundred and five.

Charcha: Vyavasthit Milan

Katha: Sri Ramakrishna Paramhansa

Baudhik: Akhand Bharat

Subhashita-September :

वनानि दहतो वहनेः सखा भवति मारुतः

स एव दीपनाशाय कृशे कस्यास्ति सौहृदम् ॥

Vanani dahato vahneh sakha bhavati marutaha

Sa eva dipanasaya krushe kasyasti sauhrudam ॥

The air that blows off a small lamp becomes the friend of a jungle fire! No one wants to strengthen friendship with a weak person.

Katha: Veer Hanuman

Charcha: Swadeshi ki Sankalpana aur Vyavahaar

Baudhik: Bharat ek rashtra hai, pracheen rashtra hai, aur Hindu rashtra hai

Amrutvachan-August :

Swami Vivekananda said: Mark me, then and then alone you are a Hindu when the very name sends through you a galvanic shock of strength. Then and then alone you are a Hindu when every man who bears the name, from any country, speaking our language or any other language, becomes at once the nearest and the dearest to you. Then and then alone you are a Hindu when the distress of anyone bearing that name comes to your heart and makes you feel as if your own son were in distress. Then and then alone you are a Hindu when you will be ready to bear everything for them.

Guruji said: Our culture has always held high the purity of personal character. We have never called a person a philosopher who is selfish or given to various vices like wine, woman and gold. For us, the philosopher is, more than everything else, a man of absolute purity and austerity of character. Right from the ancient seers down to the great personalities of modern times, all those whom we consider as standard-bearers of our philosophy and culture have been wholly pure - their thought, word

and deed all in tune with the highest truths. Such men alone have been the real glowing symbols of our national heritage.

Amrutvachan-September :

Doctor Ji said: Ours is the mission to organise the entire Hindu society. No section of it, can we afford to neglect. However, high or low an individual may consider himself to be, our regard for every Hindu shall always be equally full of love and affection. To despise any Hindu as low is a nothing short of a sin.

Swami Vivekananda said: This is the land from whence, like the tidal waves, spirituality and philosophy have again and again rushed out and deluged the world, and this is the land from whence once more such tides must proceed in order to bring life and vigour into the decaying races of mankind. It is the same India which has withstood the shocks of centuries, of hundreds of foreign invasions, of hundreds of upheavals of manners and customs. It is the same land which stands firmer than any rock in the world, with its undying vigour, indestructible life.

October / November

Geet

अनेकता में एक्य मंत्र को जन-जन फिर अपनाता है
धीरे-धीरे देश हमारा आगे बढ़ता जाता है

इस धरती को स्वर्ग बनाया ऋषियों ने देकर बलिदान
उन्हीं के वंशज आज चले फिर करने को इसका निर्माण
कर्म पंथ पर आज सभी को गीता ज्ञान बुलाता है
जाति प्रान्त और वर्ग भेद के भ्रम को दूर भगाना है
भूख बीमारी और बेकारी इनको आज मिटाना है
एक देश का भाव जगा दे सबकी भारत माता है
हमें किसी से बैर नहीं है हमें किसी से भीति नहीं
सभी से मिलकर काम करेंगे संगठना की रीति यही
नील गगन पर भगवा ध्वज यह लहर-लहर लहराता है ।

Anekata mein aikya mantra ko jana-jana phira
apanata hai
Dhire-dhire desa hamara age badta jata hai
Isa dharati ko svarga banaya rushiyon ne dekara
balidana

Unhi ke vansaja aja cale phira karane ko isaka
nirmana

Karma pantha para aja sabhi ko gita jnana bulata
hain

Jati pranta aura varga bheda ke bhrama ko dura
bhagana hai

Bhukha bimari aura bekari inako aja mitana hai
Eka desa ka bhava jaga de sabaki bhara mata
hai

Hamen kisi se baira nahin hai hamen kisi se bhiti
nahin

Sabhi se milakara kama karenge sangathana ki riti
yahi

Nila gagana para bhagava dhvaja yaha lahara lahara
laharata hai

Subhashita-October :

परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ

धर्म चाप्यसुखोदरकं लोक विकृष्टं एव च ॥

Parityajedarthakamau yau syatan dharmavarjita
Dharmam capyasukhodarkam loka vikrushtam eva
cha ॥

If you can get merely gold, kingdom and fulfillment

of desires by being adharmik then certainly abandon that adharma! The kind of (apparently) dharma which eventually leads to misery and destruction of peace in society - do not undertake such token rituals or actions either!

Charcha: Lok shakti aur Raj shakti ki tulnatmak vivechana

Katha: First ban on RSS

Baudhik: Sangh reeti neeti

Subhashita-November :

धारणात् धर्म इत्याहुः धर्मो धारयति प्रजाः

यः स्यात् धारणसंयुक्तः स धर्म इति निश्चयः ॥

Dharanaat dharma ityaahuh dharmo dhaaryati prajaah

yah syat dharanasamyuktah sa dharma iti nischayah

That which holds together, unites and removes separation is called dharma. Such dharma holds the society together. That which has the capacity to unite the entire society is most definitely dharma.

Charcha: Samaaj ke netritva hetu aavashyak guna

Katha: Rani Durgavati

Baudhik: Article 370

Amrutvachan-October :

Swami Vivekananda said: And if you read the lives of great workers which the world has produced, you will find that they were wonderfully calm men. Nothing, as it were, could throw them off their balance. That is why the man who becomes angry never does a great amount of work, and the man whom nothing can make angry accomplishes so much. The man who gives way to anger, or hatred or any other passion, cannot work; he only breaks himself into pieces, and does nothing practical. It is the calm, forgiving, equable well-balanced mind that does the greatest amount of work.

Doctor Ji said: Through the process of introspection, we must rid ourselves of all weaknesses. We should acquire such attributes as may contribute to the enhancement of our work and due to which we can attract other people towards us.

Amrutvachan-November :

Guruji said: The discipline nurtured in the Sangh is the spontaneous self-restraint of a cultured people. It is a discipline wherein each one feels

that he has a higher duty to the nation and that his personal and family wants can wait. He prepares himself to respond to that higher call in a well-ordered, coordinated manner. It is the type of discipline where all will pool together their intelligence, feelings, physical energies and their material possessions in the greater cause of national welfare.

Guruji said: Let us not forget that Shri Rama, Shivaji or Swami Vivekananda were not products of 'modernism'. Shivaji was inspired by the ideals enshrined in the Ramayana and Mahabharata. It was his supreme devotion to our Hindu way of life coupled with his unparalleled organisational acumen to give it a practical dynamic form that made him a force which changed the entire course of our history. Right from the Vedic Rishis down to Ramakrishna, Vivekananda, Ramathirtha and such others of the modern age, all have left the impression of their life full of positive love and realization of our age-old ideals.

December / January

Geet

हिन्दुभूमि गान से गुँजता रहेगगन
स्नेह नीर से सदा फूलते रहे सुमन
जन्मसिद्ध भावना स्वधर्म का विचार हो
रोम रोम में रमा स्वधर्म संस्कार हो
आरती उतारते प्राणदीप हो मगन ।

हार के सुसुत्र में मोतियों की पंक्तियाँ
नगर नगर ग्राम से संग्रहीत शक्तियाँ
लक्ष लक्ष रूप से हिन्दू हो विराट तन ।

ऐक्य शक्ति हिन्दू की प्रगति में समर्थ हो
धर्म आसरा लिये मोक्ष काम अर्थ हो
पुण्यभूमि आज फिर ज्ञान का बने सदन ।

Hindubhumi gana se gunjata rahe gagana
Sneha nira se sada phulate rahe sumana

Janmasiddha bhavana svadharma ka vichara ho
Roma roma mein rama svadharma samskara ho
Arati utarate pranadipa ho magana

Hara ke susutra mein motiyon ki panktayan
Nagara nagara grama se sangrahit saktiyan
Laksha laksha rup se hindu ho virat tan

Aikya sakti hindu ki pragati mein samartha ho
Dharma asara liye moksha kama artha ho
Punyabhumi aja phira jnana ka bane sadan ||

Subhashita-December :

न त्वहम् कामये राज्यम् राज्यम् न स्वर्गम् न पुनर्भवम्
कामये दुःख तप्तानम् प्राणिनामार्तिनाशम् ॥

na tvaham kamaye rajyam na svargam na
punarbhavam
kamaye dukhataptanam praninamartinasam ||

I do not seek kingdom nor do I want heaven, not
even rebirth! I only seek to be bear the strength to
assuage the pain of suffering creatures.

**Charcha: Hamaari Jivan Padhati: Aadarsh Hindu
Ghar**

Katha: Shri Rajju Bhaiya

Baudhik: Milan Karyakarta

Subhashita-January :

शनैः पन्थाः शनैः कन्था शनैः पर्वतमस्तके

शनैः विद्या शनैः वित्तं पञ्चैतानि शनैः शनैः ॥

Sanaih panthah sanaih kantha sanaih
parvatamastake

Sanaih vidya sanaih vittam panchaitani sanaih
sanaih ||

Slowly the journey reaches its end; it takes time to become a Yogi. Climbing a mountain or acquiring knowledge or obtaining money is also achieved in due course of time by constant effort.

Katha: Netaji Subhash Chandra Bose

Charcha: Matantaran ki chunautiyan aur Dharma jagaran

Baudhik: Rashtra par hue bahya aakraman aur hamara anvarat sangharsh

Amrutvachan-December :

Guruji said: Some may feel that all people are not likely to agree to our concept of Hindu Rashtra. But it is immaterial whether some people accept or reject the truth we propound. Our ideas should be

clear and our faith in them unswerving. Then alone will the people be persuaded to accept the truth. I am confident that, ultimately, people will be convinced. If, in our respective fields, we can explain our ideas clearly and consistently to more and more people, they will gradually join our ranks and come to appreciate our thought. But, if we approach people with weakness lurking in our own hearts, we can explain our ideas clearly and consistently to more and more people, they will gradually join our ranks and come to appreciate our thought.

Swami Vivekananda said: Did India even stand in want of reformers? Do you read the history of India? Who was Ramanuja ? Who was Shankara ? Who was Nanak ? Who was Chaitanya ? Who was Kabir? Who was Dadu ? Who were all these great preachers, one following the other, a galaxy of stars of the first magnitude? Did not Ramanuja feel for the lower classes? Did he not try all his life to admit even the Pariah of his community? Did he not try to admit even Mohammedans to his own fold? Did not Nank confer with Hindus and Mohammedans,

and try to bring about a new state of things? They all tried, and their work is still going on. The difference is this. They had not the fanfaronade of the reformers today; they had no curses on their lips as modern reformers have; their lips pronounced only blessings. They never condemned. They said to the people that the race must always grow. They looked back and they said, "O hindus, what you have done is good, but, my brothers, lets us do better." They did not say, "You have been wicked, now let us be good." They said, "You have been good, but let us now be better." That makes a whole world of difference.

Amrutvachan-January :

Pandit Deenadayal Updhyaya said: It is essential that we think about our national identity. Without this identity there is no meaning of neither independence, nor can independence become the instrument of progress and happiness. As long as we are unaware of our national identity, we cannot recognize develop all our potentialities. Under alien rule this identity is suppressed. That is why nations wish to remain independent so that they can

progress according to their natural bent and can experience happiness in their endeavour. Nature is powerful. An attempt to go against nature or to disregard her leads to troubles. The natural instincts cannot be disregarded but it is possible to elevate this nature to the level of culture. Psychology informs us how by suppression of various natural instincts different mental disorders ensue. Such a person remains restless and dejected. His abilities slowly deteriorate and become perverted. The Nation too like the individual becomes a prey to numerous ills when its natural instincts are disregarded. The basic cause of the problems facing Bharat is the neglect of its national identity.

Sri Aurobindo said: An aimless life is always a troubled life. Every individual should have an aim. But do not forget that the quality of your aim will depend the quality of your life. Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to others. Whatever your ideal, it cannot be perfectly realized unless you have realized perfection in yourself.

February / March

విక్రమించుము హైందవా పరాక్రమించుమురా
ఉదాసీనత కట్టిపెట్టి ఉద్యమించుమురా, ఉపక్రమించుమురా

బలమే జీవనమన్న నానుడి సత్యసిద్ధం శాశ్వతం
సాత్వికత నిండిన బలమే సర్వకాల శుభప్రదం
మానవీయత ముసుగులోపలి దానవుల కనిపెట్టరా
విజయశ్రీ చేపట్టరా భళి వీరభద్రుడవై, వీరభద్రుడవై ॥

యుగము మారే జగమ్ము మారే గ్రహాల గమనం మారెనా
శ్రేష్ఠ హిందూ చింతనం చిరంతనం ఇది మారునా
సమరశీల జనాళి హృదిలో సామరస్యము నింపరా
సర్వజన కళ్యాణమనయగ రామచంద్రుడవై శ్రీ రామ
చంద్రుడవై ॥

జీవితానికి హాయిగొలిపె జిలుగు వెలుగుల సాధనాలు
ఆధునికత పరుగులో అవి ఆత్మనాశక అంకురాలు
వివేకముతో మెలగరా నీ విజ్ఞతను కోల్పోకురా
శిష్టరక్షణ చేయరారా నరసింహదేవుడవై నరసింహదేవుడవై

Vikraminchumu haindava prakraminchumura
udaseenatha katti petti udyaminchumura,
upakraminchumura

Balame jivanamanna naanudi satyasiddam
shaasvatam

Saatvikata nindana balamme sarvakaala
subhpradam

Maanaveeyata musugu lopali daanavula kanipettara
Vijayasri chepattaraa bhali Veerabhadrudavai
Veerabhadrudavai

Yugamu maare jagammu maare grahala gamanam
maarena

Sreshta hindu chintanam chirantanam idi maaruna
Samarasheela janaali hrudilo saamarasyamu
nimpara

Sarvajana kalyaana manayaga Raamachandrudavai
Sri Raamachandrudavai

Jeevataniki haigolipe jilugu velugugla saadhanalu
Aadhunikata parugulo avi aatmanashaka ankuralu
Vivekamutho menagara nee vignatha kolpokura
Shishtarakshana cheyarara Narasimhadevudavai
Narasimhadevudavai

Subhashita-February :

धृतिः क्षमा दमो-स्तेयं शौचमिन्द्रियनिग्रहः
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

Dhrutih kshama damo-steyam sauchamindriya
nigraha

Dhirvidya sat yamakrodho dashakam
dharmalakshanam ||

Patience, Forgiveness, constant discrimination,
non-stealing, purity, control of senses, righteous
action, knowledge, truth and giving up anger - these
are the ten indication of dharma.

Katha: Bhagat Singh

Charcha: Milan ka mahatva

Baudhik: Role of swayamsevaks in Indian freedom
struggle

Subhashita-March :

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

Isavasyamidam sarvam yatkincha jagatyam jagat
Tena tyaktena bhunjitha ma grudhah
kasyasviddhanam ||

This universe, made of living and non-living things,
is permeated by God. Humans may use the
resources as needed but may not hoard as if 'this
all belongs to me.

Katha: Guru Nanak Dev

Charcha: Paryavaran: Hindu Drishti evam hamari
bhoomika

Baudhik: Hindu Dharma, samanya gyan

Amrutvachan-February :

Guruji said: Those who consider society as a reflection of God should not demand anything, we should understand that our society is like a God for us whom we serve without any intention and expectations and generate a feeling of worshipper in the mind of each individual. We must create a feeling of equality and fraternity within us to achieve this.

Guruji said: Man has realised, from his experience, that the success of a great venture, is the result of putting together many small efforts, to produce a powerful force. Similarly, success is secured, even in a work considered to be very difficult, when millions of people gather for an hour every day, in a disciplined and dedicated manner.

Amrutvachan-March :

Swami Vivekananda said : Those that 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.

Swami Vivekananda said: There are two great obstacles on our path in India, the Scylla of old orthodoxy and the Charybdis of modern European civilisation. Of these two, I vote for the old orthodoxy, and not for the Europeanised system; for the old orthodox man may be ignorant, he may be crude, but he is a man, he has strength, he has a faith, he stands on his own feet; while the Europeanised man has no backbone, he is a man of heterogeneous ideas picked up at random from every source – and these ideas are unassimilated, undigested, unharmonized. He does not stand on his own feet, and his head is turning round and round.

ప్రార్థన

నమస్తే సదా వత్సలే మాతృభూమే
త్వయా హిందుభూమే సుఖవ్ వర్షితోహమ్
మహామణ్ణలే పుణ్యభూమే త్వదర్థే
పతత్యేష కాయో నమస్తే నమస్తే

|| 1 ||

ప్రభో శక్తిమన్ హిస్తురాప్రాణభూతా
ఇమే సాదరన్ త్వాన్ నమామో వయమ్
త్వదీయాయ కార్యాయ బద్ధా కటీయమ్
శుభామాశిషన్ దేహి తత్పూర్తయే ।
అజయ్యాజ్ చ విశ్వస్య దేహీశ శక్తిమ్
సుశీలన్ జగద్దేవన నమ్రం భవేత్
శ్రుతజ్ఞ్ చైవ యత్ కంటకాకీర్ణమార్గమ్
స్వయమ్ స్వీకృతన్ నస్ సుగజ్ కారయేత్

|| 2 ||

సముత్కర్షనిస్ శ్రేయసస్యైకముగ్రం
పరమ్ సాధనన్ నామ వీరవ్రతమ్
తదస్త: స్ఫురత్వక్షయా ధ్యేయనిష్ఠా
హృదస్త: ప్రజాగర్తు తీవ్రానిశమ్
విజేత్రీ చ నస్ సంహతా కార్యశక్తిర్
విధాయాస్య ధర్మస్య సంరక్షణమ్
పరం వైభవన్ నేతుమేతత్ స్వరాష్ట్రమ్
సమర్థా భవత్వాశిషా తే భృషమ్

|| 3 ||

|| భారత్ మాతాకీ జయ్ ||

हे प्यार करने वाली मातृभूमि ! मैं तुझे सदा नमस्कार करता हूँ। हे हिन्दुभूमि! तूने मेरा सुख से पालन-पोषण किया है। हे महामंगलमयी पुण्यभूमि । तेरे ही कार्य में मेरा यह शरीर अर्पण हो। मैं तुझे बारम्बार नमस्कार करता हूँ।

हे सर्वशक्तिशाली परमेश्वर ! हम हिन्दुराष्ट्र के सुपुत्र तुझे आदरसहित प्रणाम करते हैं। तेरे ही कार्य के लिए हमने अपनी कमर कसी है। उसकी पूर्ति के लिए हमें अपना शुभाशीर्वाद दे। हे प्रभु ! हमें ऐसी शक्ति दे जिसे विश्व में कभी कोई चुनौती न दे सके, ऐसा शुद्ध चारित्र्य दे जिसके समक्ष सम्पूर्ण विश्व नतमस्तक हो जाये और ऐसा ज्ञान दे कि स्वयं के द्वारा स्वीकृत किया गया यह कण्टकाकीर्ण मार्ग सुगम हो जाये।

उग्र वीरव्रती की भावना हम में उत्स्फूर्त होती रहे जो उच्चतम आध्यात्मिक सुख एवं महानतम ऐहिक समृद्धि प्राप्त करने का एकमेव एवं श्रेष्ठतम साधन है। तीव्र एवं अखंड ध्येयनिष्ठा हमारे अन्तःकरणों में सदैव जागती रहे। तेरी कृपा से हमारी विजयशालिनी संगठित कार्यशक्ति हमारे धर्म का संरक्षण कर इस राष्ट्र को वैभव के उच्चतम शिखर पर पहुँचाने में समर्थ हो।

॥ भारत माता की जय ॥